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THE

CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE,

FOR

MDCCCXXVI.

BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN .....OF THE HOPE THAT IS IN YOU, WITH MEEKNESS AND FEAR. 1 PET. iii. 15.

LONDON:
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1826.

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H. Meyer. Sculp.

BEZA.

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THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JANUARY 1826.

MEMOIRS OF THE REFORMERS.

BEZA.

The influence of divine grace on the human heart is the effect of omnipotent agency. It would be as incorrect in philosophy, as unsound in theology, to use terms in describing its operations, which imply a greater or less degree of exertion in the agent. Its manifestations, however, are more evident, and its triumphs more conspicuous, in some cases, than in others.—Where vivacity of temper has been moderated, where temptations of ambition and sensuality have been withstood, where intellectual talent and literary attainment have laid down their honours at the foot of the cross, we perceive particular trophies of supernatural victory, and are warranted in exhibiting them as attractive models for human imitation.

Such was the case with Theodore, born the twenty-fourth of June, 1519, at Vezelay, a city of Burgundy, the son of Peter de Beze, and Mary Bourdelot, both of distinguished family. His father, who was mayor of Vezelay, had a brother named Nicholas, counsellor of the parliament of Paris, whom he charged with the education of his child, till 1528, when he was sent to Orleans, to study under Melchior Wolmar, a German, and professor of the Greek language; under whom he made such progress, that at the end of seven years he had read all the principal Greek and Latin classics, and perfected himself in the liberal arts. His preceptor was attached to the principles of the Reformation, and, being a man of piety as well as erudition, spared no pains to impress on his pupil's mind the necessity of dedicating to the glory of God those talents which he discerned would, at some future day, be eminently influential to the corruption or amelioration of his fellow-creatures. But the good man returned to his native land, without having witnessed the desired effect of his religious instructions, and young De Beze, by desire of his parents, went to Orleans, to study the civil law. This employment being little suited to his natural disposition, he was tempted to spend the greater part of his time in the cultivation of polite literature, particularly in the composition of Latin verses; and, as Catullus and Ovid were his favourite authors, he was led to too great an imitation of their levities in his epigrams, and smaller poems. He had a cordial esteem for Wolmar, and dedicated these early productions, more gratefully than appropriately, to that grave and pious character. After his conversion he lamented the frivolity and pruriency of this publication, and endeavoured its entire suppression: he knew that an author was responsible to a holy God, for any inflammatory and demoralizing effect on youthful readers: but his bitter enemies, the papists, reprinted his verses, that they might indulge in

accusations against him. So completely did the subtle author of evil contrive to revenge himself on one, whose life was employed in pulling down his strong holds, that he not only stirred up some unprincipled men to this measure, but led others, by garbled extracts and misrepresentations, to aggravate the infamy.*

He took his licentiate's degree in 1539, when in his twentieth year, and went to Paris, where he met with the most flattering reception from his relations, and as his uncle the counsellor died in 1532, he was patronized by another uncle, abbot of Fremont, who resigned in his favour two benefices, of the annual value of seven hundred crowns (which, though only a civilian, he was suffered to enjoy by an abuse, too common in that day) and who, besides, regarded him as his successor in the abbacy, worth five thousand more. He had also a considerable accession of income by the decease of an elder brother. He had now every temptation which the world could offer to a votary of ambition, pleasure, or avarice; but the seeds of religious instruction which had been sown in his mind in early youth, were not only providential checks against sensual indulgencies, but also engaged his affections so far on the side of truth, that he felt uneasy at remaining in that communion, which he knew was not built on the right foundation. His situation shall be described in the language of an old writer, whose quaintness of style is amply compensated by the spirituality of his sentiment.

"Beza being, as it were, in an earthly paradise, and abounding with those things which might seem necessary for the prosecution of vice, wherewith, indeed, he was, for a time, detained, but not captivated: as who is he that liveth and sinneth not; nay, and falleth not sometimes into grievous sins? For the Lord had prepared him for better things, and, opening his eyes, gave him to understand, that these were but so many snares laid to entangle him, and to draw him into everlasting ruin and perdition: wherefore he fully resolved to forsake them all, and to adhere and stick fast unto that truth, whose sweetness he had tasted in his youth; which, that he might the better perform, he was fully determined to undergo any labour, and to remove any obstacle; and for that cause he vowed a vow, that he would never embrace nor countenance the errors of the church of Rome.

"And, purposing a constancy in his intended course, and that he might be the better fitted thereunto, he resolved to free himself from that affection which used to be predominate in his youth; and for that cause he betrothed himself unto a virtuous woman, acquainting only two of his intimate friends with the same action, and that for two causes; —First, that he might give no occasion of offence unto others;— Secondly, because that money which he received for the discharging of his offices, could not handsomely be avoided: which, within short time after was by him performed; for his propounded honour and preferment was stiffly rejected, not without the great admiration and sharp reprehension of many of his friends, who, therefore, styled him after a scornful manner, *philosophum novum*, the new philosopher.

"These checks and reprehensions of his friends being seconded with the considerations of the great riches wherewith he was endowed, and these two being strengthened with the temptations of the devil, yielded too many doubts and oppositions unto Beza, notwithstanding his former resolutions, sometimes intending to embrace God and his truth, sometimes casting an eye of love on his present preferments. Being

* Ant. Fayus de vitâ et ob. Th. Bezæ. —Bayle v. ii. pp. 790, 791.—Beza Epist. ad Wolmar. — Maimbourg, Hist. du Calv.—Jurieu, Apol. p. 1.

taken up with this various disposition, it pleased the Lord to settle his inconstant mind, by afflicting him with sickness, which, indeed, was the cause of his spiritual welfare and health; for he, well perceiving that it was the powerful hand of the Lord Almighty, against which there was no contending, after the suffering of many torments, both inward and outward, fell into a detestation and loathing hatred of his own backwardness, and turning himself unto the Lord with tears, he renewed that vow which he had formerly made, concerning the embracing of the true worship of God, promising unfeignedly that he would never start from it, but consecrate himself wholly unto him, and unto the furtherance of his glory, if it would please him to restore him to his former health. During the time of his sickness, he was often heard to utter those words of David, in Psalm cxlii. 7. 'Bring my soul out of prison, O Lord, that I may praise thy name;' and, indeed, the Lord, which cannot withstand the prayers of the faithful, condescended unto him, and he obtained his desire of the Lord.

"And being recovered, he forthwith forsook country, parents, and friends, to follow Christ; he forsook all his preferments, preferring the glory of God, and the hope of his kingdom, before all the transitory glory of the world; which action of his is very remarkable, if we consider but the circumstance of time, which was presently upon his recovery, being fearful that his remaining there should be offensive unto God, or that his familiarity with his friends might draw him into the like inconveniences, who, without doubt would labour, with might and main, to reduce him to his former profession. Wherefore, taking the woman unto whom he was betrothed with him, they went unto Geneva, in the year of grace 1548, where openly in the church, after a solemn manner, he was married unto her."*

The lady, to whom he was thus united, was Claudia Denosse, the daughter of an advocate. The two friends to whom he revealed his intention, were Lawrence of Normandy, and John Crispin, both respectable lawyers. The latter had removed to the same city a little before, and they now consulted together on the mode of life to be pursued as a profitable employment, turning their thoughts more immedately to the establishment of a press, by which they might edite works, useful to the church and the world, for the selection of which they were eminently qualified. But the providence of God disposed of Beza in another manner; for his regard for Wolmar, now become counsellor to the Duke of Wirtemberg, induced him to go to Tubingen on a visit to his old master, whose conversation revived former feelings; and he was scarcely returned to Geneva ere he was invited to take the chair of Greek professor in the academy of Lausanne, with the approbation of the senate of Berne; when conceiving it as a call from God he accepted the important charge.

Here he was introduced to the society of Peter Viret, pastor of the church; John Ribbit, Divinity professor; John Raymond Merlin, Hebrew professor, and other distinguished scholars and divines, whose erudition he knew how to appreciate, and by whom he was esteemed and beloved in return. Their impressions in his favour were soon increased by a sort of drama, or mystery, to use the language of the times, which he composed in French verse, entitled "Abraham sacrificing Isaac." As often as he had leisure he visited Calvin at Geneva, who exhorted

* Fuller's Abel redivivus, edit. 1651, p. 467.

him repeatedly to improve his talents to the glory of God and the good of the church; and at his persuasion he undertook the task, already begun by Marot, of turning the Psalms into French metre, which in 1561 were printed in France by royal authority. The confluence of French individuals of both sexes, who fled to Lausanne from the persecution of their own countrymen, induced him to commence a public exposition on the Epistle to the Romans, and the two Epistles of Peter; and this was the foundation of that excellent Commentary on the New Testament, by which he is more generally known as one of the Fathers of the reformed church. This work, in an advanced period of biblical criticism, is still dear to all lovers of evangelical truth, though it has been censured from two different causes. The frequent revisions and corrections of its author have been blamed by some, as tending to weaken the reliance of readers on the pureness of the original; while others have deemed his observations on certain passages as savouring of Antinomianism; but it may be replied, that the former arose from his extreme anxiety to ascertain the true sense and letter of scripture; and the latter from his zeal to uphold the doctrines of predestination and election, which were assailed by divines of the school of Castalio.

A hymn of thanksgiving was produced by Beza, while impressed with a sense of divine mercy, on recovering from the pestilential fever at this season raging at Lausanne, which was much admired by scholars, and publicly sung by the Gallic protestants. Modilin, a French poet, noticed the event in a neat epigram, which was rendered into Latin by La Faye, his principal biographer.

Our Reformer was spared to be a public benefactor to the church of Christ. In 1558, he was commissioned, with Farel and John Budé, to wait on the Elector Palatine, the Landgrave of Hesse, and the Duke of Wirtemberg, to solicit their intercession with the King of France in favour of his subjects who had embraced the reformed tenets, and were enduring a cruel persecution. The negotiation was without effect, in consequence of the influence of the Sorbonnist doctors at Paris, and the courtiers of the Guise faction at St. Germain's. But his journey was not without personal gratification; for, among other pleasing and edifying circumstances, he became acquainted with Melancthon, who visited him at Francfort. He received this amiable divine with the respect and sympathy due to his age and infirmities, and heard him with fraternal emotion speak on the distractions of the German churches arising from the injudicious zeal or blameable conduct of some of their members, and mournfully declare his apprehensions for the fate of Protestantism, attacked by adversaries without, and false brethren within. These anticipations tended to thicken the cloud which already hung over Beza's spirit, from his grief at the opposition encountered in France, where the tender plant of the gospel was in so much danger of eradication from the wild boar of popish tyranny. *

Calvin had deep insight into human character, a "discerning of spirits," which led him to desire our Reformer for his successor. At his intreaty he quitted Lausanne in 1559, with the approbation of the government of Berne, and abundant testimonies of respect and affection from the inhabitants of Lausanne, and went to Geneva, where he assisted his venerable friend in matters both of doctrine and discipline, and at the same time publicly instructed the youth in the Orations of Demosthenes, and the works of Aris-

* Melch. Adam. Vitæ, p. 104.

totle. The Council presented him with their freedom in April of the same year; in May he was chosen pastor, on the decease of Claude Pontan; and in June advanced to the dignity of Rector of the Academy, which the Genevese had been induced to found, by the persuasion of Calvin, for the advancement of the interests of religion and learning, in the midst of considerable political difficulties. His inaugural oration proved his competency for the post to which he was raised by its elegant and dignified eloquence in commendation of literature.* He soon after rendered into Latin a Confession of Faith, which he had originally written in French, to justify himself from the charge of heresy, and to endeavour the conversion of his aged parent. This he dedicated to Wolmar, and it was much studied by the candidates in divinity.

Some of the French nobility, opposed to the ambition and bigotry of the family of Guise, and favouring the toleration of the reformed religionists, engaged Beza to wait on Anthony of Bourbon, King of Navarre, who held his little court at Nerac in Aquitaine, where his Queen distinguished with her notice many leading theologians among the protestants. This monarch was entitled, as first prince of the blood, to the regency of the kingdom, during the minority of Francis the Second; and they hoped by the instrumentality of Beza, to conciliate his favour towards their oppressed brethren and dependants. Nor was their design without some effect; for on the death of the King, he united with the Prince of Condé and the Admiral Coligny, in forcing the Papists to a relaxation of their sanguinary measures. On the accession of Charles the Ninth, the struggles of the contending parties threatening disorders in the states, edicts were published in the King's name, requiring all upon severe penalty to abstain from arms, and to keep the peace, till a conference was appointed between the Bishops and the principal of the Reformed ministers. As soon as it was resolved to hold this conference at Poissy, the King of Navarre and the Prince of Condé requested the Council of Geneva to permit Beza to attend the meeting, while the Queen-mother wrote to the same purpose to the Senate of Zurich with respect to his friend Peter Martyr.

Many of the French protestant theologians met their brethren of Germany and Switzerland, on receiving a safe-conduct from their Sovereign; as Nicholas Gallas, Augustine Marlorat, John Merlin, Francis Sampaulle, Francis Morell, John Malot, John Spiné, Claude Bossiere, Nicholas Fole, Matthew Virell, with two others who subsequently repaired to the conference, named Tournay and Barbaste. The proceedings commenced with much promise. On the twenty-third of August, 1561, the reformed ministers held a meeting at St. Germain's to determine on the choice of a speaker, when their suffrages were unanimous in favour of Beza. In the evening he was introduced to the closet of the king of Navarre, where he found not only that personage, but also the queen-mother, the prince of Condé, the cardinals of Bourbon and Lorraine, with many of the nobility. As etiquette required, he briefly explained the cause of his coming to France, and Catharine of Medicis replied by a gracious welcome, and an expression of her hope that the public peace might be promoted by the measures in contemplation; while the cardinal of Lorraine exhorted him to endeavour to maintain a spirit of concord in the assembly: "For," said he, "we all desire, that as in your absence you have been the occasion of so much animosity, you may, when

* Senebier, Hist. Litt. de Geneve. T. i. p. 270.-Promulg. leg. Acad. Genev. Rob. Stephani.

present, do all in your power to allay it." "My lord," answered the reformer, "I am a person of too obscure a condition, to have raised a disturbance in this great kingdom. I have always been a lover of peace, and I trust that my endeavours will be ever directed to promote piety towards God, loyalty to the king, and attachment to the country." The queen then inquired, if he had published any thing in French? "Nothing," he replied, "except the Psalms, and a short writing, opposed to the Duke of Somerset's confession." "I have read," rejoined the cardinal, "in a book purporting to be your's, that Christ was to be sought in the Supper in the same manner, as he was before he was born of the Virgin: and that he was as much in the meal, as in the offal." "The latter expression," observed Beza, "would be highly indecorous and blasphemous; nor do I think any Christian could have spoken in such a manner. As to the former, if rightly understood, it is true. For, as the church hath always been congregated through one Mediator, Christ, God-Man, it is evident that the communion of believers with Christ is not be restricted to the period of his incarnation, which in its force and efficacy was ever present to the eye of faith. Abraham saw the day of the Lord, and rejoiced: the Fathers ate the same spiritual food, and drank the same spiritual drink, namely Christ." "To be sure," added the Cardinal, "and He was the Lamb slain from the foundation of the world!"

This led our Reformer into a discussion on the difference between the Old and New Testament, and the true sense of the words, "This is my body."

Cardinal. "It is most certain, that you gentlemen think and preach very differently from us on this subject."

Beza. "Assuredly; and all pious persons are much grieved that such should be the case: but yet I think it much better, that we should freely confess the difference of our sentiments, than pretend agreement in so great a distinction, and seek to cover it with an useless veil."

Cardinal. "I say, that in the holy supper the Bread is the Body of the Lord."

Beza. "So Christ saith himself. But, my Lord, the main point in question is, *how* the bread can be called the body of Christ? The controversy between us seems reducible to these four heads: 1. Of the signs: 2. Of the things signified: 3. Of the connexion between them: 4. Of the participation of both. As to the first, we disagree with you, because you hold in your signs the accidents without the substances; whereas we retain the substances of bread and wine."

Cardinal. "I could, if I pleased, defend the doctrine of Transubstantiation; but it is not necessary for divines to search into this mystery, nor do I regard it as a sufficient ground of separation."

Beza. "Well, then, as to the second head. We say, that by the bread is represented the body crucified for us; and by the wine, the true blood shed for us; and thus must we seek by faith for Christ himself, whole, God-Man, in the heavens; but as truly showing himself to us, as the visible signs are truly taken by us. For not only is the merit of his death and passion bestowed upon us, but a true Christ is truly offered."

Cardinal. "I am glad to hear you speak thus; for I thought you were of a different opinion."

Beza. "As to the third point, we acknowledge that there is a great difference between common bread and wine, and those of the Supper; for common water, bread, or wine, are creatures of such a nature as God has been pleased to make them. But the bread and wine of the Supper are sacramental; that is to say, are signs and pledges of the precious

body and blood of the Lord. But we say that the change, by which natural things become sacramental, is not as to their substance, which remains the same; it only consists in an application of the signs to another use than their natural; for they are only ordained for corporeal nourishment, but when they are made sacraments, they represent that which nourisheth spiritually. Moreover, we do not attribute this sacramental change to the virtue of certain words pronounced, or to the intention of the minister, but to the power of God, who hath made known his will and ordinance in his word. Thus, as the thing signified is offered and given us of the Lord as truly as its signs, it ought to be so understood, and not as a conjunction of the sign and thing signified: and that the body and blood of Jesus Christ, in respect of their true participation by us, are truly present in the celebration of the Supper: not that they are *under*, *with*, or *in* the bread and wine, nor any where but in heaven, whither he is ascended, to remain in his humanity, till he come to judge the quick and the dead."

Cardinal. "I do not press the doctrine of Transubstantiation. I affirm that Christ is to be sought in heaven. But I understand that the Germans are not united in their sentiments on this subject."

Beza. "That is true, my Lord: I confess that we differ with some of the Germans on this point. But we thank God that with one voice we reject and condemn the doctrine of Transubstantiation."

Cardinal. "Do you acknowledge that we really and substantially partake of the body and blood of Christ?"

Beza. "That is the fourth point we proposed to consider. We say, that the outward and visible signs are taken, eaten, and drunken; but the thing signified which is verily and indeed offered to all, is received spiritually and by faith, not by hand or mouth. This communication however is as certain, as that which we see with our eyes, or touch with our hands; while the secret of this communication, the power of the Holy Spirit, and faith, are incomprehensible to our sense and understanding."

The Romish dignitary, turning to the Queen, declared his great satisfaction with this conversation, and his hope of a happy result to the conference, if continued in the same temper. When the royal party had withdrawn, the Cardinal embraced Beza, saying, "I am glad to have seen and heard you. I entreat you, in God's name, to confer with me, that I may know your reasons, and that you may know mine; and you will find that I am not so bad a character as they represent me to be." The Reformer thanked him for his profession of frankness, exhorted him to persevere in this path of concord, and promised to promote so holy and necessary a design, as God should enable him.

Madame de Crussol, a lady of the court who was very free to speak, observed, "You should have had pen and ink, and made the Cardinal sign what he said and avowed; for to-morrow he will say just the contrary." It seems that her suspicions were not groundless, for the next day a rumour was spread about the court, that the Cardinal at this first interview had completely overwhelmed Beza. The constable reported this in an exulting manner to the Queen as she sat at dinner; but her Majesty replied in an evident tone of displeasure, that "she had herself been present at the conference, and that his Lordship had been very wrongly informed."*

* Beze, Hist. eccles. Tom. 1. L. 4. p. 497.

AN APPEAL TO THE CHRISTIAN PUBLIC IN BEHALF OF BRITISH SEAMEN.

MR. EDITOR,—One of the most astonishing circumstances which marks the present age, in this our land, is that while the public mind, in general, has been wrought up to an extraordinary pitch of philanthropy, and the religious world has been particularly active in works of charity and labours of love, the seamen of Great Britain have been, till very lately, altogether overlooked and neglected; and that, *at this very moment*, they are, comparatively speaking, receiving very, very little attention from any description of people. The more I reflect on this subject the more am I astonished, and feel quite at a loss for words to express my grief and surprise. It may possibly be, that many of the inland inhabitants of Great Britain and Ireland, have thus lived unmindful of one of the most interesting classes of their brethren from being ignorant of their real character and claims. Their distance from the sea coast may have prevented them from knowing what the seamen of the nation are, either in a political, a moral, a temporal, or spiritual point of view. To these, therefore, the first appeal may be made, and made in confidence that when the case is brought forward it will receive the attention due to its importance.

I am aware that for an individual like myself to appeal to the public, and to call on all the readers of *The Christian Guardian* to seriously consider what I have to say, may be condemned by many as a piece of arrogance and presumption. And yet, feeling this, I do at the same time feel myself compelled to do it as a duty I owe to God and to mankind in general: as a duty I owe to the Christian world, and to that neglected, that brave, that perishing race of men, the seamen of our land.

Aware that my subject will occasionally call forth what some may consider, strong expressions—and often bring new and strange things to light, I shall come before the public in my own proper name, and stand forward to receive any censure, should such be my due—and to answer any inquiries, or meet any opposition which may be made by any, to the open, and undisguised manner in which I appear while advocating the seaman's cause.

Before I enter on my subject, it will be needful for me to crave that public indulgence of which I have for some years experienced no small share, and of which I trust I am not insensible. My appeal will carry with it little or nothing of system. The subject is like a vast ocean which stretches far on every side, and presents to the view, objects of the greatest importance. I shall, therefore, direct my attention and shape my course here and there, just as different objects rise before the mind. The first position to which I shall advert is, *That the seamen of Great Britain have a claim on the whole nation, and especially on the religious public, equal, if not superior, to that of any class of the community either in our land or in any part of the world.* With this conviction on my mind the reader will not be surprised to learn that the conduct of many, as well churchmen as dissenters, appears most unaccountable. For while they are extending their various efforts to moralize, instruct, and christianize the ignorant and profane in every quarter, and almost in every corner of the distant world, they yet suffer half a million of their own countrymen to live, and die, and perish, in the very midst of them, without scarcely an effort being made for their salvation.

Charity certainly begins at home, though it does not end there. And

while the soul of one man is of equal value with that of any other it becomes a bounden duty to direct our first efforts to save those whom Providence has united more intimately with us, as the members of one family or one community. Hence the Christian's work is first with himself, then with his family, next with his neighbours, then with his native country, and lastly, with those kingdoms and tribes of mankind, who are at a remote distance. If he is able to extend his kind offices through the whole scale, it is well that he does so. But, if his means are limited, he must stop where he finds he is compelled by necessity to do so, and leave it for others to advance beyond where he was obliged to halt. Home still being the starting point from whence all our efforts in the cause of God and souls should have their commencement. If this be common sense, and real philanthropy, how is it that we in so many instances seem to have reversed the plan of proceedings? We are forming and carrying forward various missionary societies, and at a very great expense, sending men to proclaim the gospel to Indians, Africans, Jews, Turks, and Savages. But how is it, that while we are intent on cultivating these distant vineyards, our own has till of very late lain an entire wilderness, and at this moment is receiving so very little attention? Is it because the religious world think half a million of seamen an insignificant object? or because they are quite ignorant of their state and character? or because they imagine their moral and spiritual wants and claims bear no proportion to those of the heathen world? I am willing to believe that many may truly plead ignorance, as a sufficient excuse. I mean those who reside in the interior of the kingdom; but this can hardly be said of those ministers and congregations of professing Christians who dwell in London and in our various sea-coast, and sea-port towns. To these I shall, therefore, by and by, take the liberty of addressing a few words. In my next letter, I propose to show, that in no one point of view, can the seamen of our land be considered as insignificant, but quite the reverse. At present I shall assure those who imagine that the moral and spiritual wants and claims of British seamen bear no proportion to those of the heathen, that they are very much mistaken. You say that the inhabitants of heathen countries are ignorant of the true God, and of Jesus Christ whom he hath sent—that many of them are living almost as sensually as the beasts that perish; and that they are dying in the midst of this ignorance and licentiousness; dying without God and without hope! True! this is certainly a fact,—*and true it also is with respect to a large majority of British seamen up to this very hour!* What have most of our seamen been in the outset of life?—many of them were poor headstrong prodigals, who, scorning all parental restraint, fled from home and embarked on board a ship—many of them were poor destitute orphans sent on board by parish officers—many of them were the early disciples of vice and crime which brought them before the magistrate, and from thence they were forcibly sent to sea. But the greater part were the sons of seamen, or of poor landsmen inhabiting our sea-port towns—a race of boys these, more neglected to to moral instruction, and exposed to more profaneness in their childhood than any other description of children among us. All these at a very early age were brought into contact with many of the profanest seamen of the nation, and by and by they mixed with and formed part of the crews of ships of war and merchant vessels. There they have continued to traverse a world of waters, and learned to live a life

which sets God and conscience at defiance. There neither rest from labour nor calls to public worship have reminded them of a Sabbath, and were it not for the custom of putting on a clean shirt on that day, many a Sabbath would pass away utterly unnoticed, or unnamed from the other days of the weak. Very rarely has a sea boy or a sea apprentice an opportunity of visiting the house of God—and more rarely will he be found there.

Indeed, until very lately, it would have been altogether in vain for him to think of any such thing. Were he inclined to go, whither must he direct his steps? The churches of our sea-ports are all too scanty to afford room for one quarter of the inhabitants. The congregations consist of wealthy and gaily-dressed people; the pews are all occupied, or locked up. The chapels are in the same circumstances. They are genteely, even splendidly fitted up; the attendants often as gay as the others: their pews are too fine, or too full, to admit a sea boy, who smells of tar, and whose rude figure attracts much notice, but hitherto has drawn forth little or no Christian sympathy. The sea boy and the seaman both know this, and therefore they have scarcely ever thought of going near any place of worship, even when an opportunity of being on shore offered. Let the reader reflect for a few minutes on lads and young men thus circumstanced, most of them unable to read; most of them without parent or friend, to watch over them; all exposed to the overwhelming torrents of sin and temptation that deluge our sea-port towns. Let the mind follow them in their unhappy career, possessing all the innate corruptions of our fallen nature; assailed by every snare of the world, of the flesh, and the devil; they cannot but fall; they grow up in ignorance, in indifference, and profaneness. When they arrive at manhood, they become inmates of large vessels. Five hundred, perhaps a thousand similar characters surround them. There they dwell without the shadow of any thing that indicates the fear or honour of God. As their days increase, they are initiated into further stages of evil. Profaneness and licentiousness, as master sins, seize on, and claim them for their prey, until every sense of virtue, if they ever possessed any, every feeling of delicacy, every apprehension of judgment, every idea of a God, and of an accountableness to his divine majesty, are obliterated, or at best are such that few heathens can excel in for grossness and criminality. As to any thing like correct and spiritual conceptions of God, I affirm with the coolest deliberation that, the Jew and the Turk are vastly better informed than were thousands of our seamen, when I was afloat: and as to any thing like a scriptural knowledge of the Saviour, as made known in the gospel, the very savage Hottentots, in the wilds of Africa, knew as much as thousands of British seamen. Some, indeed, could, and did read; but what did they read? books smuggled on board, and sold at an enormous price, and purchased with avidity. Such as never dared to see the face of day in our land—books of superlative abomination, and which seemed to be the finishing stroke of Satan to debase and pollute the heart of the reader. Long before I thought of, or felt any concern for my soul, I was in the habit of dividing the inhabitants of this world into three classes, the *brute*, the *sailor*, and the *rational*. I then knew nothing of the heathen, properly so called, and I felt that the great mass of my comrades throughout the navy were so profane, so brutalized to every sense of those feelings which distinguish man from the mere animal, that they must be considered as standing but half way between the two extremes. Conscience, reason, wis-

dom, and prudence, had so little rule over them, that I even then verily thought my scale of classification was just, *and now I am sure it was.* A little improvement has taken place since that time; or rather a portion of naval men, both officers and seamen, have been Christianized; would I could say through any improved regulations of the Board of Admiralty, or to the combined efforts of merchants and owners of trading ships, or to the labours of many ministers of the gospel:—But the improvement, as far as it has gone, has principally been the work of individual officers and seamen, who, under the blessing of God, have dared to be singular, and to encounter the frowns of their superiors, both in the royal navy, and in the merchant service. At this hour, however, the prince of darkness maintains his undisturbed dominion over the greater part of British seamen. The scenes of drunkenness, blasphemy, and licentiousness, which are still continually taking place among our sailors when on shore, and the demoralizing and brutal excesses of uncleanness, and of every sin which are from day to night, and from night to day, disgracing our ships' crews, on board their own vessels, when in port, are such as few landsmen, in the midland counties, are aware of, and which will not admit of any other than a very general description. Let it here suffice to say, that the oaths and execrations of seamen, those who know not God, are now what they formerly were; and they were, and still are, of such a disgusting, satanic, and blasphemous kind, as no other description of men have ever used. The heathen, I believe, have never invented such expressions. They are such as no moral and reflecting man can hear, or recollect, without horror and trembling. Would to God I could for ever lose all recollection of them. The gross licentiousness of these men, has been, and still is, beyond all credit, with those who live away from the horrid scenes of action, and judge of men and manners from what they are accustomed to behold at a distance from the sea coast. Particulars cannot be given to the public; the tale is too horrid, and the recital too disgusting. I will, however, merely mention, that I have frequently known from two to four hundred of the most abandoned females that ever polluted society, on board of a seventy-four gun ship at one time; and large quantities of spirits permitted by the officer in command to be brought on board, under the name of liberty liquor; until such a scene of drunkenness, such a yell of oaths, and unclean speeches, and such riot and licentiousness filled the whole ship, as utterly beggars all description: and this, let it be remembered, is still but too often the case, especially on board of his majesty's ships, and vessels of war. Full well I know that many officers are so habituated to see and hear these things, that many of them are so familiar with such abominations, that their feelings are neither shocked, nor their consciences alarmed. This, however, is but another proof how little the heathen exceed the unchristianized British seamen in the most dark and disgusting sins of a Christless, evil world.

In pleading for a heathen it will, perhaps, be said, that he is the constant dupe of a set of dishonest and designing men, who live by daily deceiving and plundering him, and then, in his extremity, leave him to perish. Moreover that, in his present degraded state of ignorance and licentiousness, he neither can do any good for himself, nor in any way honour his Maker. True, this is verily the fact. *And so also it is the case with the untaught and unchristianized British seaman.* From the moment his vessel enters a port, especially in the time of peace, and in the mer-

chant service, he is surrounded by a set of men, called crimps; men who keep public, and lodging, and boarding houses, of a description which would well suit the cities of Sodom and Gomorrah. These wretches, with the vile women they bring in their train, carry the irresistible bait of liquor and good cheer; advance a little money for present use; invite the weather beaten voyager to their quarters; keep him in the commission of every sin, and every excess, until he has received his hard-earned pay; then stupify his every sense with liquor, rob him of his wages, and often strip him of his only jacket, and cast him out of doors, and leave him, ruined in his circumstances, and half destroyed in his constitution, to shift for himself as he can; to procure another ship, and again to encounter all the dangers and privations of the sea, or to die with cold, and hunger, and disease, in the street. Under such circumstances, he is very often unable to encounter the toils of another voyage, or even to share in the hard work of a ship lying alongside the quay; and then what becomes of him, without parish relief, without a comrade, a relative or kind companion of any sort, to compassionate or relieve him? He lies down, the exhausted miserable victim of his vices and misfortunes; and often with his expiring breath implores a curse on his country and fellow-creatures. Should he, however, be enabled again to proceed to sea, he is still found as unwise, as profane, and licentious as ever. And wherever he journeys, he never finds a race of heathens so gross and sensual, but that he gladly makes one in their company, and proclaims in every kingdom and in every climate he visits, that *the maritime inhabitants of Great Britain are as much in need of Christianizing as any heathens can be.* True there are two or three peculiar species of iniquity, in which he does not quite equal some tribes of wretched men, because they are not tolerated even by British customs; but in general the only difference between the grossest heathens and thousands of our seamen is, that the heathen worships an idol, and the seaman worships nothing. The heathen has a religion, bad enough it is true, but the unchristianized British seaman has none at all. Years and years passed over my head, and we had no more form of religion among us than as though there were no religion in the universe. I readily grant, that considering our present limited naval force under government, the proportion of Chaplains afloat is very much increased to what it was in my time; and what is of still greater consequence than the increase of numbers, they are in general far superior to those who served in the navy some years ago. *But at this day the great majority of British seamen are little better than heathens as to religious knowledge and moral conduct.* They have never been looked after, never invited to hear the word of God. Thousands and thousands are now living among us, or sailing on the wide ocean, who, up to this hour, have never heard one useful sermon, nor ever been warned of that sure and everlasting destruction which awaits the unrepenting and unconverted sinner. Many of them, actually suppose that God will not require any account from them. And others with a sort of horrid coolness have made up their minds to be damned, and consider it as a matter of course that they must ere long go to hell; and therefore their cry is, Let us eat and drink, &c. for to-morrow our damnation may begin.

But the former is the more general and favourite opinion. They feel that religion and they have nothing to do with each other. They are sure that no man hath manifested any care for their souls, and they prefer the idea that there will

be no account for a sailor to give in. But many of them scarcely ever think at all, either one way or the other, but go on in perfect indifference to every thing but the gratification of their lusts and appetites. And now let me ask what can heathens do more? If the chief end of man be to glorify God in this world, and to enjoy him for ever in another; is it not as necessary that a great work be done for such of our own countrymen, as it is for any tribe of heathens? Is it possible these seamen in their present state of ignorance and profaneness, of indifference and licentiousness, can glorify God on earth, or ever enjoy his presence in heaven? Why then give this unaccountable preference to the heathen over men who are bone of our bone, and flesh of our flesh, and whose moral and intellectual wants are so many and so great, and whose claims in many other respects are such on the British public as no other class of men can advance?

When some readers have followed me thus far, they may either, from not yet understanding what I would have them do, or from not quite approving my plain dealing on this imperious but neglected duty, become half angry, and ask, whether I intend to discredit Missionary labours, and throw cold water on Missionary and benevolent Societies. I mean no such thing. I have, from the earliest period that I became acquainted with the existence of such Societies, done what I could to assist them individually, and by forming associations among my people; and at this time, considering our means, my parish is contributing many fold beyond thousands of parishes in the kingdom, I neither purpose to hold back my own hands, nor weaken the hands of my neighbours. I would not have one Society arrested in its progress; but I would have another added to the list. There should be *a Seaman's Friend Society* wherever it could be established. I would not have people so really or affectedly in earnest about the conversion of the heathen, as to neglect the first lesson which common sense, humanity, justice, and religion teach, namely, *to look well to our duty among our brehren. To look to the instruction and conversion of tens of thousands of our seamen, who are as much perishing for lack of Christian knowledge and Christian practice as any heathens can be.*

Before I close this letter, I would beg leave to caution the uninformed and candid reader against two or three classes of gainsayers; and to remark that no assertions or opinions of such people will ever obtain one moment's notice from me. The first consists of such as have either from wilful indolence and entire unconcern for the perishing state of seamen, or from the want of means and opportunities, never examined for themselves. Now, for a man who has not been at sea, who has not observed the state of ships in port at home, and in harbour abroad; who has never gone into those parts of sea-port towns, where seamen board and lodge; who has never seen with his own eyes, nor heard with his own ears, the inexpressibly horrid manner of a seaman's living on shore; for those who have never conversed with seamen in general, on the subjects which most concern our everlasting peace; for men, I say, who have not done this, to stand up and say my statement is not true, can excite only pity and surprise at human perverseness and temerity. Then the next class of objectors and gainsayers, which merit just as little credit and respect, consists of such naval officers and masters of merchant vessels, as have never taken any active steps to check the profaneness and discountenance the licentiousness of their respective crews. These men, of course, are

of opinion that sin is no sin, and that the ignorance, licentiousness, blasphemy, and drunkenness of our navy are very trifling frailties. Such they endeavour to make their friends imagine; at the same time, most of them are ashamed and afraid of the truth of the case being stated, and therefore, feeling as they cannot but feel, that their own disgrace and criminality are identified with such a state of disgusting and abominable ignorance and wickedness, they are often tempted to deny what every pious and intelligent officer and foremast-man will always declare to be trne. It is to men who have examined for themselves, and to naval and maritime characters who fear God, and endeavour to work righteousness, that I appeal for testimonies of having stated facts, and to no others.

Yours truly,

R. MARKS.

Great Missenden, Bucks.

CAST ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU.—1 Peter v. 7.

Among the many consolatory passages, with which the Holy Scriptures so richly abound, there is none to my mind so exquisitely beautiful, and so admirably adapted to meet the cases of all afflicted Christians as the above, "Cast all your care upon Him, for He careth for you." It is addressed to all believers, under every circumstance of life, whatever may be their age, rank, or condition; and conveys support and comfort to them under every trial and sorrow to which they are exposed. Those indeed who are not living under the influence of Christian principles, who are not making the salvation of their souls the primary object in life, cannot regard afflictions in the light of fatherly chastisements, sent to wean their hearts from this world, and to fix them on a better and happier one; they cannot understand the comfort which may be derived from "casting all their care upon God." But to those who have been mercifully awakened to a sense of the danger of living and dying in an unconverted state, who have fled for refuge to Jesus the Saviour of sinners, I may in confidence affirm, that under whatever afflictions and sorrows you now labour, God in truth "careth for you." Even the troubles you are at this time experiencing, are proofs of his paternal love. He chastens you for your profit, and his precious promise is your's, that "all things shall work together for good to those who love God." Are you mourning for sin? Have you discovered the deep depravity and corruption of your hearts? Do you see the exceeding sinfulness of sin? and do you hate and loathe it as offending against so pure, so holy a God? Oh then "cast your care upon him, for he careth for you." He has sent his only and beloved Son to take our nature upon him, and to expiate our sins by an agonizing and ignominious death on the cross. "He came not to call the righteous but sinners to repentance," to seek and save those who *feel* their sins, and own themselves as totally unworthy and helpless in his sight. Come then to this precious fountain which is opened for sin and uncleanness, here you may "wash and be clean," and find pardon and peace.

Some go mourning all their days, because they cannot clearly discover their title to everlasting bliss—nor *really* believe that the blood of Christ can wash *their* sins away. They can trust their earthly con-

cerns to their heavenly Father, but they cannot so surely trust their immortal interests in his hands. To such I would say, Have you *really* been awakened to a sense of your sins? Do you *truly* feel that you deserve nothing but God's wrath and indignation? And have you in deep humility fled for refuge to Jesus our all-sufficient Redeemer? If so, away with your doubts and fears. Be assured that what he has promised, he is able also to perform; and that He who has begun a good work in you, will continue it to the end. But do not suppose that your feelings are to be always the same; it is *needful* for you sometimes to be in doubt, that you may give more diligence "to make your calling and election sure." While you sojourn in the flesh, you will be subject to constant variations; but the safety of your soul does not depend on *your* feelings, but on that "God who cannot lie." Life is a constant warfare; "the Spirit lusteth against the flesh," and "the flesh against the Spirit." Relax not then your exertions; but continually apply afresh for the pardon of your sins, and the sanctifying influences of God's Holy Spirit; pray for that "peace which passeth all understanding;" and trust the rest in his hands, who will give you that degree of comfort and assurance which is best for you.

But, perhaps, your earthly prospects are blighted, and you are overwhelmed with disappointment and grief: yet still remember, "God careth for you." He has disappointed your earthly hopes that your affections may be more firmly fixed in heaven. You have "no abiding city here," but seek "one to come;" and *that* is indeed a blessing which makes your progress there more easy and sure. He says, "Give me thine heart," How can you obey this solemn injunction, if your hopes and affections are fixed below? He has shown his paternal love for you in the manner most suited to your need, "Cast all your care upon Him, for He careth for you." Wait in humble faith and patience, and you will find that your present chastening will yield afterward the peaceable fruit of righteousness.

Perhaps you grieve for those who are taken away from you; relatives or friends, dearer to you than your life, may have been snatched from you by the grasp of death. You may be mourning the companion of your home, a parent, or a child: but if they sleep in Jesus, surely you ought to rejoice that they are safely delivered from the sins and sorrows of this world: and if their loss has left you lonely and desolate, you have a friend in Him, who has promised that he "will never leave thee or forsake thee." Recollect that "thy Maker is thy husband;" that "he protecteth the fatherless and the widow," and commandeth the desolate to trust in Him." Apply for the consolation he thus promises, by fervent prayer, and be assured, that the Comforter, who is the Holy Ghost, shall, indeed, dwell in your hearts.

But, perhaps, you are yourselves in sickness, and the hour of dissolution is drawing nigh. Yet let not this afflict you? Shrink not from death, but "Cast all your care upon him, for he careth for you." If, indeed, you have been living by faith in Christ on earth, He will not now desert you. Having "taken away the sting of death, which is sin," He will be with you when you pass through the valley of the shadow of death; when he shall come in glory to judge the quick and the dead, he will place you at his right hand, among those who are washed by his blood, sanctified by His Spirit, and clothed in His righteousness, and so shall you be for ever with the Lord.

FLAVIA.

THE COTTAGE VISITOR.—No. VI.

"Animi improbi semper cruciantur pœnæ timore, quâ aut afficiuntur, aut semper sunt in metu, ne aliquando afficiantur."

"I've seen the sick and ghastly bed
Of sin, delirious with its dread."
LORD BYRON.

Death is an event which all are accustomed to regard with anxiety; and though while seen at a distance, it may not present that horrific aspect which on a nearer view it invariably assumes;—yet when the lurid clouds which envelop the "dark valley" begin to gather denser and blacker around us—nature will shudder at the scene, and the dissolving frame will shrink in agony from its tomb.

"It must an awful summons prove
E'en to the best, to leave behind
All we have found to cheer and love,
In human life, in human kind.

Then in the looks of those around,
Who never seem'd so dear before;
Doubt has a silent answer found,
And feels that earthly hope is o'er.

Then spite of fond affection's thrill
That fain would linger, follow fast
The dizzy faintness,—sickening chill—
Which lead us onward to the last."

There are some characters, however, that while the body trembles at the dismal scene, will rise, in spirit, above the shades which surround them, and realize in the exercise of a scriptural anticipation, that felicity and peace which await them in the regions of eternity. To such, death though awful, is welcome; and the grave, though chill and dark, is the avenue to life and immortality. But alas! how few is the number of those who thus behold a smile upon the frowning forehead of the "king of terrors." To the generality of mankind his steps are surrounded with cheerless clouds, and unalleviated gloom. Do we ask the reason of this? Their lives have been devoted to the service of sin; the concerns of their souls have never shared their anxiety;—they have raised their puny arms in rebellion against the majesty of heaven;—they have lived indifferent to his precepts and his threatenings; and have trampled alike upon his justice and his mercy, and now, eternity to them is but the "gulph of perdition:"—Jehovah is clothed in terror as "a consuming fire:"—and death is but the officer of justice to drag their guilty spirits to the bar of the Eternal!

Well may it be said "the way of transgressors is hard;"—and though some are so "hardened by the deceitfulness of sin" as to roll it like a sweet morsel beneath their tongues, yet there are few who handle the serpent without feeling its deadly sting. The conscience may indeed be lulled into a delusive security;—the soul may be rendered indifferent as to the consequences which iniquity entails;—but there will be seasons when the sinner will perceive his wretchedness and danger;—will taste the bitterness of sin;—will feel that "looking for of judgment and fiery indignation which shall devour the adversary." But alas! such seasons too often escape unproductive of any salutary influence. The business, the riches, the honours, and the pleasures of this transitory life again engross each anxious thought, and stifle every apprehension of the future; while the interests of the soul, and the concerns of eternity are deferred till age has decayed their feeble frames, and incapacitated them for earthly pleasures:—forgetting that in one moment the paralyzing stroke of death may destroy their hopeful schemes, and close their eyes upon earth for ever! How often do we find the busy worldling arrested in his course, by sickness and death—

and then his neglected soul assumes its vast importance, and eternity is clothed in all its terrors. How often does the sinner proceed in his rebellious course, hardening himself against GOD, and stifling the convictions of conscience, till he only wakens from his lethargy to realize the horrors of despair!

Of these remarks the reader will find some illustration in the following narrative:

About five years ago, a person arrived in D——, and took lodgings in a decent cottage situated a little distance from the turnpike road. What were his circumstances? What is he? and from whence did he come? were questions universally asked, but to which no satisfactory solution could be given. Many a conjecture was offered, and many a conclusion was made, by the more sagacious and penetrating members of the little rustic community;—but notwithstanding the gravity of their debates, the multiplicity of their conjectures, and in some instances the probability of their conclusions, the truth continued as obscure as ever, and all their wisest speculations terminated in this "we know not whence he is."

Company of all kinds the stranger invariably shunned, and if ever he wandered amid the beauties of creation, it was only in some sequestered spot where the voice of humanity was seldom heard, and the footsteps of man were seldom impressed. No marvel then, that in an obscure village where every passing event is made the subject of loquacious debate, and the most trivial circumstance is magnified into a most unaccountable wonder, such a character was enveloped in mystery, and regarded with a mingled feeling of suspicion and fear.

Once indeed I had seen him, but from the hurried manner in which he passed me, I was unable to retain any distinct remembrance of his features and appearance, and as objects are frequently considered interesting in proportion as they are mysterious, I confess that I was not much inferior to my neighbours in curiosity as to the character of the individual and the cause of his seclusion.

One evening however I was walking on the ridge of a little hill not far from D——, contemplating with wonder the magnificent scene which stretched around me. It was one of those beautiful summer evenings which after a cloudless day is fanned by the cool refreshing breeze, while wearied nature courts its "sweet restorer," and gradually sinks into stillness and repose. The scene the poet describes was then before me—

"Calm was the eve, and all the sky was drest,
In a mix'd robe, of azure and of green;
And many a cloudlet rear'd its fleecy crest
And swam majestic thro' the vault serene.

The sun set beautifully o'er the scene,
And cast a lingering ray on plant and flower,
Whose pensile heads of amber and of green
Look'd as if weeping that the day was o'er."

The prospect was indeed lovely, diversified, and extensive. The woods were clothed in their richest summer's garb; the burdened meadows, waved in the gentle breeze, and hill and vale appeared to smile their last farewell to the declining sun. Such a scene could not but cause me to sing with the Psalmist, "Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing."

Suddenly my attention was arrested by the appearance of the very individual who is the subject of this

paper. He was walking at a slow meditative pace apparently lost to the scenes which surrounded him, and wrapt in thoughtful musings. He was a tall middle aged man, of a dark complexion, rather plainly dressed, yet somewhat superior in his appearance, and I should have judged him to have been a tradesman of some respectability. He appeared to be rather confused when my near approach broke in upon the train of his thoughts; and sorrow and care were legibly impressed upon every feature of his countenance. A stile being just at hand, I stepped on one side to suffer him to cross first, and as he passed me, I observed,—

"This is a fine evening, sir."

"It is, sir," was returned in a feeble voice, and rather inarticulate tone. As soon, however, as he had crossed the stile, he suddenly turned, and said,

"There is a fine prospect from here, sir."

"It is so," I replied, "and it is a spot to which I have long been partial."

"You are not a stranger, then, in these parts."

"No, I have been a resident in D—— for some years." He appeared rather more composed at this, or at least I fancied so.

"There is no place," I observed, "that I should think more calculated to awaken the most elevated conception of the Deity, whose character is so observable in his works, who openeth his hand, and satisfieth the desire of every living thing." He was silent.

"It is our misfortune," I proceeded, "that while all his works praise him, and appear to be sensible of his bounty; while the limpid brook ripples his praise, and the tuneful bird celebrates his goodness, we, who have the greatest cause, are the only portion of his creatures who refuse to join." He continued silent. I hesitated as to the propriety of adding more, and we pursued our walk in silence, uninterrupted save by occasional sighs of the stranger. I ventured at length to inquire if he was an invalid.

"Yes, sir," was returned in the same indistinct tone, and a similar silence ensued; till suddenly turning, he bade me "Good evening," and left me more than ever impressed with the conviction that he had been in a pre-eminent degree the subject of sorrow, or what was still worse, the victim of depravity.

From this hasty interview with the mysterious stranger, I was still more anxious to ascertain some particulars relative to his character and life; all my inquiries, however, were ineffectual, for of these particulars his own landlady was equally curious and equally ignorant with myself. She told me that he was civil, and always paid for what he had, though that was right little; yet there was something about him which she could not fathom; he appeared to be always thinking, walking up and down his room, and would hardly ever speak to any one; sometimes he would sit up all night, and sigh and groan, till it quite made her heart ache to hear him; "I am sure," she concluded, "that the poor man is very distracted in his mind; and yet he never complains to me that there is any thing the matter with him."

Such intelligence was by no means calculated to afford satisfaction, or allay my curiosity. Perhaps, thought I, he is some lonely individual, who has seen the fatal shaft of death buried in the vitals of his relatives and friends; who has watched the chilling earth close upon a husband's solace and a father's joy; and could say, with greater veracity than the patriarch of old, "Joseph is not, and Simeon is not." Or perhaps the ruthless blasts of adversity have swept over all his earthly prospects, and utterly destroyed all his hopes. Or perhaps—but why should I weary my readers

with the enumeration of thoughts which, however plausible, could find no other basis than conjecture? Suffice it to observe, that I continued equally inquisitive, and equally ignorant, till one day I received the following letter.

Respected Sir,

In addressing myself to a stranger, I feel that some apology is requisite for such an intrusion; but from the character I have heard of you as a gentleman whose benevolence is generally felt, and universally applauded, I am induced to hope that you will pardon the liberty I take in confiding to you some particulars which I have struggled to retain sufficiently long to suffer them to prey upon my constitution, and threaten a speedy termination to my earthly existence. I am a forlorn and solitary being, without one upon this wide world to consider as my friend, or by whom I am regarded with affection.

I was early left a parentless prey to the enticements of the world and the temptations of the devil; and from its earliest commencement my life has been spent in the service of sin, and in securing the misery of my soul.

When sinners enticed me I consented; and unchecked by the whispers of conscience, and unrestrained by a religious education, I plunged without remorse into every species of wickedness, and became alike an enemy to God and an enemy to man.

Gambling was for some time at once my delight and means of subsistence; and never was I absent from those scenes where inhumanity is the source of amusement, and animal suffering is made the occasion of savage sport. Thus altogether indifferent about the future, I followed no trade for my support, and was content to depend upon an uncertain supply of my wants, rather than labour in order to provide for them.

I will not enter into a minute detail of all those crimes, which have blackened the short period of my life; but will content myself with revealing one which now, in an especial manner, lies heavy on my conscience, and preys upon my very life.

Notwithstanding the course of my life has been generally bad, yet there have been some brighter spots upon the dismal scene, when wearied with the ways of iniquity, I commenced a partial reformation. It was in one of those seasons that I obtained a situation in a respectable counting-house, where, for some time, I persevered in an upright and steady behaviour, and was diligent in discharging the duties of my situation; but, alas! what might have been a blessing, I made a curse. Temptations were too powerful; money was entrusted to my care; and, having the seeds of all my former wicked practices still latent in my heart, I yielded to the artifices of the devil, embezzled a considerable sum, and escaped to this obscure village, where I have remained as yet undetected. But, alas, sir, I feel it piercing my very soul. I feel that I am suffering in this life some foretaste of what awaits me in the next; and as I have lived without Christ, and without religion, I feel that I shall die equally destitute, and pass into eternity with all my sins upon my head.

Perhaps, sir, you will say, 'Why not surrender yourself to your employers, and thus make reparation for the injury you have done them?' Conscience, sir, has whispered the same; but I could not summon fortitude to do so. It is now too late to do it personally; but should be thankful, if permitted to entrust some of the money to your care, in order to restore to its owners, when the vital spark is extinct within me. This, sir, is the reason of my now addressing you; and, if you can so far feel for my situation, as to call

some time upon me, it will be an act of the greatest kindness to

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Thus was the mystery cleared up; but how sad was the disclosure!

On the following evening I walked to the cottage where he lodged, and found that he had not been up the whole day. As I entered the room he fixed upon me a glance mingled with shame and despair; and the feelings which his letter had excited being again aroused by the sight of the individual himself, rendered my situation, at that time, truly painful and distressing. The agitation of his mind had decayed the energies of his body, and he presented an awful evidence, that it is "an evil and a bitter thing to sin against God." His spirit was now trembling upon the verge of eternity, and though escaped from an earthly tribunal, he was hurrying fast to the tremendous bar of his God, to hear the pronunciation of his everlasting destiny. I asked him how he felt?

"Bad, sir, very bad; but the pains of my body are nothing compared to the agonies of my soul. Oh, sir, the hand of God lies heavy on me, and I feel that I am lost—lost for ever!"

"There is a Saviour, I replied, who died for sinners, for the chief of sinners; and He is able to save to the very *uttermost*. Pray, then, for an interest in his mercy."

"Oh, sir! I would do so; but I cannot: it is too late now. But why should I complain? I have spent my whole life in the service of sin, and now I am reaping the wages. I have lived without Christ, and I must die without him. Oh, sir, can there be mercy for a sinner such as I have been."

"It is not the number, or the magnitude of your sins that will exclude you from mercy, if you are truly penitent, are convinced of your own guilt and danger, feel the need of a Saviour, and earnestly seek to be cleansed in that blood, which the scriptures assure us 'cleanseth from all sin.' You may look with hope to the cross of Christ, and implore the Saviour of mankind to extend the same mercy to you that he did to the dying thief and the very chief of sinners."

"'Tis too late. I feel; I know that it is. Oh, sir! that I had never been born, or that I could sink into everlasting nothingness; but no, I have broken the commandment, and I must now endure the curse. There, sir," pointing to a cupboard on the other side of the room, "you will find a little box; it contains the remnant of what I stole from my employers. I have used but barely sufficient to sustain life, and every thing I have eaten or drank, which was the produce of that money, has added to the weight which lies upon my conscience. Return it, sir, when I am gone to my account."

I took the box, and promised to comply with his request; but all attempts to afford consolation to his mind were futile and unavailing: no promise could cheer him, no instance of past mercy to others could impart one beam of hope; and at length I left him, earnestly praying, that God would manifest that sovereign grace to him, which to some is vouchsafed, even in "the eleventh hour."

In every succeeding visit my efforts to console him were equally ineffectual, and at length the moment arrived, that ushered his hopeless spirit into the awful presence of its Judge, and the fearful realizations of eternity.

Are there any who have read this account, still walking in the ways of iniquity? let them not suppose that the picture was drawn merely to alarm, but to convince: to prevail on them to forsake the paths of the destroyer, that so iniquity might not be their ruin. Let them beware lest they defer to a dying bed, the momentous interest of their

souls; but now, while life is warm within them, and health is manifest in every beating pulse, let them seek, as their only hope of salvation, an interest in the perfect sacrifice, and justifying righteousness of the coeternal Son of God; that when death shall throw its gloomy shadows around them, and gradually tear them from all the momentary trifles of time, they may rejoice in hope of the glory of God, and enter with triumph upon the solemn realities of eternity!

Θ. Π.

A NEW YEAR'S OFFERING TO A HUSBAND FROM AN AFFECTIONATE WIFE.

ARISE! Another transient year is fled;
And thousands more are mingled with the dead,
Since last the earth her annual orbit made,
Wither'd, like summer leaves, that quickly fade!

These awful warnings loudly cry, 'Arise!—
'Art *thou* prepared for mansions in the skies?
'With saints redeem'd in heavenly light to shine,
'And join the glittering hosts in strains divine?'

Before another year its course has run,
We may have clos'd *our* eyes on Nature's sun;
Embosom'd in the tomb we cold may lie;
But say, Can souls immortal ever die?

No! there's a deathless principle in man;
This frame may moulder, but *that* never can;
Fix'd, when it leaves its tenement below,
In endless happiness, or endless woe!

Say, are *we* meet to mingle with the just;
Should *our* cold clay be mould'ring in the dust;
High on celestial wings of light to soar,
To realms of bliss, on Zion's peaceful shore?

Hast thou, dear husband, best lov'd earthly tie!
Embraced the heav'nly message from on high?
With grateful love, obey'd fair mercy's call,
And chosen Christ thy portion and thine all?

When in the glass of Scripture's purer light,
Thy sins, as mountains rise, before thy sight;
With earnest cries for mercy hast thou sued,
And pray'd with fervor for a heart renew'd?

Hast thou, by faith, beheld the Lamb of God,
And felt the healing of his precious blood?
If full assurance thou hast not attain'd,
Yet has thy soul a cheering hope obtain'd?

If call'd with fierce temptation to contend,
On grace divine alone for aid depend;
Wait thou on God—his Spirit he'll impart,
To strengthen, soothe, and sanctify thy heart.

A secret whisper breathes within my breast,
'Thy partner, lov'd, with grace divine is blest;
'Hereafter shall his soul in triumph rise,
'To join seraphic hosts, in cloudless skies.

'The tear no more shall fill his glistening eye,
'Silenc'd the gathering storm, all hush'd each sigh.
'His inward peace no more shall doubts alloy,
'For faith is changed to vision—hope, to joy!'

But while, with anxious love, in thee I trace,
The opening blossoms of transcendent grace,
Alas! I'm still a captive not set free,
Tho' fill'd with fond solicitude for thee?

A wand'ring sheep, my feet are prone to stray,
Unprofitable loiterer by the way;
Mercy, not justice, is my only claim,
Both sweetly blended in my Saviour's name.

May his blest Spirit all our paths attend,
Through this dark wilderness, our guide and friend;
Lowly and meek, may we his steps pursue,
His love and mercy ever keep in view!

Oh may Religion's bright and golden bands,
Unite our hearts in love to his commands;
Cement affection's tie, and calm our fears,
Till far removed from this sad vale of tears!

If such our prospects, what have we to fear,
Tho' call'd from earth, ere clos'd this opening year?
Vainly shall death then aim his mortal blow;
We'll only bid farewell to sin and woe,
To dwell where living streams of joy for ever flow!

M.

ON SUPPLYING CLERGYMEN FOR IRELAND.

Sir,—As a native of Ireland, I could not read without emotions of pleasure and gratitude, the letter of Minimus in the Christian Guardian for October. Though we have much to blush for as a nation, I think I may safely say, there is no one country—and into what corner of the earth has not British benevolence found its way?—where the kindness of England is more warmly felt, than mine. Under the impression that the views of your correspondent coincide with those of many of his countrymen, I will *venture to suggest* a plan which has often occurred to me, and which appears worthy the attention of all who are anxious for Ireland's welfare, but particularly of such as are members of the established Church.

The revenues of our national church have been greatly overrated—but, not to enter on disputed ground, they are universally acknowledged to be unequally divided, and this not only as relates to individuals, but to districts—so that while in one province the clergy are well, many think too well, provided for—those in others are

almost unprovided for, or supported by immense and extensive unions, so that the Bishop is left to the sad alternative of depriving the clergy of temporal, or the laity of spiritual food. The latter has in most instances been unavoidably resorted to, and the consequence has been in the districts thus deserted, a relapse into popery, or into a state of darkness almost as bad—In cases where these unions have been unnecessarily formed, or where they are no longer necessary, the wisdom of the rulers of our church will remove, and actually is removing the evil. But in many instances, particularly in the province of Connaught, the dissolution of unions in the degree necessary, if we would give to all the people the *possibility* of instruction, would not leave the Incumbent the actual means of subsistence.

There is, I have been informed, an union in the western extremity of Galway, consisting of sixteen parishes, forty miles in length, and twenty in breadth, the total revenue of which amounts to £100 a year. I write this on hearsay, and have not the opportunity of ascertaining the correctness of the statement; but even supposing it to be exaggerated, is it not worthy the attention of those interested in the spread of Gospel light to inquire whether this is the case, and whether it is a solitary instance? The establishment of a sufficient number of curates, on a plan approved by the excellent Metropolitan of the province, in those distressed districts might be of incalculable benefit—and their labours would, as far as we can judge, meet with less opposition from popery than in a place where religion is more profitable. The expence of maintaining a missionary appears from the last report of the Church Missionary Society, to average at £100 a year, for each individual employed. The salary of a large proportion of curates in Ireland is only £50 a year. Men acquainted with the Irish language, of habits not so refined as to make them miserable in the situation, and yet sufficiently raised above those to whom they would be sent to command respect, might be found with hands and hearts prepared for the work; and the assistance of the Metropolitan and Bishops of the province to a well digested plan might I think, judging from their characters, be relied on. Would it not then be a project worthy of British and Christian benevolence to send the light of the Gospel through the organized ministry of our own communion to these poor people?

I know that an appeal to English benevolence could not be made in vain on any other subject. But the public mind has been so prepossessed with the idea of the wealth and indolence of the Irish clergy, that I fear it will hardly be induced to believe the report of their wants and usefulness. All I can say is, 'Come and see, or ask those unprejudiced persons who have seen.'

It may be urgent that something should be done at home. Much has been done; enough to show how much remains to be done; how inadequate for the work are the means to be found on the spot. Enough light has been admitted to make the darkness visible; and if any thing were begun in England, it would, I am sure, meet with hearty co-operation in all parts of Ireland.

As I have alluded to the probable support of certain individuals, I feel it necessary to state, that I have never heard a hint of what are their wishes on the subject, but merely judge from the general tenor of their conduct: and also to state, lest you should think me influenced by local prejudices, that I am not a Connaughtman, nor have I any connexion with Connaught, though I acknowledge myself to be

AN IRISHMAN.

ERRORS RESPECTING CRANMER'S GREAT BIBLE, 1540.

SIR,—An unfounded statement respecting Archbishop Cranmer's Bible, 1540, having just found its way into print, (in a pamphlet entitled *'A Plea for the Protestant Canon')* I am anxious that it should be contradicted at the earliest opportunity. The statement is as follows:—

"The *interspersion* of some of the Apocryphal Books, instead of *appending* the whole of them, seems to have been adopted upon a principle of accommodation to meet the prejudices of the Roman Catholics." .... "It is of this edition that Lewis has said, p. 136, 'the Apocrypha being omitted.' From the general reputation of that writer, there was no reason to think that, respecting a fact which concerned *a fifth part of the whole volume*, any mistake could have been made. On searching the volume, however, which belongs to 'Sion College Library,' it was found that, though the Apocryphal Books were indeed omitted in their separate form, ... yet some of them were *interspersed* with the Canonical Scriptures. Next to 'Paralipomenon' the Books are in the following order, '*Esdras, Tobi, Judith*, Esther, Job, *Maccabees*, Proverbs, Ecclesiastes, Canticles, *Sapience, Ecclesiasticus*, Psalter, Esai, Jeremie, *Baruch*, &c.... THIS CIRCUMSTANCE PROVES THAT, RESPECTING MATTERS OF FACT, on which important results depend, AN AUTHOR SHOULD TRUST NO ONE'S EYES BUT HIS OWN. It will remain too as a proof that Lewis had not *read* ALL the Books of which he has given such precise descriptions." (Plea, &c. p. 64.)

Now, Sir, what opinion must be formed of the accuracy and research of the writer of the above passage, when I inform your readers that Lewis (who had "*not* read" the book!) is right, and that the author of the 'Plea' (who *has* pretended to read it!) is wrong? *Not one line of the Apocrypha exists in this volume, either "interspersed" or "appended."* Determined "TO TRUST NO ONE'S EYES BUT" MY "OWN," I have carefully examined the book, as any of your readers may do, in Sion College Library, under the class-mark C.9.8. Whilst I cannot but admire the excellent intentions of the author of the 'Plea,' I cannot too strongly condemn his pretensions to a research which he has never made, and his consequent misstatement respecting Cranmer's connivance at an *interspersed* Apocrypha. The mistake has clearly arisen from the writer looking no further than the third or fourth leaf; where there occurs a Tabular View of the Scriptures, which he has erroneously conceived to be a catalogue of the *contents* of the volume. But even in this Table, some marks of distinction are observed, for we read—"Esdras 3, which Booke is Apocryphus," "Esdras 4, which Booke is also Apocryphus." I shall only add that the 'Plea' is so full of erroneous statements, false dates, and misprints, that it cannot be *safely* relied on in any one instance.

CANDIDUS.

P. S. The author of the 'Plea' has made a mistake of a precisely opposite description, with regard to the first printed English Bible, viz. Coverdale's 1535. Misled by the *table of contents*, (the *only* part of the book which he *could* have examined!) he asserts, (p. 59,) that Coverdale omitted "the Song of the three Children" in the Apocrypha. Had he turned to the back of the title, he might have read Coverdale's own declaration, that, "because of those be *weak* and scrupulous," he "had *not* left it out;" though clearly inclined to do so. In short, this apocryphal piece appears at folio 56.

REVIEW OF BOOKS.

Proceedings of the Church Missionary Society for Africa and the East. Twenty-fifth Year 1824—1825. Seeley.

A Sermon preached before the incorporated Society for the Propagation of the Gospel, together with the Report of the Society for the year 1824. Pp. 202. and *132.

The Report of the Directors to the Thirty-first General Meeting of the London Missionary Society. Pp. 176 and cx.

Hints on Missions. By James Douglas, Esq. Cadell.

A Letter to the Rev. Edward Bickersteth, Secretary of the Church Missionary Society, on the lawfulness, expediency, conduct and expectation of Missions. By Edward Thomas Vaughan, M.A. Baldwin. Pp. 21.

THE establishment of Missions on an extensive scale is a most striking characteristic of the present period. Little of this nature had, comparatively speaking, been attempted until near the close of the last century, when the Baptist, the London, and the Church Missionary Societies were successively formed, and were not only themselves actually engaged in the work of evangelizing the Heathen, but became instrumental in the formation of many important institutions, as the Bible, Tract, Jews, Hibernian, and other Societies, and also revived the dormant zeal and added fresh fuel to the languishing fire of some older and valuable Institutions, which appeared almost to have sunk into decay.

The progress of these Societies must necessarily be regarded with a high degree of satisfaction by every lively Christian, and the official reports of their proceedings will be contemplated with an interest proportioned to the success which attends their path, and to the zeal and love which occupy the reader's breast. He will rejoice in their prosperity, mourn over their trials, cover with the mantle of charity their defects, and pray that the ministers and stewards of Christ's mysteries, may so prepare and make ready his way, by turning the hearts of the disobedient to the wisdom of the just, that at the Saviour's second coming, the Heathen may be found an acceptable people in his sight.

The proceedings of the Church Missionary Society, contain a sermon by the Rev. John Bird Sumner, M.A. (of which an abstract will be found in our Volume for 1825, p. 225) the Twenty-fifth Report of the Committee, their instructions to the Missionaries proceeding to Sierra Leone, with an address by the Rev. Thomas Webster, delivered October 1824, and the addresses of the Rev. E. Bickersteth, the Secretary, and the Rev. J. N. Pearson the Principal, at the opening of the Missionary College at Islington, January 31, 1825.

The Report after stating, that the gross income of the Society during the year, had exceeded FORTY-FIVE THOUSAND POUNDS, and adverting to the opening of the College, proceeds to notice in their order the Nine Missions of the Society. These notices contain many striking facts and interesting anecdotes. The removal however of so many Missionaries by the hand of death from the West African Mission, and the diminution of the Christian congregations, owing to the want of Teachers, must necessarily excite very painful feelings. The Committee have indeed completed an arrangement with Government, by which the Society engages to supply an adequate number of Christian Teachers for the instruction of the Colony of Sierra Leone, but we apprehend this arrangement will

necessarily be modified in consequence of the inability of the Society to procure or maintain the Ministers who will be required. Considering indeed the claims which press upon the Society from every quarter, this contract with Government is a measure of somewhat doubtful expediency. If the Church Missionary Society are at the labour and expence of preparing suitable persons as chaplains to the Colony, which after all is scarcely a Missionary object, Government ought surely to provide them with outfit and allow them adequate support.

The Christian Institution at Leicester Mountain, we regret to observe, is reduced to only eight scholars. This is a most painful circumstance. The hope of evangelizing Africa must rest under God on the labours of native Missionaries. European constitutions are not equal for any length of time to the arduous duties of the public ministry in those burning climes; and we therefore most earnestly hope that immediate measures may be taken for the collecting together, and instructing, either at Leicester Mountain, the Isles de Los, or elsewhere, a number of the most hopeful youths from all the different schools of the Mission, with the specific object of qualifying them for schoolmasters, catechists, and ministers to their countrymen: an Institution of this nature will appear to many a very minor object, to us we confess, it is a point of prime importance.

The Indian and Ceylon Missions, are proceeding with considerable success. The schools are prosperous, and the novel experiment of female education in India, bids fair to produce the most extensive benefits. Several natives are actively and usefully employed as Christian teachers, and the prospects in general throughout India, are, with comparatively few exceptions, of the most encouraging nature.

The remaining Missions of the Society must be spoken of in less favourable terms. The Mediterranean Mission appears almost entirely at a stand. As a Bible Society station, it may be regarded with interest, but the obstacles and impediments to Missionary exertions in that quarter, are so great that we cannot but regret that valuable agents and supplies should be diverted from more important fields, to such an unprofitable soil.

We pass over the Society's West Indian and North American Mission, and just glance at the Australasia or New Zealand Mission. The New Zealand Missionaries have still great difficulties to contend with, but they appear to be gaining ground. Many native children are under instruction, and these we may confidently expect will, in due season, learn to testify to their parents and relations of a Saviour's love; and God will doubtless accompany the testimony with his blessing. We humbly hope that when the New Zealand Missionaries shall have laboured as long in that Island as their brethren in Otaheite, &c. encouraging and animating testimonies of the Divine Blessing may be recorded, similar to those which are contained in the present Report of the London Missionary Society.

This Society appears to be proceeding with considerable success in the great work of evangelizing the heathen. The first part of their Report is occupied with the proceedings of a deputation, who have been some time employed in visiting the Society's Missions in the South Sea Islands; and who, on one occasion, as recorded in our last volume, p. 316, narrowly escaped with their lives. Their statements must compel every careful observer to exclaim, What hath God wrought! And the blessed effects resulting from Missionary exertions in the Islands of the Pacific afford a fresh demonstration that Christianity is the friend of man—is the

best instrument of civilization—and conduces more to the prosperity of individuals and nations, than all the reasonings or reveries of political economists. The gross and the licentious indeed may lament that Otaheite no longer offers to them the opportunity of gratifying every corrupt affection, as it once did; but the friend of humanity must rejoice in the moral change which has been produced, and the consequent effects on the health, the comfort, the increase, and, in short, on the temporal prosperity of the Islanders; while the believer in Jesus will look beyond the present state, and not only rejoice that godliness hath promise of the life that now is, but an assurance of an inconceivably glorious and blessed inheritance in the life to come.

The gross income of the London Missionary Society, for the last year, amounted to £40,719, inclusive of £4,257 received for special objects, one of which is a fund for the widows and orphans of deceased Missionaries, and to which the Society has contributed £1,000. We are not able to collect the number of labourers employed, but it appears that about 14,000 children and 3,000 adults are under instruction in the schools of the several Missions. We cannot but hope that many of these persons may themselves be qualified to go forth as preachers of the gospel into surrounding districts; and that the Parent Society may thus be enabled to employ their funds in the opening of new Missions and the breaking up of fresh ground.

The gross income of the Society for Propagating the Gospel in Foreign Parts, appears to have amounted, in the last year, to £32,016, including Parliamentary grants to the amount of £20,000, but exclusive of the rents of estates, &c. appropriated to particular purposes.

The following Table exhibits a general view of the Missionaries, School-masters, &c. of the Society, as collected from different parts of the Report.

Places.	Missionaries.	School Masters.	Scholars	Charge.
Newfoundland	6	18	794	1900
Nova Scotia	30	44	947	6200
New Brunswick	20	27	1410	4300
Cape Breton	1	3		240
Prince Edward's Island	2	1	49	340
Upper Canada	24	3	115	4860
Lower Canada	19			3800
Bermudas	1	2		140
Cape of Good Hope	1	2	295	340
Cape Coast	1			50
	105	100	3610	£22170

In addition to these Ministers, Schoolmasters, &c. the Society supports at Bishop's College, Calcutta, three Professors, six Students, eleven European Missionaries, and six Native Preachers, at the expense of £4,900.

It is obvious that the number of Scholars here returned bears a very small proportion to the Schoolmasters engaged by the Society. The first impression on the mind, doubtless, is that the returns are very defective; and this we believe to be the case. But, at the same time, we wish to call the Society's attention to an assertion which has been made, and which we shall be most happy to be enabled to contradict, that many of the Schoolmasters of the Society do *not* teach any Scholars; and that those Scholars who are taught are not in general the children of the poor, but of persons able to pay for their instruction, and that thus the Society's bounty is grossly abused.

We repeat it, we shall be most happy to contradict such assertions; but it is proper that the Society should know that these things are said: if true, the abuses ought to be corrected; if false, it is important that they should be contradicted. We know that they have been the means of diverting into other sources funds which would otherwise have been placed at the Society's disposal.

Thus, for instance, when the Newfoundland School Society was

commenced, the objection naturally arose, why form a society for establishing schools in Newfoundland, when the Society for the Propagation of the Gospel employ THIRTEEN schoolmasters on the island. The answer was, that, with the exception of a school, established when Lord Gambier was Governor, and one or two Sunday Schools, there was no school for the education of poor children in connexion with the established church throughout the island; but that the principal religious instruction, both for children and adults, was really afforded by the Methodists, without whose exertions the greater part of the islanders would have become Roman Catholics, as was in great measure the case with the inhabitants of St. Mary's Bay, &c. and that at Placentia a church, originally built by the Missionaries, was then occupied by the Wesleyan Methodists, who regularly performed divine service according to the Liturgy.

The last two publications at the head of this article are of a very opposite nature, the one inculcating the careful consideration of worldly prudence, and the adoption of human means and contrivances, by which the progress of Christianity may be advanced; and the other approximating to their ideas, who consider that faith in the Divine Providence may justify a very considerable neglect of worldly prudence. The truth here, as in most cases, lies between the parties, but the Hints of Mr. Douglas deserve very serious and attentive consideration by all the friends of missions, though they contain some positions which we are not prepared fully to concede.

Mr. Vaughan's production must occupy our attention somewhat longer. He commences his letter by stating,

> At our last anniversary I was led to express some doubts with which my mind had been assailed with respect to *the propriety* of the Missionary enterprize, in that form especially, in which the various modern Societies, and the Church Missionary Society amongst the rest, is pursuing it. These doubts have remained with me, and have been present to my mind at intervals for some months; and as the time of our anniversary and of my own annual sermons draws near, I have felt myself strongly called upon to strive in God for their solution.—Vaughan, P. 3.

Most persons occupying so prominent a situation as Mr. Vaughan, and having committed themselves so far as to appear as preachers of the Church Missionary Society's annual sermon, would have hesitated before they brought forward, at a public anniversary, the doubts with which their minds had been assailed. They would have *striven in God*, or conferred with men, or used other means, to arrive at a clear determination before they had endangered the harmony and the edification of a public meeting. It is a grand deviation from practical wisdom, to speak first and think afterwards.

Mr. Vaughan's first doubt was as to the *lawfulness* of the Missionary appointment. Having persuaded himself that, Matt. xxviii. 19, 20, and Mark xvi. 15, 16. were to be confined to "a peculiar order, 'Jesus's elect witnesses,' which has now ceased, the Apostles having no successors, he was unable to find any precedent for Missionaries." By the help, however, of 2 Cor. viii. 23. he has discovered that Missionaries may be sent forth as the messengers of the churches, and that, in the vision of Ezek. i. and Rev. iv. the Apostle is as the lion, the Prophet is as the eagle, the Evangelist (*Missionary*) as the man, having bowels of mercies; the Pastor, as the ox that treadeth out the corn. He thence concludes,

> I do therefore recognize in every distinct church authority to send out by the hand of its Rulers a Messenger, or any number of Messengers, whom they deem fitted for the work; and I shall not question the right of the Church Mis-

sionary Society to send out such Messengers, on the assumption of their being episcopally ordained, and that by Bishops of the church: of whose members alone it professes to be constituted. You perceive, my latitude does not extend to the employing of Lutheran, or any other than Church of England Ministers: and I should certainly hesitate to accede to the appointment of a Missionary ordained by any other BISHOPS than our own. You perceive also, that I make the community responsible for the fitness—that is, for the God-call and competency—of their delegates. These things premised and supposed, I give you leave to send, &c. —Vaughan, Pp. 5, 6.

This is sad trifling. It may be fairly disputed, whether the Church of England has ever yet, by the hand of its rulers, sent out a single Missionary. The legislature has entrusted certain persons with the power of ordaining others for colonial service; but when so ordained, they are not sent forth by the church, but by the piety of individual members uniting in the societies for promoting Christian Knowledge, or propagating the gospel, or sending Missions to Africa and the East, &c. The church, as an established and recognized body, does nothing; and in this respect all the Missionary Societies which send out clergymen, stand on equal ground. As members of the church of England, regarding her whole constitution as more scriptural and beneficial than that of other churches, we should certainly desire, that all the Missionaries sent forth by the Church Missionary Society were regularly ordained ministers of the establishment; but we can never feel ourselves justified in withholding our assistance from those who are going forth in the name of Christ, even though they follow not with us. If churchmen can be obtained we would send churchmen; but if not we would send Lutherans, or Moravians, or Dissenters, or Methodists, rather than incur the fearful guilt of withholding from perishing sinners the gospel of salvation, while we have the means of sending it.

Mr. Vaughan next adverts to the expediency of the enterprize. We are not sure that we clearly understand his meaning; but as far as we can comprehend his statements, he is of opinion, that the usefulness of Missionaries will chiefly arise from their becoming translators and circulators of the Bible. We apprehend the permanent utility of Missionaries, under the divine blessing, especially rests upon this; we conceive their *present* usefulness must arise from preaching Christ crucified, and instructing the rising generation.

Missionary exertions, properly so called, are a link in the chain of instrumentality by which God does, as it were, send forth his Baptist to announce Messiah's second coming. And, as though he would not leave the work to mere Evangelists, he has sent his Apostles out afresh in the book of their testimony. It is to that witness, I confess, that I look more than all the rest; infinitely above all the rest combined: but to the being and efficacy of that instrument I perceive that Missionary efforts, properly so called, are necessary. I should expect that God would make them so—and the fact turns out so. Missionaries have been diverted from their direct, ordered and designed course to become the translators, printers and publishers of the Bible. That which would not otherwise (I speak humanly) have been; or, if in being, would not come into hands, would not be studied, and would not be understood; is, through their instrumentality, had, known and read of all men; and is made to be to them for a witness in the place of miracles, a standard of appeal by which to confirm their assertions, a supervisor, corrector, substitute and superseder. Education, Missions, Bibles, human writings, have all their place in the one great work of publishing God's name, Jesus, to the ends of the earth. Nor do I see how any one of these instruments can properly be spared.—Vaughan, Pp. 8, 9.

Mr. Vaughan next adverts to the conduct of Missionary institutions, condemning those appeals to the passions by which rude boys have felt themselves inclined to leave

their shop boards, without knowing what they had to say, and to do, and adding, that

It cannot surely be difficult to ascertain whether an individual, subjected to public and to private examination, gives a probable account, when he says God impelled him to desire that he might preach his Son among the heathen.—Vaughan, Pp. 9, 10.

These remarks evince considerable ignorance, both of the human heart, and of the conduct of the Church Missionary Committee.

Men of any experience know that it is a MOST DIFFICULT matter to decide who is a true Christian, and who shall therefore be accepted. No man can have attended the Church Missionary Committee of correspondence, when those who offer their services are examined, but he must have felt this. Ignorance and self-conceit may lead a candidate to say, God has impelled him to desire, that he might preach his Son among the heathen; but Christian humility, and right feelings of the importance and difficulty of the work to which he aspires, will lead the real Missionary to adopt very different language.

That the Church Missionary Committee have not proceeded without due caution, appears from the statement of their report.

The offers of service, during the past year, have been more numerous than during the year preceding: 60 persons have expressed their readiness to labour in the work of the Society. Of this number the services of 16 have been accepted; those of 29 have been declined; and the cases of the remaining 15 are under consideration.—Miss.Rep. P. 35.

No offer of service is attended to without consulting the most prudent and pious ministers and religious friends, with whom the individual is connected, without repeated private conversations, and a careful public examination; and when such inquiries prove satisfactory, the individual is only then received on the express condition that he is to be regarded as a candidate on probation for six months, and under the liability of being rejected at the end of that period.

The following passage, with very trifling modification, is deserving of general attention:

It may be very fit that after such a scrutiny the offerer be placed under some kind of tuition. He may still have much to learn, not only with respect to languages and foreign modes and habits, but also with respect to the truth of God, as set forth in the Bible: which, though it be clearly and distinctly set forth there, is for the most part gradually, and even slowly, brought into and digested in the soul. Believing him to be fitly stored with the information which is necessary to his office, and to his peculiar destination;—and I congratulate you, my dear Sir, upon having now obtained the means of furnishing him, so far *as outward preparation* is concerned, with much useful material, in your new seminary—and having now for some time had the opportunity of noticing his habits and cast of mind, and of instructing him fully in the design and expectation of a Missionary Society; the senders must procure authority for him from the recognized visible source, (if he have not that authority already;) and then—Why, then they have nothing more to do, but furnish him with the *necessary* outfit, pay his passage, bid him God speed, secure a kind reception for him on the further shore, and maintain an affectionate correspondence with him; to guarantee, if it be possible, his food and raiment on the one hand, and regular communications of his proceedings and of God's dealings with him in his Mission, on the other. Watchful, so far as we may be allowed to be, that he perish not; warm and kind and constant in our desires for him; (and will not these breathe themselves in prayers?) we must not seek to hamper and control his daily journeyings, or his daily tarryings; whom he shall speak to, or how he shall speak: he is no longer a child, but a man; we leave him with his God: he knows our mind; if good, God will lead him to observe it. Will not a great part of the wisdom of such a Society consist in knowing where its control ought to cease? Send none whom you cannot trust, but trust whom you send. Your one direction is, 'do the work of an Evangelist all the ways you can: preach God.'—Vaughan, Pp. 10, 11.

Mr. Vaughan then observes,

My attention was next directed to the *issue* which is to be *expected*. What do I mean when I send out a Missionary? I mean to do what I believe to be the will of God, in sending one out to testify of him according to the truth word amongst the heathen. Then my main concern is not with the result as it respects men—it is not this man or that man saved, much less is it nations saved by wholesale (Paul did not effect this) which I am looking for; but that those to whom he goes shall surely know that they have had a Prophet amongst them. In other words, it is the fidelity of the witness that I must be anxious for; not what is commonly called the success of his message. Men usually mean by success, how many souls has he saved? A very ambiguous question; which only the great day can certainly disclose, and which we are by authority put off from attempting to resolve. No. We have a surer and a more worthy success to aim at: if we have declared God according to truth by our Missionary, God has a glory in that place above other places, we are unto Him a sweet savour of Christ both in them that are saved and in them that perish. Now, if I be really seeking any other object than God's glory, in his own way, and according to his own will; and expecting any other result than that which He who is grace in mercy and mercy in grace shall be pleased to effect, He being the only operator of it; not only shall I assuredly be disappointed, but I am pursuing an unlawful object: I sin in my mercy. For God is, and is to be, paramount and alone; He will not let man sit by his side; He will not let the desire of promoting salvation—much less the desire of promoting civilization and the amelioration of moral and political society—be joined with his glory; but I must go, and send, alone for God, and just as he shall will; whether that will be a super-induced salvation, or a destruction already present sealed.—Vaughan, Pp. 11, 12.

There is a kind of stoical indifference in this style of writing, which savours more of the spirit of the world, than the spirit which was in Christ Jesus. An harshness;—an utter absence of affection and compassion—the very reverse of his spirit who wept over Jerusalem. St. Paul desired to visit the Romans that he might have some fruit among them also, and he encourages Timothy in the expectation of saving himself and them that heard him. An Evangelist therefore may well look for fruit—may well mourn over the want of success—ought never to be satisfied, if he sees no result of his labours—ought incessantly to wrestle in prayer to God to render his word successful, and they who send out Evangelists or Missionaries, while they should ever remember, there is a praying time, and a waiting time—that the husbandman hath long patience, must at the same time look and long and pray for success. In fact we only *know* that God is glorified when his word is successful—that success is the present promotion of God's glory. How God will be glorified in the perdition of ungodly men is a fearful subject of contemplation,—a matter of faith which we do not yet fully understand; and there is something wrong in us when we can dwell on such a subject without very painful feelings.—God may see fit to disappoint our expectations of usefulness, but if we cease to feel that disappointment as a severe trial, whether as Ministers, Missionaries, private Christians, or members of religious societies, we may fairly conclude that there is somewhat wrong in ourselves. It is *only the slothful servant who is satisfied when his talent is wholly unproductive.*

Mr. Vaughan next intimates a suspicion that the Secretary and leading members of the Society, "are enemies to the free, sovereign, distinguishing, eternal and everlasting grace of God in Christ Jesus;" and this he infers from the last Anniversary Sermon, the last instructions of the Committee, the last address by a clerical member, the Secretary's own address, and the Principal's speech at the opening of the College at Islington.

What answer Mess. Sumner, Bickersteth, Webster, and Pearson, will make to this charge, we know not: it appears to us wholly groundless. In preaching the Anniversary Sermon, in delivering instructions and addresses to Missionaries, and in opening the Missionary College, the different speakers were not so much called to describe the nature of the gospel, as to address persons of whom they had strong grounds to conclude that they were already acquainted with its doctrines, had experienced its power, and were desirous of extending its influence. On some of these occasions the temporal concerns and the literary pursuits of the persons addressed, necessarily occupied the greater part of the time allowed; yet surely such passages as the following imply at once an acquaintance with, and a strong attachment to, the gospel of grace.

Hear the Rev. Mr. Sumner.

It is the argument by which St. John enforces brotherly love: *Brethren, if God so loved us, we ought also to love one another.* It is the argument by which St. Paul exhorts us to the service of Christ, that they *who were dead,* and live through Him, *should not henceforth live unto themselves, but unto Him which died for them.* All these passages come to the same point, and imply the same duty—FREELY YE HAVE RECEIVED, FREELY GIVE. And it is an argument, which ought to strike closely home to every Christian soul. You have enjoyed the testimony of the love of God: you have been offered the covenant of everlasting life: you have not been *appointed unto wrath, but to obtain salvation through our Lord Jesus Christ,* by the peculiar, unsought, unmerited favour of God toward you.—Sermon, P. 4.

Now, the fact seems often to be overlooked, but can never be openly denied, that the importance of the Gospel to Heathen Nations now, is the same as its importance to those who were Heathens in the Apostolical Age. Paganism may vary in the objects of its errors or its superstitions, but it must always be essentially the same—the same in nature and in character. Ignorance of the true God, ignorance of His holy attributes, ignorance of His heavenly kingdom, ignorance of the way of access to Him—are evils which admit of no modification; and did not oppress more heavily the nations which the Apostles were commissioned to enlighten, than they oppress the nations which are in darkness at this day.—Sermon, P. 6.

No! These are not changed. Eternity is still a profound abyss, which our imagination cannot fathom. The soul is still imperishable; and God is still the same; and Christ is still the same—*the way, and the truth, and the life,* by whom alone man has access to the Father. Sermon, Pp. 12, 13.

Oh reflect, my Brethren, how guilty this indifference must needs appear in the sight of the Son of God! He did not think it much to leave the bosom of the Father, with whom He was before all worlds: He did not think it much to take upon Him the infirmities and sufferings of man: He did not think it much to feel the exquisite sense of sin though without its guilt, and to undergo its direst penalty.—Sermon, P. 22.

So also Mr. Bickersteth.

Abundantly adequate are the motives for every sacrifice—abundantly sufficient is the strength for every labour. We know that there is an infinite fulness in Christ our Head, for all our wants. We know that HIS grace is sufficient. We know that HIS Holy Spirit can work in us mightily, to will and to do of His good pleasure. The love of Christ, we trust, constrains you to go forth; and that love will sweeten every toil, and make you welcome every sacrifice. The Spirit of Christ strengthens and sustains you; and by that Spirit, out of weakness you shall be made strong, and be upheld, and established, and strengthened, even to the end. Fear not—only believe. He has promised, *I will never leave thee, nor forsake thee.*—Mission. Rep. P. 211.

Remember, in the first place, that you profess to be CHRISTIANS; and are called, by that profession, to live to the glory of Christ, to magnify Him, to suffer, and if need be, to die for Him. You have felt that He is worthy, forwhom you should do this. He bought you with His most precious blood. He restored your souls. He sought you, when wandering far from Him; and led you in the right path. Your present, your highest joy, is communion with your risen Lord. He still intercedes for you. He upholds you in His ways; and will surely bring

to His glory, all who trust in Him.—Mission. Rep. P. 221.

So again Mr. Pearson.

To be able Ministers of the Gospel in Pagan Lands, you must LOVE THE CROSS, according to the largest sense of that comprehensive figure. P. 226.

Need I exhort you to a diligent and devout study of the Sacred Volume, that you may speak as the Oracles of God; clearly dividing and expounding revealed truths; exhibiting them in their just order and connection; enforcing scriptural positions with scriptural arguments; and illustrating them, as much as possible, in the words of Him *who spake as never man spake*, and in those of His inspired Apostles. Obtain clear conceptions of the Gospel Scheme of Salvation, of its separate parts and their harmonious combination; that you may not be embarrassed in your attempts to set it forth. Men, whose own opinions on religion are crude and undigested, will be apt to convey erroneous notions of the subject to others. How, indeed, should those be intelligible to another, who do not understand themselves? Missionary Report, Pp. 227, 228.

Lastly, Mr. Webster.

I would urge on you, my Brethren, the importance of dwelling much, in your various ministrations, on the important subject—Christ Crucified. This was the topic, in which the greatest of all Missionaries determined to glory, for which he counted all things but loss, and for which he determined to know nothing else among the people. This was the topic, which Brainerd, and Elliot, and the Moravian Missionaries found effectual to the conversion of fierce Indians and degraded Greenlanders; and which your valuable predecessors have found so effectual, among the very people to whom you are going. The love of God in giving His Son to die for one so lost, depraved, and guilty as man—the love of Christ in leaving His Father's glory to become man, to suffer and die a painful and accursed death, in order to open unto us the way to everlasting life—the attestation given to the acceptance of that sacrifice, in His resurrection, ascension, and intercession before the throne—and the outpouring of the Holy Spirit, in His renewing, converting, sanctifying, and strengthening influence—these are subjects, which, while they must form the ceaseless topics of your own meditation, will be found, under the Divine Blessing, most effectual in the salvation of those to whom you will minister.—Missionary Report, Pp. 213, 214.

Mr. Vaughan may indeed remark none of these passages give me to understand that the Gospel is the Gospel of THE GRACE OF GOD; the message of a kingdom in which are damned ones as well as saved ones; by a distinction put by God only, though displayed and acted in a way of strictest justice, through the *free* (which alone is *moral*) agency of the creature.—Vaughan, Pp. 14, 15.

But the essential and pervading principle is *man co-operating, as in a joint free partnership, with God, to do good; God working, and not working.* A denial in effect, of universal man's blindedness, and of the invincibility of God's energizings in those whom He energizes at all; that is, in chosen ones.—Vaughan, P. 15.

But supposing this to be the case, are the sentiments and expressions more or less accordant to the language of holy writ than those which Mr. Vaughan desires? We must speak plainly. Mr. Vaughan advances in this, and in some other of his publications, positions which have no foundation in and cannot be established by the word of God. We appeal from him, therefore, to the sacred Scriptures. We ask, where in the writings of Paul, or of Peter, or of any other apostle, are sentiments similar to these he advances. He has been drawn aside by metaphysical reasoning, and become wise above what is written—he has ruined his own usefulness—dispersed a very large and hopeful congregation; and now is consoling himself it is God's work and God's fault, and not his own. We think him therefore in a dangerous error; and pray God that he may repent and do his first works, and, no longer resting on his own speculations, may preach Christ Jesus as exalted to be a Prince and a Saviour to give repentance and remission of sins.

INTELLIGENCE.

DEATH OF THE EMPEROR ALEXANDER.

INTELLIGENCE was received in London, on December 20th, of the death of the Emperor Alexander of Russia, on the first of that month, at Taganrok, in consequence of severe cold producing an inflammatory sore throat.

His Imperial Majesty was born December 24th, 1777, and was the eldest son of the Emperor Paul. He was educated under Colonel La Harpe, who appears to have discharged the trust reposed in him with exemplary fidelity. He married the sister of the Grand Duke of Baden in 1793; and was proclaimed Emperor in March, and crowned at Moscow in September 1801. From the moment of his exaltation to the throne he appears to have studied to promote the interest and welfare of his people. Having made peace with this country, he endeavoured to mediate between England and France, and, in 1805, proclaimed war against the latter country. Being defeated at Friedland, he signed the preliminaries of peace at Tilsit; and in consequence, it is supposed, of some secret article, was compelled to commence hostilities against Great Britain. The insatiate ambition of Buonaparte, however, induced Alexander to cast off the yoke, and compelled him to defend his own dominions against the assaults of the usurper. The occupation of Moscow, its consequent destruction, the annihilation of the French army, the dethronement, imprisonment, and death of Buonaparte, are fresh in every one's recollection, and all must acknowledge the share which the Emperor Alexander had in these great events.

History, however, will record with still greater pleasure his exertions for the benefit of his subjects, by promoting their civil and religious improvement. He appears for a considerable period as the friend of Missions, the patron of Bible Societies, the supporter of Schools, &c. and only anxious to improve his great opportunities for the most important ends. Of late indeed his exertions have been paralyzed, and the friends of religion have had to mourn a secret influence which prevented the pursuit of those beneficent and liberal plans in which he once engaged. How far this may be attributed to Jesuitical counsellors, is not quite clear. At all events it is a subject most deeply to be lamented, and especially when we contemplate his early death.

Verily every man at his best estate is altogether vanity. We have seen in the course of the last month, the fortunes of the wealthiest crumbling into dust, and the lives of the most powerful suddenly brought to a close. Let us improve the lesson, and by setting our affections on things above prepare for our own latter end, and for that solemn change which awaits us all.

ANTI-SLAVERY SOCIETY.

ON Wednesday December the 21st, a very numerous meeting of the members and friends of the Society for the *Mitigation* and *Gradual Abolition* of *Slavery* throughout the British dominion, was held at the Freemasons' Tavern, for the purpose of petitioning Parliament for the Abolition of Slavery. About half past twelve o'clock, Mr. Wilberforce, accompanied by Sir James Mackintosh, Mr. Brougham, Mr. Denman, Mr. F. Buxton, Dr. Lushington, and several other gentlemen, entered the Hall, and were loudly greeted on their way to the platform.

Mr. Wilberforce being unanimously called to the Chair, opened the business of the Meeting. He said, that he could assure them, with deep sincerity, that it was with unaffected diffidence that he had yielded to the call of many of his kind friends, to take the chair that day, and preside over the business of the Meeting. Having found that his health was rapidly declining through indisposition, he perceived it incumbent on him to retire from Parliament, and in having done so, he considered he had relinquished public life altogether; supposing himself, therefore, but as a mere private individual, he did not think it becoming in him to have taken the chair that day; but being entreated by his friends so to do, he considered that no personal motive of delicacy should be an obstacle to his yielding to a call in a great cause like this, in which there was such *an important duty, both to God and man*, to be performed. Feeling it to be his imperious duty, he had yielded. The object of the Society, and of its present meeting, was so well known, that it would be needless in him to occupy their time in detailing it. They were

met for the purpose of petitioning Parliament for the gradual, but immediate relief of the West India Slaves—to petition that Parliament which had already intimated itself to be favourable to the gradual amelioration and abolition of the slave system—a Parliament which had promised to use every exertion to effect that much-desired reformation, by gradually extending to them the benefits and blessings of liberty. There was still a great deal to be done, and it was again to those feelings of solid justice and humanity which were so strongly fixed in the bosoms of the great mass of the British people that they had to appeal to complete their triumph, by representing to Parliament the imperious necessity of the gradual abolition of the horrors of slavery. He could assure the Meeting their cause would, to the latest moment of his life, have his most zealous wishes and support, and that day would be the happiest of his life (if he lived to that period) which should crown his ardent hopes by the full completion of the objects of this cause.

Mr. Macaulay then read the Report, which detailed, at considerable length, the horrors and atrocities of the Slave system, and strongly pointed out how highly imperative it was, that a gradual change in the condition of the Negroes should immediately commence. The Report referred to a digest of some material parliamentary documents which has been published, under the title of 'The Slave Colonies of Great Britain, or a Picture of Negro Slavery, drawn by the Colonists themselves.' This admits us to a near view of the interior of society in one of the slave colonies, Berbice, where the Fiscal had preserved some, though an imperfect record, of the complaints on the part of the slaves, which came before him. The slave system in this colony is not marked by features of peculiar atrocity. It is one of the few slave colonies in which the population does not diminish. But when we consider, what a mass of suffering is laid open to our view, in the account which has reached us, from this single colony, containing about 23,000 slaves, being scarcely a fortieth part of the whole slave population, how frightfully would that mass have been augmented had we received a similar report of the remaining 800,000 over whose sufferings the veil of oblivion has been drawn.

Some idea of the wretched insecurity of the tenure by which slaves enjoy even the spot to which the Report tells us they are attached, together with all the dearest ties and charities of life, may be obtained from the case of a Mr. Padmore, who was driven to the necessity (a necessity of common occurrence in the West Indies) of selling his estate to satisfy his creditors. "The slaves," it is stated, "he *could* have sold separately (detached from the estate) at a much higher rate; but they came to him in a body, with most distressing cries, and threw themselves on the ground before him; when a spokesman, appointed by the rest, fell down at his feet, and implored him in all their names, not to separate them, both from himself and the estate. They were ready to follow him to the other end of the island; but if he could not retain them about himself, if his necessities compelled him to sell them, they besought him not to part friends and relations, husbands and wives, parents and children: not to tear them from their houses and gardens; but to let them go with the land. He could not resist such an appeal, and he lost at least forty pounds a-head by it."

Among the parliamentary documents is found a Report on the Civil and Criminal Justice of the West Indies, by Mr. Dwarris, the only surviving Commissioner, himself a planter and proprietor, from which various important extracts were brought forward. The trials of slaves in this island, Barbadoes, "are very unsatisfactory. We heard them pronounced 'disgraceful.' 'The judges,' it is said, 'are ignorant;' the proceedings are slovenly; the charge, being unwritten, shifts with the case. A disposition to favour, where it exists" (and the Reporter might have added, a disposition to condemn) "receives no check from the want of publicity. There being no assigned place or appointed time for the execution of slave malefactors, the wretched convict, *as soon as sentence is passed, is fastened to the nearest tree;* unless, which frequently happens, the owner of the soil is at hand to prevent it. In such case, *the miserable culprit is dragged from tree to tree, from estate to estate; and in one case, of then recent occurrence, the constable was at last forced to throw the exhausted sufferer off the town bridge, securing the rope by a lamp-post.*"

"Slaves in this island," he says, "are without legal protection or redress for personal injuries."... "The slave has no remedy, in case of the greatest oppression by the master or his delegate, or the grossest injury by third persons;

though the *master* (in case of his slave being assaulted or robbed) may have reparation in damages for *the loss of service* or *the injury to his property in the slave.* The murder of a slave, *wilfully, maliciously, wantonly, and without provocation,* is now a capital crime. But there is no other legislative provision, restraining the absolute power of the master over the slave, or inflicting punishment upon the owners or others, in case of mayhem, mutilation, dismemberment, or cruel treatment. No other act of assembly has been framed for the protection of slaves; no tribunal is specially appointed for inquiry into their wrongs. A slave who is, or thinks himself, aggrieved, looks in vain, in this island, for a proper quarter in which to prefer his complaint. *It can no where be received. Murder is the only case in which the law interferes.*" "*For the punishment of general oppression and mal-treatment of a slave, there is no provision by any law of Barbadoes.* If inflicted by the master, it would be *dispunishable.* If perpetrated by a third person, the *owner* would have *his* remedy by civil action; but the slave would still be without redress." "There is not, in Barbadoes, any law regulating the quantum and kind of punishment, the hours of labour and rest, the provision of food, and (except nominally) of clothing. These are dependent on the performance of moral duties, of which good men feel the obligation, but of which the breach is not cognizable before any earthly tribunal. A wicked and cruel master or delegate (so that he do not kill a slave) may inflict on him ANY degree or severity of punishment. *No man, or set of men has legal power to call him to account for working his slave as long as he likes; for whipping him as much as he pleases; for chaining; for starving him.*" "*A master has uncontrolled, undefined, and absolute power.*" Where, then, asks Mr. Dwarris, very justly, however inconsistently, "where, then, is the protection of the slave, and where, in case of accident, the justification of the master?" "In a case even of very grievous bodily injury, inflicted upon a slave by a manager, the sufferer himself, or his slave brethren who were present, cannot give evidence, even though all the free persons on the premises should have been *designedly* sent out of the way. In such a case, a slave is not allowed to be a prosecutor. *Maimed, mutilated, disfigured, dismembered,*" (I am putting, says Mr. Dwarris, the most aggravated case,) "his wounds must be the only tongue permitted to relate his wrongs." These however will speak for him here, if they do not speak for him in the colonies.

Neither in Tobago, nor in Grenada, "are there any public institutions, by which infant or adult slaves are instructed in religious principles and useful knowledge. There are no Sunday schools." The Wesleyan Methodists alone have given any instruction to the slaves of these islands. In Barbadoes, only one school is said to exist for Black or Coloured children, though the Black and Coloured population is about 90,000.

Such are some of the material *facts* brought to light, in the most authentic form, by this recent report; in which, however, we must admit that many *opinions* are expressed which it is exceedingly difficult to reconcile with those facts, or indeed with the notorious realities of the case. Take an example:— Mr. Dwarris states it to be the *only just ground of complaint against the present inhabitants of Barbadoes,* that they had not repealed a certain act, which inflicts the punishment of slitting the nose, and burning the face with a hot iron, on a *Negro* who strikes a *Christian* a second time. But when Mr. Dwarris thus sweepingly cleared the Barbadians from every other charge, had he not yet heard of the atrocities of 1804, reported by Lord Seaforth? of the wholesale massacres of slaves in 1816? of the destruction of the Methodist chapel and the expulsion of the Missionary in 1823? or of their new slave law of 1824? And is it not this very gentleman by whose report of the Barbadoes slave courts, and of the summary and brutal executions of their convicts, and of the unprotected state of the whole slave population, we have just been sickened? How are we to explain such strange incongruities as these?

Never, however, let the people of England forget, that of this unchristian and merciless system they will continue to be the criminal upholders, if they now refrain from lifting up their voice against it: or if they silently acquiesce in contributing, as they now do, largely and directly, to its support. It is absolutely vain for us to be hoping to succeed in abolishing slavery; or to expect that by the vehemence of our speeches, or by the strength of our resolutions, or even by the severity of our enactments, we shall be able very materially to abate this evil, if we continue, as we now do,

to extend to the slave-holder those solid marks of our favour which are conveyed to him in bounties and protecting duties; thus supplying to him the very means of maintaining his iniquitous system against the united wishes of the parliament and people of England.

After the statement which has just been given, combined with all our previous information, are we not entitled to call upon the people of England to come forward to strengthen the hands of the government, in the righteous work of carrying into effect the hitherto abortive resolutions of Parliament on the subject of Colonial Slavery? We call upon them therefore to assemble in every county, and city, and town, and even village of the United Kingdom, in order to testify their abhorrence of this impious system, and to implore of the Legislature, respectfully indeed, but most earnestly, to relieve them from its guilt and burden. Let no man in this free and happy country, where the voice of the very meanest has its appropriate weight in Parliament, imagine that he can discharge himself from the performance of this solemn duty; or—should his application to Parliament fail of its effect—from adopting every other expedient in his power, such as abstinence from slave-grown sugar, the promotion of cultivation by free labour, &c. for wiping away this foul stain from the national character. To all then we would say, in conclusion, in the words of the same eloquent writer, "Come forward with your petitions. Instruct your representatives. Give or withhold your suffrages for the next Parliament, and use your personal influence throughout the country; all in such a manner as may best promote the success of this great and sacred cause. If you succeed, you will give a new triumph to the British Constitution. You will exalt the glory of your country, in that best point, her moral elevation, and recommend her to the favour of heaven." "If you fail, you will at least have the inestimable consolation that you have done what you could 'to undo the heavy burden, and to let the oppressed go free;' and that the sins and calamities of your country, however pernicious in their consequences to yourselves or your children, were evils which you could not avert."

"These parliamentary documents are particularly valuable, as exemplifying the unchanged spirit of colonial legislation on the subject of slavery. The local legislatures have refused, without a single exception, to comply even with the moderate requisitions of his Majesty's Ministers, as these are embodied in the Order in Council for Trinidad; and the colonists, generally, exult in the refusal, encouraging each other to persevere in the same contumacious course. Their tone of secure and triumphant irony is remarkable. 'We beg you to observe,' says the editor of one of their newspapers, that not one of the unconquered colonies (meaning the colonies having legislatures of their own) have had the *civility* to comply with Earl Bathurst's wishes, notwithstanding he informed them, *in the most earnest and feeling manner, of the serious extent of the disappointment* which his Majesty's Government would experience, if they rejected his application. We *sympathize most sincerely with his Lordship on this unexpected event.*"

The Report concludes thus—

"These various indications of the general sympathy in our labours are strong incentives to perseverance. And we must all feel it as not among the least cheering and encouraging circumstances, which we are called to acknowledge with gratitude to the GIVER of all good, that we should once more behold among us, and in the chair of this assembly, that loved and revered individual, dear to all to whom the interests of humanity are dear; who, having consecrated the strength and flower of his days to the vindication of the wronged and degraded African, and having at length signally triumphed in his long and painful conflict; now, though bending under the weight of added years, still marshals our way, as we trust, to victory, in a no less arduous struggle—in the endeavour to break the yoke of the oppressor, and to achieve the rescue of the oppressed, in every corner of the British dominions. May it please GOD to spare him to witness the final consummation of this labour of love and mercy!"

Sir James Mackintosh then rose and stated that his chief object in rising to address the Meeting was, because he was convinced that no measure would be more conducive to the welfare and happiness of the British nation than the abolition of slavery, which would give to the colonial inhabitants the blessings and benefits of the British Constitution, and at once raise them to the level of human beings, and give them that enviable character of men and free-

men.—The deliverance of the African from his degraded state of bondage was a most noble task, one which at once embarked all the fine feelings of humanity, which were roused with indignation at the recital of the dire horrors of the Slave Trade, as well as at the conduct of those criminals who connived at its existence. Wherever, and whilst there was a demand for slaves, so long would a contraband traffic in human flesh be carried on; or while the European colonies of America had a demand for Slaves, so long would all the evils of slavery be in existence. It was, therefore, highly important to abolish slavery by gradual amelioration and improvement, and thus qualify them for emancipation. When such a state of things shall make itself conspicuous in the colonies, it will be impossible for Cuba and the other Anglo-American Colonies to persist in keeping their inhabitants in their degraded state of servitude. If they should so continue that abominable system, he felt it his duty to warn them of the consequences which might result from so fatal a continuance. When such a state of improvement took place, then there could be no Slave Trade, they would have emancipation, and the total abolition of slavery. Much had been said upon this subject, and he was truly astonished at the obstinacy of the British planter. Could they think to perpetuate the horror of the condition of their Slaves, and profess their noxious principles in the face of Europe, the independent states of South America, and even of Hayti, the independence of whose black population had been so recently recognized by a Christian King? They could not remain long in such a delusion. Those changes which were first taken up from the best feelings of humanity and benevolence, were now imperiously necessary for self-preservation. This gradual system, if carried into effect, would cause all the other states of Europe to endeavour to abolish slavery.

He wished to say something with respect to Mr. Dwarris's Report on the judicial establishments of the West Indies. Nothing could be more striking than the two passages of his Report in which he represents the condition of the Slaves. At Barbadoes, he says every sort of cruelty is practised on the unhappy slaves; and provided it is done in private and does not disturb the general quiet of decorum, there is no law in the island to punish the perpetrators of such atrocities. The only crimes recognized and punishable by the laws of the islands were those of mutilation and murder. Such is the state of the negroes in that island, by one passage of Mr. Dwarris's Report; but in how strange and in how widely different a light he describes their condition in another passage. He says, they are in general contented and happy; they dance, and sing, and trifle away their time, ignorant of their condition and the cruelty of their laws. What! could there be a greater state of degradation? They were not allowed to be witnesses in a Court of Justice. Thus they were denied the power of redressing their wrongs, and of telling, in the language of truth, the story of their oppressions. We are told they have enough to eat and drink, and are contented, and live in the most perfect security. Surely a country gentleman in England might give the same account of his horses and dogs. No condition could be more degraded than that of the negroes; they were degraded almost to a level with the brute creation.

He believed, in his conscience, that the immediate amelioration of the Slave community would be conducive to the real happiness and interests of the British inhabitants of the West India Islands. He was *not an advocate for immediate emancipation*, but for *gradual* and *immediate amelioration*. But God forbid, that he should not raise his voice against the perpetuation of Slavery. It was the *interest of the master that the beginning of gradual abolition should be immediate*.

Mr. Brougham said the remarkable eloquence with which his Honourable and Learned Friend had prefaced the Resolution, and the various facts which he therein detailed, had nearly exhausted the subject. They were charged with violence, with rashness, and enthusiasm, because they wished the welfare of 800,000 individuals, whose grievous injuries and dire sufferings had called up and roused all their feelings of humanity, and which indignantly opposed themselves to all the horrors of this slave system. They were charged with rashness and precipitancy in forcing a measure upon Parliament. This rashness and precipitancy consisted in waiting, not a quarter of a century, but nearly half a century, to have this measure carried; and which was frustrated

by the attempts of the West India Planters, who opposed them. They charged the promoters of these measures with only listening to the wrongs and complaints of the negroes, and that they would hear nothing from them. Not a word was said about the complaints of the Slaves by his Honourable Friend, nor should he that day say a word about them—he would only take the facts established by the Report of Mr. Dwarris, himself a Planter, and to whom great credit was due, and would now call their attention to an Act recently passed in Barbadoes.

"It is enacted, that if any person commits, or causes to be committed, any wanton act of cruelty towards any slave, or shall wantonly, maliciously, and cruelly whip, beat, or bruise any slave, such person, on conviction before two justices, may be fined not more than £25. (about £17. sterling): and if the accuser cannot prove his complaint, *and if any slave make a complaint, which shall appear to be frivolous, vexatious, or unfounded*, then the justices may give him thirty-nine stripes. Any person maiming, mutilating, or dismembering a slave, may, on conviction at the grand sessions, be punished by fine and imprisonment (no minimum is fixed) or either, as the court shall think fit; and if the maiming, &c. shall have been done by the owner, then the slave shall be taken possession of by the treasurer of the island, and forthwith sold (not made free, but sold) to some person of good and humane repute, for the best price that can be obtained for him, and the proceeds paid over to the owner or his creditors. For a second offence, &c."

This was all they have done upon the urgent remonstrances of both Houses of Parliament, and this is the anti-cruelty Act, which the Speaker of the House of Assembly said would endear their memories to the latest posterity? This was the Assembly which in 1805, by an Act, only made the perpetrator of a murder liable to a fine of £15. and then they frame an Act, by which they made it capital to commit murder, unless some provocation had been given to the master. Thus, if the slave only raised his finger in defence, this would be looked upon as a sufficient provocation, and instead of the master being subject to a capital punishment for this murder, he would be only liable under the old Act to a fine of £15. Such was this protecting Act, which was to send down the names of its enactors to posterity with endearment. The Act also contained this enactment:—"Sec. 47. Any slave who shall *hear any other slave speak any words tending* to mutiny and rebellion, or shall know of his having gunpowder or arms in his possession for purposes of rebellion, and shall not immediately disclose the same, shall suffer death without benefit of Clergy, or such other punishment as the Court may think fit." So that if the slave took any other view of the words he heard, than what the white man and the Judge should take, and should not disclose it, he should undergo not the same punishment of his master for maiming or dismembering him, which punishment was placed in the discretion of the Justices at the Sessions—not that punishment; oh! no, but if he did not immediately disclose what he heard, he should suffer death, without benefit of Clergy, or any other punishment the Court should think fit. So that the black man had first to make up his mind that the words he had heard had a tendency to mutiny, and then he had to make up his mind that the white man should agree with him in opinion as to the mutinous tendency of the words. Having thus made himself sure on both sides, he was at liberty to disclose, but if he had not made up his mind as to the tendency of the words, he should suffer death. It was needless for him to go further into this Act, for which posterity was to remember its framers with kindness and endearment. The disapprobation of the Governor of Barbadoes was expressed upon the occasion of this enactment, who said he could not receive the Act, or recommend it to be confirmed by his Majesty, as it contained enactments highly injurious to the slave population. This Act also contained an enactment, "that if any slave should be heard to swear, or drive a cart or horse at a faster rate than ordinary, he shall receive 39 stripes"—that is, for going out of a jog-trot, Oh! no; he will not be fined, but receive 39 stripes of the whip. Oh! this was a protecting Act, indeed. These were the effects of the old system, and it showed more than ever the necessity of totally annihilating it.

Messrs. F. Buxton, Denman, Cropper, Dr. Lushington, &c. then addressed the meeting in interesting and important speeches, which we regret our limits will not allow us to insert.

Notices and Acknowledgments.

Intended for insertion, J. S***,—A Constant Reader.

Under Consideration, A Subscriber,—Cambrian,—A Protestant,—Septuagenarius,—W. F. B.

The facts illustrative of the system pursued in our Correspondent's neighbourhood, may under certain circumstances become highly important. We are, however, unwilling to trouble him at present; but if necessary, shall avail ourselves of his kindness, and apply to him by post.

We have not been able to notice as we could wish the interesting Pamphlet concerning the Waldenses or Vaudois, which has been transmitted to us. We are, however, happy to announce that a highly respectable Committee have undertaken to receive Subscriptions, and apply the amount for the general relief of these distressed and persecuted descendants of the primitive Church; for the establishment of a Hospital,—the support of Ministers and Churches,—the relief of the Poor, or more especially of the establishing of Village or Hamlet Schools, which are exceedingly wanted. Subscriptions may be addressed to the Rev. W. S. Gilly, 2, Tavistock Place, Russell Square. The following brief notice concerning this interesting People, will perhaps be considered worthy of attention.

"The Waldenses of Italy suffered almost unprecedented calamities, during many centuries prior to the Reformation, on account of their strenuous opposition to the image-worship, and to the various unscriptural doctrines and ceremonies introduced and diffused by the Church of Rome. Numerous bulls and edicts urged their extermination by fire and sword. The tribunal of the Inquisition was established in the first instance, for the express purpose of torturing and destroying those assertors and defenders of the primitive Christian faith. Notwithstanding the severity of successive persecutions, they remained in their retired valleys till the year 1686, when the whole population were expelled. Some of the few thousands, who sought refuge in Switzerland, returned in the year 1690, and regained their possessions.

"During the greater part of the last century, they appear to have escaped the notice of the British public; even the existence of these descendants of the ancient Waldenses was scarcely known. But, within the last few years, several British travellers, as the Rev. W. S. Gilly, the Rev. Thomas Sims, Mr. Plenderleath, and Mr. Durbin Brice, have at different periods visited the valleys of Piedmont, and inquired minutely into their temporal and spiritual wants, and are deeply convinced of the great importance of establishing schools for girls, under the care of schoolmistresses, who shall instruct the children in needlework, knitting, &c. as well as in reading the Holy Scriptures.

"Fifteen schools are wanted for the villages, at an expense of Ten Pounds each; and one hundred and three small schools are wanted, during five winter months, at an expense of Three Pounds each. The necessity for establishing so many small schools, arises from the nature of the country. In the winter season, when these smaller schools are kept, the hamlets are surrounded by deep snow, that covers such tremendous precipices and ravines, that the lives of the children would be in imminent danger, if they were to go from one hamlet to another. A school is therefore wanted if there are only twelve or fifteen children in the hamlet; but frequently we find twenty, thirty, and more.

"The Vaudois still maintain, as their forefathers did, a strong attachment to those great truths of the Gospel which prevailed among the primitive Christians, and were revived at the Reformation: but education is particularly requisite, because *their temptations to apostatize* are *very great*. Snares are, in fact, continually laid; bribes are perpetually offered to seduce them to bow down to the idols of the Church of Rome; especially when obliged to seek employment as servants in Roman Catholic families, and removed from home.

"The forefathers of the Waldenses sent out Ministers from their little college of Angrogne, to impart religious instruction to the kingdoms of Europe, when immersed in ignorance and superstition in the darker ages;—and shall the children of such worthies meet with neglect in the nineteenth century? especially since *very great benefits* may be conferred by means of a *comparatively small sum*; it is therefore earnestly requested that one individual would undertake to collect from a few Friends, small *Annual* Contributions of Five Shillings from each person, to make up either the sum of Ten Pounds for a village, or Three Pounds for a hamlet school."

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FEBRUARY 1826.

MEMOIRS OF THE REFORMERS.

BEZA.

[*Continued from page 7.*]

On the ninth of September there was a numerous meeting in the great hall of the monastery of Poissy, at which were present the King, Queen-mother, Duke of Orleans, Princess Margaret, their Majesties of Navarre, and the Prince of Condé, fifty church-dignitaries, and a crowd of counsellors, Sorbonnists, and Canonists. The King having briefly explained his reasons for calling them together, was followed more at large by the Chancellor, to whom the Cardinal of Tournon replied as president of the clergy. Twelve protestant ministers, with twenty-two deputies, were then introduced by the Duke of Guise, and the Sieur de la Ferté, who conducted them to the bar, when Beza thus addressed the monarch.

"Sire! As all undertakings, whether great or small, depend on the assistance and favour of our God, and especially as the discussion proposed concerns his service, and relates to matters above our understanding, we trust your Majesty will not be displeased, if we commence by invoking Him in this manner: Lord God, everlasting and almighty Father, we acknowledge and confess before thy holy Majesty, that we are poor and miserable sinners, conceived and born in iniquity and corruption, inclined to evil, incapable of [illegible] good, and continually transgressing thy holy commandments; for which we deserve thy wrath and indignation. Lord, we abhor ourselves at all times for having offended thee, and condemn ourselves with true repentance, begging the assistance of thy grace: have pity on us, then, O God, most kind and merciful Father, in the name of thy Son Jesus Christ our Lord, and only Redeemer: and set us free, blotting out our sins and imperfections; and daily increase in us the grace of thy Holy Spirit, that we may acknowledge our sinfulness with all our heart, and be led to true repentance: that being mortified to all sin, we may produce the fruits of righteousness, which may be pleasing to thee, through the same Jesus Christ our Lord and only Saviour. And moreover, that this day it may please thee, so to favour thy poor and unworthy servants, that thou mayest give them freely to declare in the presence of the King, whom thou hast set over them, and this most illustrious and noble assembly, what thou hast granted them to know of thy holy truth; that it may please thee, according to thy accustomed goodness and mercy, O God and Father of lights, so to illuminate our understandings, guide our affections, and form them to all teachableness, and so to order our words, that in all sincerity and truth, after having conceived according to the measure which thou shalt be pleased

to impart unto us, the secret things which thou hast revealed unto men for their salvation, we may be able with heart and mouth to set forth that which may serve to the honor and glory of thy holy name, the prosperity and greatness of our King, and all who belong to him, with the peace and quiet of all Christendom, and especially of this kingdom. Lord and Father Almighty, we ask all these things in the name and for the sake of Jesus Christ, thy Son, our Saviour, as he himself hath taught us to ask them, saying, Our Father, &c."

This solemn address to the Divine Being, at the commencement of the proceedings, was calculated to impress the monarch and the court with a sense of the importance of the conference, and of the sincerity of the protestants. The account is from the report of the reformer himself; but the ill grace with which this conduct was received by the Romish dignitaries may be traced by the manner in which the continuator of Fleury relates the same circumstance. After noticing the command given to Beza by the Queen to speak, he adds: "At this order the *heretic* cast himself on his knees with the other ministers who attended him, and lifting up his hands and eyes to heaven, made *a long prayer* to our heavenly father, which he finished by that of our Lord."*

In a courteous and respectful harangue Beza assured his Majesty that the reformed ministers had been unjustly represented to the parliaments as seditious characters, and disturbers of the public quiet; that they had no other end in view than the glory of God, the salvation of man, and peace of conscience; that they did not ask for liberty of worship with any sinister design, but for personal satisfaction, and with all obedience to established authority. He then stated the articles of doctrine in which they agreed with the Roman Catholics, and those in which they differed from them. He declared, that there was no other satisfaction for the offended justice of God than the righteousness of his Son, whose death and passion was our sole title to heaven: that in him alone is all our salvation: that the word is the only rule of faith: that Jesus Christ is applied to us by no other mean than justifying faith, from which faith good works are as inseparable, as light and heat from fire: that to such good works no free-will could be found in man, but as bestowed on him by divine grace: that the commands of God are the sole rule of obedience, which are not to be augmented or diminished: that works are good so far as they proceed from the Spirit of God operating in us, and God is glorified by them: that eternal life is the gratuitous gift of God, and not a recompense due to our merits: that the Word of God consisted of the writings of the Old and New Testament, and that as to the productions of doctrines and councils, it was necessary that they should agree with the scriptures and with each other.

He then proceeded to the subject of the Sacraments, which he said were visible signs, by which the union that we have with Christ is not only represented, but is verily offered to us on the part of the Lord, and consequently ratified, sealed, and as it were engraven by virtue of the Holy Spirit, in those who by a true faith receive and take that which is there signified. He allowed, that the Sacraments underwent a celestial and supernatural change: the element of water in holy Baptism was not to be regarded simply as water, but as a true sacrament of our regeneration, and the washing of our souls by the blood of Christ: the bread in the holy Supper not to be regarded simply as bread, but as the sacrament of the precious body which was given for us, and the

* Hist. Eccles. T. 32. p. 106.

wine, as the sacrament of the precious blood poured out for us: that this change was not substantial, but suitable to the end for which they were ordained; nor produced by virtue of certain words pronounced, nor by the intention of the speaker, but by the sole power and will of Him who ordained the whole act so divine and heavenly: whence also the ordinance ought to be celebrated with a loud and distinct voice, in intelligible language, and in the sight of the people. He observed, that Transubstantiation was contrary to the analogy of their faith, for it was directly opposed to the nature of sacraments, and overturned the truth of the humanity of our Saviour, and of its ascension into heaven: that however the reformed belief did not make Christ absent from the holy supper, but as to distance of place, *he was as far from the bread and wine, as heaven from earth;* forasmuch as we and the sacraments were upon earth, and his flesh was in heaven and no where else; that nevertheless we were made partakers of his body and blood after a spiritual manner.

At these words the Roman Catholic doctors murmured aloud their disapprobation; some clapped their hands in wrath, exclaiming, "He hath spoken blasphemy;" others rose to depart being prevented from further expression of indignation by the royal presence; and the Cardinal de Tournon, as president of the clergy, requested their Majesties to impose silence on Beza, or permit the ecclesiastics to retire. The King took no notice of this application, but intimated to the Reformer that he might proceed, who said, "My Lords, I pray you to hear the conclusion, which will satisfy you," and then continued his address; after which, he presented the confession of the reformed churches to the King, who received it graciously by the hands of La Ferté, captain of the guard, and gave it to the prelates.

The Cardinal rose, and speaking in so low a tone as scarcely to be heard below the bar, besought his Sovereign not to pay any attention to the representations of the protestants, but to live in the faith of his ancestors, in which he had been educated by the Queen his mother, for which he prayed the glorious Virgin Mary and all the blessed Saints to grant him grace. He demanded a day for answer to this harangue, which he said would be no difficult task, but might bring back his Majesty to the true doctrine. Then, suddenly correcting himself he added, "I do not say *bring back*, but confirm in the right way."* The Queen replied, that nothing had been done, without the advice of the council, and parliament of Paris; and that there had been no design of change or innovation, but a desire to allay the troubles which had arisen from the difference of religion, and put the wanderers into the true path.

The next day Beza wrote to the Queen, explaining his expressions concerning the Lord's Supper, and informing her Majesty, that he had been given to understand that some persons had represented him as saying that Christ was not in the Supper, which was an impiety against which he protested; that he considered this adorable mystery as instituted by the Son of God, that we might become more and more partakers of his true body and his true blood, and be incorporate with him unto eternal life; that he allowed the presence of Christ in the sacrament, but denied that his humanity was connected with the elements; and that certain Fathers of the Church had entertained the same sentiments.

"These are the words of St. Augustine, in his fifth treatise on St. John; 'When Jesus Christ said, *Me ye have not always with*

* Beze, Hist. Eccles. des Eglises Reformees, Tom. 1. p. 521.

you, he spoke of his bodily presence; for according to his majesty, according to his providence, according to his invisible grace, that which he hath promised is otherwise accomplished, *I will be with you, even unto the end of the world;* but with regard to the human nature which he assumed, his birth, crucifixion, burial, resurrection, this declaration is fulfilled. *Me ye have not always with you:* Wherefore? Because in his body he conversed forty days with his disciples, and as they steadfastly beheld him, and stood gazing, he ascended up into heaven, and is no more here.' Again, the same Father observes, in his Epistle to Dardanus; 'As God, he is every where; as Man, he is in heaven.'

"Vigilius, Bishop of Trent, who wrote against the Eutychian heresy, about the year 500, uses similar language: The Son of God is separated from us, as to his humanity; but as to his divinity, he saith, Lo, I am with you always, even unto the end of the world. He *is* with us, and he *is not;* for he has not abandoned, as to his divine nature, those whom he has quitted and is separated from, as to his human nature; inasmuch as with respect to the form of a servant, which he has taken to heaven, he is absent, but with respect to the form of God, which leaveth us not, he is present. Again; when his flesh was on earth, certainly it was not in heaven, and now that it is in heaven, assuredly it is not on earth, but is absent in such sense, that we expect that He, who is with us on earth as the Word, shall come from heaven according to the flesh. Again; the only Son of God, who is also made Man, is confined to one place by reason of his flesh, but omnipresent as to his divinity."

The Romanists were exceedingly disconcerted, and consulted on the measures to be pursued. "I wish," said the Cardinal of Lorraine, "either he had been dumb, or we had been deaf." "So do we!" they replied. It was resolved, however, that the Cardinal, assisted by the Doctors, and especially by Claude Despence (who should prepare his speech, and serve as registrar) should reply to two points, the *Church*, and the *Supper;* not with a view of engaging in dispute, but lest the audience should suppose the Protestants could not be answered; and that as to all other matters, they would draw up a confession of faith, and offer to the ministers for their assent; on refusing which they should be condemned, and an end put to the session. This resolution, which was a virtual acknowledgment of defeat, is unnoticed by the continuator of Fleury, but recorded by Beza. It had the effect of leading the Protestants to address the King in these terms: "Sire! since it has pleased your Majesty to summon us to confer on the differences in religion, and to devise means for appeasing the troubles of the kingdom, and to ordain with this view that the Prelates should not be judges in the cause, and that prejudice should attach neither to one party nor the other, we beseech you with all humility that this rule above all other should be observed; for a rumour is gone forth, that the Prelates have determined not to make a simple answer to our propositions, and to oppose their articles to others for peaceable conference; but from this hour to condemn and anathematize us, shutting the door to all conference, and doing marvellous prejudice to the cause. It would be contrary to all right and order, divine and human, that they should be our judges, and even to pronounce sentence without having heard our arguments, or attended to the merits of the cause. By which means, Sire, your intention would be frustrated; as the judgment being irrevocably given, it would be labour lost to desire further conference. In our address on the past Tuesday, the points of our

doctrine were simply stated, without bringing forward any arguments, in the expectation of a more ample opportunity of producing them in conference. Under such circumstances, and professing our readiness to show our reasons and arguments, we most humbly supplicate your Majesty, as you desire the peace of your subjects, and the tranquillity of your kingdom, that you would be pleased to hear us, and that *we* may not be deprived of the indulgence which you have granted us, nor *you* disappointed in your endeavour. That your Majesty, to this end, would not permit the Prelates to usurp the authority of judging and proceeding to such condemnation as they pretend, to take from us all means of further conference. That if they proceed to greater lengths, it would please you neither to admit nor approve their sentence, so advanced against what your Majesty required from the beginning, and granted to us: or that if admitted, contrary to our belief and expectation, your Majesty will not be offended, if we protest the nullity of all which they have done or undertaken, or shall do or undertake against us; declaring, that if through default of our not being heard, the troubles are not appeased, but even greater arise, we are altogether clear of the same; having sought and pursued all means of union and concord, which we pray God may be pleased to send, and maintain over your whole territory, that your reign may be prosperous and happy! Assuring you, Sire, that by the help of God, no trouble shall come upon it on our part. And moreover, if by their proceeding, we are compelled to withdraw, contrary to our desire, without any profit, it would please your Majesty to maintain us in your safety and protection, according to the assurance which you have been pleased to give us; granting us for our discharge towards those who have commissioned us, and all others, an act of what you have been pleased to accord us from the commencement."

This request was presented to the Chancellor, who according to his prudence looked to the affair in such a manner, that the Romanists were resolved to take other measures. The Cardinal of Lorraine devised the subtle expedient of sending for some German divines of the Confession of Augsburg, to dispute with the French ministers on the difference of the Supper, that divisions might ensue, and he and his party have an opportunity of escaping. Accordingly, four Germans, and a Frenchman who was staying in Germany, set out for France, unsuspicious of his design.

He then prepared a long discourse, which he divided into two parts. In the former, he treated on the authority of the Church, saying that it ought to be the sovereign Judge to terminate the controversies of religion, which Scripture alone could not be, because not being a self-interpreter, there needs a Judge who lives and speaks, and by his sovereign authority may decide what is holy Scripture, and what is its true sense. At first, he spoke of the obedience due to the king, observing, that the sovereign was a member, and not the chief of the Church, whose principal charge was its defence; but that as to things pertaining to doctrine, he was subject to the Church and its ministers; because the emperors had submitted to the jurisdiction of the bishops of Rome, in matters of faith. Speaking of the Church, he held, that it did not consist of the elect alone, since in the Lord's threshing-floor the chaff is indiscriminately mixed with the wheat, That nevertheless, the universal Church cannot err; and if any particular one fall into error, it must have recourse to the Romish Church, to the decrees of general councils, and the opinion of the holy fathers who agree among them-

selves, giving the first place to holy Scripture, explained in its true sense, and the undoubted interpretation of the Church. That Arius and his partizans fell into grievous errors, from not following this rule. In the latter part, he discoursed on the article respecting the Lord's Supper, and showed how dangerous it was to depart from the interpretation of the Church. That the consequence would be, on account of so holy a mystery, instituted by the Lord to join us to himself by the most intimate ties, a door would be opened to endless disputes, which, not being settled, would break for ever the bond of charity. For if the Protestants persevered in the error of believing that Jesus Christ, since his ascension into heaven, has not been among us otherwise than he was before he was clothed with our flesh; and that he is in the Sacrament in no other manner than in the preaching of the word; that in fine it is the same thing to put on Christ in Baptism, and to take his flesh and blood in the Supper; that, also, he is in heaven in such sort as he is not upon earth: it would be impossible to arrive at any agreement. He then laid open the sentiment of the Catholics, who say that the body of Jesus Christ is in heaven, in its natural dimensions, and that it is after another manner in the Holy Sacrament: for philosophy shows us, that it is no contradiction, for one body to be at the same time in different places, instead of affirming, that it is in one place, and yet it is not; and he concluded, that if the Protestants had nothing else to answer, he would tell them, that he was as far from their sentiment *as heaven is from the earth.*

This was no doubt deemed a most happy allusion to the obnoxious language of our Reformer. All the Prelates loudly applauded his discourse, and declared their readiness to live and die in the faith maintained by their champion; and that as to the remaining topics of dispute their opponents might be allowed to explain themselves, if they agreed to this main doctrine; but if not, that no audience ought to be granted them, but rather themselves driven out of the kingdom.

Beza requested the Queen to be permitted to reply immediately to the Cardinal; but the King adjourned the session to another day. The twenty-fourth of the same month was appointed for a fresh meeting, which was held in the presence of the Queen, the King and Queen of Navarre, and some principal lords in the prioral chamber of the convent. The King and the Cardinal of Tournon were absent. Beza commenced his harangue by explaining his views of the nature, marks, and authority of the church.

"The name *Church* is derived from a Greek word, signifying to call out of one place into another. But we find in the Scripture, that there are two sorts of vocation; one conjointly with the influence of the Holy Spirit, of which the Apostle speaks (Rom. viii.) when he saith, that *God justifies whom he calls;* the other, albeit the same externally with the former, is yet of no value as to salvation: not through any fault of God, but of men who are wilfully deaf, according to the adage, 'None are so deaf as those who will not hear.' Of this calling the Lord speaks, *Many are called, but few chosen.* Consequently the name *Church,* signifying the company of those who are assembled by the voice of God who calleth them, is taken in two senses. For being taken generally for those who make outward profession of answering the call of God, it doubtless includes many hypocrites and reprobates. And for our parts, thank God, we have never spoken or written otherwise, seeing it is a thing too clearly expressed in Scripture, and confirmed by lasting ex-

perience. But if the word be taken in a stricter and more confined sense, as it often must, then we say that it can mean those alone who are elect and predestined of God.

"And that all may know we have not forged this manner of speaking, and much less this doctrine, when it is said, that the Church is the body of the Lord, 'bone of his bone, flesh of his flesh;' nay even the very name of Christ given to it, in joining the head and the members, as the Apostle doth, in writing to the Corinthians; how can the reprobate be included in the number, seeing they are members of the devil? For it is impossible to be a member of Christ and of the devil at the same time; as St. Augustine hath well observed (L. 12. C. 21.) against Cresconius. The same author makes this distinction on the 64th Psalm, when he observes, that the Church signified by Jerusalem has its beginning in Abel, and Babylon in Cain. Nevertheless, in his first book on Baptism, against the Donatists (C. 16.) taking the Church in the more general signification, he says, that she who hath brought forth Abel, Enoch, Noah, Abraham, and the prophets, hath also produced Cain, Ishmael, Dathan, and the like.

"For conclusion, then, we will take what the same author has written in the forementioned treatise (L. 7. C. 59.) that there are two sorts of men in the Church. Some are the members of Christ and the true Church, and so of the house of God, as they are the house itself. The others are *in* the house of God, but are not *of* it; for they are as the tares among the wheat, till they are taken out of it. Hence arises the question, Is the Church invisible? which seems necessary to be allowed, as God alone can know the elect. Besides, we profess to believe in the holy Church, and that which is believed in, is not the object of sight. But thence follows a great disadvantage, if we speak of it thus simply; for if such be the case, to what company ought we to join ourselves, and what means are to be pursued, in order to salvation, if we know not the Church, since in the Church alone Jesus Christ bestows his saving grace. It is true, my Lord Cardinal, if I remember right, that you alleged another disadvantage, namely, that the Church being invisible, we may not recognize even our King. This, however, is a consequence we by no means allow; for the Scripture teacheth us to acknowledge our superiors, and obey them in all and through all (saving the honour that we owe to God alone) even when they are infidels. But this by the way. I return to my proposition. We affirm, then, that although the true Church be invisible, yet if we desire to know to what assembly we ought to join ourselves, we have certain marks to guide us, in the pure word of God, and right administration of the sacraments; which marks are clear and perceptible, so that where they are found, there we ought not to doubt is the true church of God; and we ought, in the judgment of charity, to reckon as faithful all who profess true religion, if God hath not manifested their hypocrisy. Of which St. Paul sets a good example, when he calls the Corinthians and Galatians holy and faithful, and gives them the name of Church in general; though there were among them great faults, both as to ignorance in doctrine, and error in life. Even as he has otherwise declared, that all who hold the foundation do not always build on it gold and silver, or precious stones, but wood, hay, stubble. Thus we speak of the Church, not in an imaginary and fantastic manner; and giving no occasion, as we apprehend, to rank us among such fanatics, as formerly were the Cathari and Donatists, and in our days the furious Anabaptists, against whom

this very subject has been so often argued on our side."

This able advocate of the reformed then proceeded to enlarge on the marks of the true Church, and showed the fallibility of councils. The Cardinal, interrupting him, enquired what was his commission? He answered, that he had been elected by the people, confirmed by the civil magistrate, and sent out as the minister of God. Doctor Despence asked, who had lain hands on him? He replied, that he had not been ordained in that way. Despence observed, that it was evident the protestant ministers had not been established by an ordinary vocation; and since miracles were necessary for an extraordinary vocation, and they could produce none, it followed that they had not entered into the house of God either by one way or the other. That with regard to traditions, if a dispute arose on the interpretation of Scripture, it was necessary to resort to the holy fathers, whose authority would appear in a legitimate and orderly succession. That in fact, the gifts of the Holy Spirit are conferred on those who preside over the true Church, as it is written of the Levites, whose decrees it was not permitted to call in question. That many things which could not be found recorded in holy writ had been confirmed by tradition; for instance, that the Father was not begotten; that the Son was consubstantial with the Father; that infants were to be baptized, &c. which having been resolved by general councils, were held as undoubted verities; and that these councils could not be considered as having erred in doctrine, since the more recent had not derogated from the authority of the ancient, or could be said to have corrected them.

MY FATHER'S AT THE HELM

THE curling waves with awful roar
A little bark assail'd,
And pallid fear's distracting power
O'er all on board prevail'd;

Save one, the Captain's darling child,
Who steadfast view'd the storm,
And cheerful, with composure, smil'd
At danger's threat'ning form.

"And sport'st thou thus," a Seaman cried,
"While terrors overwhelm?"
"Why should I fear?" the boy replied,
"*My Father's at the helm.*"

So when our worldly all is reft,
Our earthly helpers gone,
We still have one sure anchor left,
God helps and he alone.

He to our prayers will bend his ear,
He give our pangs relief,
He'll turn to smiles each trembling tear,
To joy each tort'ring grief.

Then turn to him, mid sorrows wild,
When wants and woes o'erwhelm,
Rememb'ring, like the fearless child,
Our Father's at the helm.

B. J.

AN APPEAL TO THE CHRISTIAN PUBLIC IN BEHALF OF BRITISH SEAMEN.—Letter II.

Sir,—My theme of complaint, it will be remembered, is that the religious world has been paying an undue regard to the present and eternal welfare of the heathen:—undue, I mean, as contrasted with that sad, sad neglect it has manifested in doing scarcely any thing for the present and eternal welfare of a very large, and *actually perishing class of their own countrymen.* I have endeavoured to account for this conduct in three ways. Either that the friends of Missionary and benevolent institutions in general, think half a million of British Seamen an insignificant object;—or, that they are quite ignorant of their real wants and claims;—or, that they imagine their wants and claims bear no proportion to those of the heathen world. I have already shown, that multitudes of British Seamen are as ignorant and profligate as the heathen themselves. Permit me then now to urge their claims on the British public, from the consideration of their vast importance to the nation at large, and to the religious part of its community in particular. Many are, no doubt, ignorant why or how Seamen are essential to the comfort, power, liberty, prosperity, and safeguard of this realm. But every man who reads and thinks, or who might read and think on this subject, must stand accountable at the bar of heaven for wilful ignorance on the subject. As a nation, we owe *almost every thing to the labours and services of Seamen.* And could they once cease to exist, we must speedily become, the second time, a nation of shepherds and herdsmen. Dismiss the Seamen from society, and our custom-houses, though as magnificent as the palaces of Babylon, would soon become what those palaces long have been, heaps of rubbish: and our Government and merchants' store-houses, though now as numerous and as full as the granaries of Egypt at the end of the plenteous years, would soon be as empty and desolate as those of the poor Egyptians were, when they sold their all and themselves for a little bread. What, under God, has raised our nation to its present astonishing elevation of power and riches, but its commerce? from this has arisen its almost incredible revenue and unparalleled extent of dominion. To the astonishing increase of that commerce our cities owe their present glory. Before commerce had extended her arms, and thrown her revenue and her riches into the lap of statesmen and of merchants, what were London, and Liverpool, and Bristol, and Glasgow, and Edinburgh, and Dublin, and all those sea-port towns and cities, which now are the pride of the land? The richest and most populous of them were as nothing compared to their present state; and not a few of them had really no other existence but that of little villages of poor fishermen, or of shepherds and woodcutters. And what would these now great and magnificent cities and towns become, were it not for the instrumentality of Seamen? They would be deserted of their starving inhabitants; their public halls and banqueting houses and palaces would become the residences of owls and bats; and the reeds, and grass, and rushes would wave their rank crops to the winds, as they swept along their quays, and streets, and squares, and crescents. Nor would this universal wreck of public and private wealth be all the calamity. A thousand, thousand luxuries of food and clothing, of medicine and comfort, would never more pass before our eyes. Hardly would the land be able to feed and clothe her children in the plainest manner. Meanwhile she must every

day lie open to the attacks of foreign invaders. Great Britain could exist a free, an independent, and powerful nation, without an army, so long as she were possessed of her present maritime forces. But were she stripped of these, her hardy and faithful, *but neglected and perishing sons*, it may fairly be doubted whether any army could long preserve her inhabitants from the sword and oppression of the combined and jealous powers of the Continent. Papistical and Grecian Europe would soon expunge every claim of religious liberty from our statute-book; and the Holy Alliance would rivet the iron collar on our necks, and draw the thick veil of darkness across our eyes.

We could with little inconvenience dispense with the services and labours of some descriptions of the community, which now make a figure in the nation; but we cannot, on any terms, dispense with the services of our Seamen. They are as instruments in the hands of Providence, essentially necessary to our comfort, safety, liberty, and prosperity. Surely then they have paramount claims on the whole kingdom. And if they have these claims on the nation in general, they come forward with them exceedingly increased, as connected with the religious public. While our forefathers were worshipping Thor and Woden, and offering up the living fruit of their bodies for the sins of their souls; Seamen were employed to convey the first preachers of the Gospel to our land. These messengers who brought the first glad tidings of peace to our shores, found it a land of darkness, the habitation of cruelty, the region of the shadow of spiritual death. And had no seamen existed to launch the bark and trim the sail, we had been as our forefathers were. And what would all the sympathy and compassion of the religious public for the moral darkness and degraded state of the heathen world avail, were there no Seamen? Great Britain might shut up her Missionary seminaries, and send her Missionary students to keep sheep on the mountains; and every Foreign Missionary Society must close its books, and end its labours; for vain would it be to collect resources and prepare Missionaries, when there were no Seamen to convey them across the ocean.

When a messenger travels but a few miles from a distant parish, and brings us tidings from absent and beloved friends, we hail his approach, and feel on account of the cold, and wind, and rain, he may have encountered on his short journey; we bid him welcome to good cheer, and send him not empty away. But is there no remembrance, no feeling, no gratitude, no sympathy, towards the mariner, who brings glad tidings from the furthest ends of the earth? Speak, ye Britons, who have relatives and friends in distant lands! You hail the postman, who travels a few streets with the welcome packet to your door;—and yet the men who have jeoparded their lives, in crossing, it may be, five or ten thousand miles of the ocean, as the bearers of your letters, are not thought of. And all this charge falls with double weight on the religious public. In the month of October last, one Missionary Society alone, received letters from Missionaries at Malta, Selinginsk, Leeward Islands, South Sea Islands, Vizagapatam, Corfu, Madras, St. Petersburgh, Surat, Malacca, Berbice, Demerara, Madagascar, Behrampore, Cape Town, Amboyna, Singapore, Bangalore, Nagercoil, Cuddapah, Batavia, &c. Oh, ye Missionary Societies, ye Ministers of the Gospel, ye various ranks and orders of men on British ground, how much are ye indebted to the Seamen of the nation! There is hardly a comfort ye enjoy, which does not, more or less, come to you through them.

The loss of religious liberty, however, which, but for their instru-

mentality, would certainly follow, would soon preclude the religious public from attempting to evangelize the heathen. Neither schools for the poor, nor seminaries for the rich, could be established except as a Papistical, Jesuitical, and tyrannical priesthood, acting for the Holy Allianee, should approve; and their approval would never be obtained to any thing really good. It becomes the duty of every man who reveres his Bible, and can estimate the blessings of the British constitution, to contrast his present situation with that which would infallibly be his lot, were this country at the mercy of a Popish army, and a Popish king and priesthood. It is to our deliverance from such curses, that we owe, as a nation, our superior mental and religious blessings, and our present enviable station among the kingdoms of the earth. More than one half of the nations are in the same melancholy state our forefathers were, when Seamen landed the first Christian Missionary on their coast. A large proportion of what are called Christian kingdoms, are the deluded and enslaved subjects of the Church of Rome:—that Church whose iron rule and creed of darkness have destroyed their political liberties, and bound and shackled their minds in the chains of ignorance and superstition. We read of the havoc which that apostate Church has made among all nations, over whom it could exert its power, who presumed to read the Scriptures for themselves, and to worship God according to the dictates of their own conscience. And we know assuredly that she is the mother of spiritual harlots, the mystic Babylon, who hath made herself drunk with the blood of the saints. We know also, that she is in very deed and truth, the selfsame corrupt and ambitious, the same superstitious and tyrannical Church as ever; and that it is not from a change of feeling, or from an improved creed—for in these things she changeth not—but only from a want of political power, that the people of Great Britain are not, at this moment, the same abject ignorant slaves of her despotism, which they once were.

It has ever been to the Seamen of the realm that sensible and reflecting people have looked for protection and safety, when wars and rumours of wars have sounded in their ears. And as often as the country has looked to her Seamen, and sent them forth to the post of danger,—so often have they gone forward, and bared their bosoms to the storm; and, side by side, have stood parallel with the enemy's cannon, and have ever been ready to wage the battle, and to fall in the conflict; so that with the last effort of dying men, they might turn aside the tide of war, and beat back the sword and the oppressor from the inhabitants of their sea-begirt land. This every man knows to be true. And why, then, does not every man, who has thus partaken of the benefits of their services, come forward to make what returns he can? Why, it may especially be asked, should any man or any Minister, who reveres his Bible, and duly estimates his political and spiritual mercies, remain in the back ground? Not merely does justice, common-place justice, demand it, but gratitude calls aloud; and he who obeys not the call proves himself unworthy of the benefits he has received.

Will any man of education, or of plain common sense and reflection, now say that half a million of such men are an insignificant object? Will any congregation of professing Christians, or any Minister who professes to inculcate justice, gratitude, and equity, with the love of souls and the glory of God, on his people, attempt to plead, that the moral and religious instruction of our Seamen is a subject which he and they may be excused from attending to? If so, the writer of this letter, for one, must be excused

for holding all such professions of love of souls, and of love of Christian virtues, as mere sounding brass and tinkling cymbal.

When it pleased the Almighty to visit the nations of Europe with his indignation, and to scourge them with the late sword of war, our land was involved in the calamity, and for many years together stood surrounded by hostile fleets and armies. They regarded us with every feeling and desire that breathed destruction to its inhabitants, to its wealth, and power, and freedom; but they were not able to shoot an arrow against her walls. They were not able to assault our borders. God had mercy in store for guilty Britain, and he taught our fleets to war, and our seamen to fight. They encountered, and defeated, and captured the foe, long before his hostile squadrons came within sight of the landman's peaceable dwelling. From time to time the trump of fame sounded through the land, and told how our ships and fleets had engaged, and captured the fleets and the enemy, and how they had brought them into port. The bells rang loud, and loud were the boasts of our countrymen, concerning the prowess and security of the nation, and of the skill and valour of her sons of the ocean; and many a party, grave and gay, hurried down to Portsmouth, to see with their own eyes the victors and the vanquished. They went on board the captured ships, and saw the havoc of naval war. They visited the British fleet, and saw the shattered, though victorious wooden walls, and heard how many of their brave defenders had fallen in the contest. They saw the beams and timbers of the ships still black with the broad and deep stains of their countrymen's blood; and they returned home full of admiration at the things they had heard and seen. They returned home in a state of mind which delivered them from all future dread of the landing of a foreign power on our coast. They no longer could fear any harm coming near their happy and secure dwelling. "Our fleets," they would say, "our fleets will protect us in safety and peace." Yes, God, by these fleets, did protect them, because the nation had seamen to stand in the breach, and as instruments to work their deliverance. But what return have these people made to the brave instruments of their deliverance? *Many thousands of them have made none whatever.* At this moment riches and honours, and power, and wealth are the portion of British merchants, and statesmen, and princes. At this moment the religious public is enjoying facilities of a religious and missionary nature, which no other nation could afford. At this moment all ranks and orders of society are reaping the happy fruits of our seamen's former toils, and labours, and blood; and what are our merchants, and statesmen, and princes, and professors of the gospel doing in return? Thousands and tens of thousands of them have done nothing whatever for the religious and moral instruction of those to whom they owe almost all the comforts and blessings they enjoy. Is this acting according to the will of Him whose followers we profess to be? Can any zeal for Christianizing heathen lands excuse this neglect of our own brethren? Can our profession of the love of souls pass current in heaven, when we thus pass by the poor perishing British seaman, and make not one effort to save him? Leaving your readers to answer these questions to God, and their own consciences, I must, for the present, lay down my pen, when I have assured you that I remain, your's truly,

R. Marks.

THE SIXTEENTH ANNUAL ADDRESS OF THE MINISTER OF IVER TO HIS PARISHIONERS.—JAN. 1, 1826.

DEARLY BELOVED.—I had laid aside all thoughts of again addressing you as your *Annual Monitor*, but the SICKNESS which has so generally prevailed of late, induces me once more to adopt this mode of Pastoral admonition.——

Let me then, in the first place, deeply impress upon your minds, that sickness, in whatever form it comes, comes from the Lord: that it is He, who gives the commission to the *consumption*, and the *fever*, and the *inflammation*.

In general, when we are taken ill, we are anxious to trace our illness to some known cause. We were caught, we say, in a shower of rain, we sat in a draught of air, we slept in a damp bed, or we entered some infected chamber, and there imbibed the pestilential taint. These, and such like causes as these, are carefully recollected, and severally discussed: and we seem to ourselves to have made no trifling discovery, when we have at length decided, *where*, and *when*, and *how* the disorder took its rise. But, seldom do we hear it said, "The hand of the Lord is upon me: this visitation is from Him: it is He who in mercy to my soul has sent this fit of sickness. All the circumstances of it were ordered by Him: the damp bed, the shower of rain, the draught of air, the infected chamber, only performed his bidding. When he wills it we escape unhurt from the pestilence that walketh in darkness, and from the sickness that destroyeth in the noon day. Let me then hear the Rod, and who hath appointed it. Let me humble myself under the mighty hand of God, and possess my soul in patience, assured that He who has manifested his love to me in Christ, only chastens me for my profit, that I may be partaker of his holiness."

Let me next remind you, that as *sickness* comes, so it departs, only at God's command.

You do well, in calling in the aid of the physician, in following his advice, and taking the medicines he prescribes. You would act disobediently to God, and be criminally negligent to yourselves, if you did not employ all the means He has put in your power, to mitigate disease, and to restore health. But having done all that prudence and skill can suggest, you are to *look up* for the blessing, and put your case in his hands who has healing in his wings. He alone can assuage the fever's burning heat, and calm the throbbing pulse, and soothe the aching head, and restore to the weary eyelids that rest which had gone from them. If He speak the word, his servant shall be healed.

Not that we are to expect in the present day our maladies to be cured by miracle; but we are to look in the use of means to the Great Physician—our eyes, our hopes, and our hearts art to be directed to Him, who can alone say with power to the disease, when it has fulfilled its commission, "Go, and it goeth."

I know these are plain and simple truths—that meet us at the very threshold of Religion, and are familiar to the minds of all, who are but slightly acquainted with the Bible. But I know also, there is a wide difference between professing to believe them, and living under their practical influence. It argues no small degree of faith to trust our health implicitly in the hands of God: to bear in quietness of spirit these trials of bodily suffering—and to realize under them the Sovereign Will, the chastening Hand, the sanctifying purpose of our Heavenly Father. Whence is it, that we discern oftentimes in the children of God, who profess to have resigned themselves to His disposal—that

alarm at the approach of disease, that fretful impatience under it—that eager craving for new medicines, and new physicians—that professed trust in God and that secret dependance upon man? What, can they doubt His power, who made them? Can they distrust His love, who redeemed them? Can they not wait the fulfilment of His promise, who has said, "All these things shall work together for good to them that love God." Alas! to many we may say, of whom better things might be hoped, "Where is your faith?"

1. Are you in health, my brother, and a stranger to pain and sickness? Humbly bless God for the enjoyment of this precious boon, this sugar of life, as the early fathers quaintly termed it. But do not waste it in sin and folly! choose this season especially, when you can be sure of your motives, to love and serve God, to give yourself in solemn dedication to Him, who claims you by the right of creation, and still more by the right of redemption! Go at once, and cheerfully surrender to God that heart, which he condescendingly demands. Go and lodge it in the hands of your compassionate Redeemer, to be cleansed in his atoning blood, and enlightened and sanctified by his Holy Spirit. Behold, *now* is the accepted time! *now* is the day of salvation! Consider, if you are only driven to God by the rod of affliction, by the terrors of conscience, or the dread of death, it will be the effect of fear rather than of free will: and then will come the awful question, whether God, who loves a cheerful giver, will accept an offering thus constrained. Besides, if you put off repentance to a future day, that day may never come: or if it does, it may find you utterly unfit for the great work you have to do; the disorder may have seized the brain; or you may be weighed down by insupportable langour; or racked with fierce pain, and thus rendered incapable of thinking, or repenting, or praying! Oh then enter into the strait gate, before your feet stumble on the dark mountains. Take up your cross without delay, and follow Christ. Devote the golden season of health to your Saviour. Give him more than the dregs of life. He suffered in the prime of his days for you. Strive then, while you can, to do something in return for Him. Let every day be marked by exercises of piety and labours of love; and resolve, whatever others do, as for me, "I will serve the Lord."

2. Are you stretched on the bed of sickness? How then are your time and your thoughts employed? In watching the progress of the disease? in counting the dull hours? in sighing to be well, and in telling to every friend that calls the long and dismal history of your sufferings?

Or are you turning the season of confinement to its proper and profitable account? examining the state of your soul towards God, ascertaining the sincerity of your repentance, the reality of your faith, your unfeigned love to Christ, your unreserved obedience to His will, and your growing conformity to his image? Are you honestly inquiring, what besetting sin remains to be subdued, what evil temper to be corrected, what pride to be humbled, and what pollution to be cleansed? And knowing the deceitfulness of your heart, do you beg of God to scrutinize it himself, to "search you and to know your heart, to try you and to know your thoughts, and to see, if there be any wicked way in you, and to lead you in the way everlasting." Are you earnestly imploring the help of the Holy Spirit to work out your salvation? Is the Bible safely lodged behind your pillow? Is it the friend of your bosom, your counsellor in difficulties, your comforter in distress? Do you read it with prayer and self-application? Is it wetted with your tears? and as you read,

does sin become more hateful, not merely as the cause of *your* sufferings, but of the agony and bloody sweat, and the Cross and Passion of the Holy Jesus? Do you look on Him, whom your sins have pierced, and resolve to wound and grieve him no more? Do you seek, not so much the removal of your sufferings as the sanctification of them? and do you upon the whole think it far better to depart and to be with Christ?

If this be so indeed, the bitterness of disease and death is past, and these light afflictions, which are but for a moment, are working out for you an exceeding and eternal weight of glory.

3. Are you recovered from sickness?

Let your first inquiry be, What shall I render to the Lord for all the benefits he has done unto me? 'It is the Lord, by whom I have escaped death, who has in love to my soul delivered it from the pit of corruption.'

Oh do not forget the vows and resolutions, that you made in the time of your distress! Suffer not your convictions of sin to become faint, nor your love to the Saviour to grow cool! Return not, with returning health, to sin and to the world, lest a worse thing come unto thee. Remember, the Bible is still as true, sin is still as accursed, the soul is still as precious, and the blood of Christ as needful, as when you saw them in all their vast importance on the bed of sickness. Eternity is no less awful than it was, heaven no less glorious, and hell no less deep and dreadful. Oh let not the world wear out these salutary impressions, and lead you to slacken your pace, and look behind you. Press forward. Do all with a single eye to the glory of your Redeemer. Let every morning and evening find you upon your knees. Let the Bible be often in your hand, and always in your heart. Choose your companions, among those who fear God and love Christ, with whom you can take sweet counsel and walk to the house of God as friends. In a word, present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not "conformed to this world."

4. I have but a word more to say, and it is to those who kindly attend the sick, and perhaps dying, bed of a relative or friend.

I doubt not, that you employ every effort to sooth and comfort the poor sufferer, that you administer his medicines with your own hand, and eagerly supply his wants, and try to anticipate his wishes.—You cheerfully bear with the fretfulness and pettishness of disease; and devise a thousand kind expedients to cheer his spirits, and beguile the tedious hours. But oh! while you are thus kind to his body, be not careless of his soul. His soul must live for ever in happiness or misery, in heaven or in hell. And if this should be a sickness unto death, is he prepared to die and to meet his God? *Be faithful here!* This is perhaps the eleventh hour with him, and you the only friend at hand to guide him to God! Discharge your conscience! Seize every suitable moment to press upon him the care of his soul! inquire, if he has made his peace with God through the blood of the atonement! urge him to repent, to call upon God, to lay hold of Christ, and to supplicate for a new heart! Tell him of God's boundless compassion to the true penitent, of the fountain opened for sin and for uncleanness, and of the Holy Spirit so freely promised to all that ask! Pray with your friend, and pray for your friend! and lest you be discouraged or dissuaded from this office of Christian Charity, know, "that he, which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

I remain, dearly beloved,
Your affectionate minister,
and servant in Christ,
EDWARD WARD.

ACCOUNT OF A SUNDAY SCHOOL SCHOLAR.

To a minister of religion, who would ever keep in view the responsibility of that office, which he believes the holy Ghost has moved him to take upon himself, what can be more grateful to the mind, or more animating to the feelings than a belief, justified by experience and facts, that he has, in any wise, been made instrumental *in preparing and making ready the way of the Lord, by turning the hearts of the disobedient to the wisdom of the just?* What greater token of the love and approbation of Him, who said unto him, "Go ye also into my vineyard," can he possess, than a conviction that there is "a shaking among the dry bones," which indeed were "very dry," until he "prophesied upon them, and said unto them, O ye dry bones, hear ye the word of the Lord,"—that the divine breath has indeed entered into their souls, that they might live before Him. And more especially, when this conviction is entertained not with respect to individuals only, but the present state of a whole parish will afford some reasonable ground of hope, that from the four winds, in answer to prayer, "breath hath come into the people, and they live and stand upon their feet."

There is, however, reason to fear that the ministers of religion might indulge in such thoughts as these, as expressive of the desires of their hearts, rather than as facts borne out by their experience. Nevertheless, as an individual, situated in a country parish, not very remote from a large commercial city, where the sound of the gospel has for many years been heard, and, it is to be hoped, appreciated, I must bear my testimony to the fact, that, however faithfully the truth as it is in Jesus may be preached in surrounding parishes, there may still be found a central spot, destitute of the light, yea immersed in the grossest darkness: where, until the ambassador of Christ shall "join himself to the chariot," and entering into the cottage, proclaim Jesus, who "was led as a sheep to the slaughter, and like a lamb dumb before his shearer opened not his mouth," parents and children, masters and servants, will pass through the vale of death "without hope," because they had lived "without Christ in the world." It has been my happy experience to behold, in a parish, of which I could, at one period, entertain no other feeling than that of dire despair, a change, "a shaking amongst the dry bones," after seven years' exertions amongst my people: which circumstance powerfully enforces upon my mind, as it should upon the minds of my brethren in the ministry, the Apostolic exhortation, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour will not be in vain in the Lord." My object in this paper will not be so much to describe the general state of my parish, as to point out the contrast between two of my younger parishioners, who died at different periods of my ministry, children of the same parents; together with the alteration which has been produced in the parents themselves, by the preaching of the everlasting gospel, subsequently to the decease of the first child, whose remains I conducted to the tomb, February 6th, 1822.

I had been spending a few days in the neighbouring city of B——; and, on my return to the Rectory, was informed by the servants, that J— M—— had been taken suddenly ill during the week, and was then no more. The youth was, indeed gone beyond the reach of ministerial exhortation; but the recollections of his general character and conduct led me into the most painful train of thought, respecting

what must inevitably have been the state of his soul, at that moment, without "repentance towards God, and faith in our Lord Jesus Christ;" for the exercise of which graces, the space of time which intervened between the first attack of disease and the approach of death, appeared to be very circumscribed. All I could do, then, was to sigh over the recollections I had of poor Jack; and to lament my absence from home, at that particular moment, when, perhaps his mind might have been affected by a faithful exposure to him of his real character and danger, and of the doom which awaits those who die without an interest in Christ, and a hope in the exceeding great and precious promises of the gospel. It is impossible for me to say how many times the dishonest dealings of the youth, which were known to exist up to the week in which he died, his depredations upon my own property, as well as that of other neighbours, under the sanction of the parental smile of approbation, and his almost universal breach of the sabbath, have, since his departure, painfully recurred to my mind.

On receiving information of his removal hence, I hastened to the cottage in which he lived. It stood upon an eminence, by the road side leading to the Rectory, and was, at all times, regarded by me as a nuisance, from its contiguity to my glebe and potatoe ground, out of which the swine, having but little provision at home, continued to satisfy their craving appetites; as did the children, from the apple-trees which grew in my orchard. But this was not the only circumstance which made me to regard the cottage in the light of a nuisance. The unusually narrow road was at all times crowded with donkeys, the use of which was, alas! too evident; and the exterior filth was only an indication of the desultory habits of its tenants, and of that still greater pollution which existed within their hearts, and which the regenerating grace of Christ could alone cleanse and purify.

There were some flags, placed in the form of a flight of steps, leading to the cottage, by which I found it difficult, not to say perilous, to ascend. On entering the habitation of this poverty-stricken family, my eye was instantly caught by the coffin, wherein were deposited the remains of the youth; and which were laid out by the side of a large fire, near which was seated the father of the family, with his hat on, his pipe in his hand, and his mind evidently not much affected by the change which had taken place with respect to his child. The mother was engaged in nursing; and to complete the picture, one corner of the room was occupied by a litter of young pigs.

I instantly directed my attention, and laboured to rivet the attention of the family, on the loss they had sustained—on the uncertainty of human life—on the danger of our dying in an unprepared state—on the lesson which such a spectacle as this was calculated to teach us; and, finally, on the salutary effects, which I trusted would be produced upon their lives, walk, and conversation, by this most solemn warning. Having, in particular, dwelt upon the sin of sabbath-breaking, and exhorted them to attend the house of God, I prayed with and for them, and departed, uttering, as I retraced my steps to the Rectory, *Alas, poor Jack! alas, poor Jack!* For a few sabbaths after the interment of this youth, I observed that the parents attended the church regularly; but subsequently they declined into a total neglect of the means of grace. Meanwhile one of their children was in the habit of attending pretty regularly at the Sunday School, which is held at the Rectory. The time at length arrived, when the owner of the property, on which the house occupied by his family stood, was desirous, from its dila-

pidated state, and from some other circumstances, of pulling it down to the ground; and its inhabitants were compelled to seek an asylum in a habitation which formed one of a range of buildings, appropriated, at the expence of the parish, to the accommodation of the poor. Here their habits were, from necessity, very different to what they were, when living in a solitary house, and having, as it were, the whole of the country at their command, without being exposed to the intrusion of a single eye, or dreading detection in any of their schemes, which would not bear parochial inspection. However, whether from the improved state of their child, who was in the Sunday School, or from the preaching of the gospel, or from the pangs of an accusing conscience, rendered still more severe by the recollection of poor Jack, and his nefarious life, is not for me to determine; but true it is, that from some cause this ungodly couple became different in their outward conduct, regular in their attendance at church, and desirous of imparting to their children the most valuable of all knowledge—scripture knowledge. The best of books is now frequently seen in the father's hands—his temper has become improved—he is surrounded by his little family on the Lord's day, which he catechizes and instructs; and he extends, I trust, the hand of faith to receive the memorials of a Saviour's dying love, whenever an opportunity presents itself. The recent decease of the second child (who was regarded by the wife of the clergyman as her PECULIAR *charge*, and whose mind became, in a particular manner, drawn towards her, from the circumstances of her brother's death, as well as from those higher motives, which should actuate every Christian instructor in our Sunday Schools), led me to the selection of those words contained in Luke x. 21, as a fit subject for a funeral discourse, after her spirit had joined the spirits of those dear Sunday School children, who are standing round the throne, singing that song of "worthy the Lamb," a song which they first learnt, perhaps, within the walls of a Sunday School. While addressing my auditory, I found myself entirely disposed to exchange my lamentation of, *alas, poor Jack!* into "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." Having conducted the reader thus far, I shall complete the contrast between the two children, as nearly as possible, in the language of my discourse, on the day that her remains were conducted to "the house appointed for all living." The honoured name of Raikes shall be had in everlasting remembrance. Thus I am conducted to that circumstance, which under God, should endear that name to me, in connexion with that dear child, who has been removed from a poor-house, to reside in a mansion of bliss, prepared for her by Him who said, "In my Father's house are many mansions; if it were not so I would have told you. I go before to prepare a place for you, that where I am, there ye may be also." She was a Sunday School girl. I wish it, however, to be fully understood, that I am not going to hold her up as a bright example of early piety, or to present either to friends or relatives a flattering picture of the deceased; nor because she happened to be in our Sunday School (for the support of which I may be expected to be anxious) shall I insist more strongly on the benefits she derived from it, than matter of fact will bear me out in doing. The fact itself is cause for gratitude, that there should be a young child, of eleven years of age, living in the fear of God, in a neighbourhood where, I am grieved

to say, there has been, in time past; and I greatly fear there now is, much profaneness, much sabbath-breaking, much disobedience to parents, and frequent depredations are committed upon the property of surrounding neighbours: and, when we consider how difficult a matter it is to draw the attention of age and experience to the things which make for our everlasting peace; when we consider how many chapters in the Bible may be read; how many sermons heard; how many sabbaths spent; and, I would add, how many ministerial remonstrances offered to some persons, without any visible effect being produced upon their hearts, I do say, that it is satisfactory to any minister to learn, upon unquestionable evidence, that a child so young, and who, before her connexion with the Sunday School, in this parish, was a sabbath-breaker, and profane as well as others, subsequently became penitent, humble, prayerful—a partaker of the grace of God, trusting only to the merits of Christ for salvation, while she was earnestly desirous of displaying that holiness, which can alone evince our faith in the Lord Jesus Christ. Upon one occasion, when I visited her on her dying bed (the fervor and devotion of the child is still fresh in my recollection) she emphatically repeated after me those words of our confession, "*we have erred and strayed from thy ways, like lost sheep; we have left undone those things which we ought to have done; we have done those things which we ought not to have done; and there is no health in us; but do thou, O Lord, have mercy upon us, miserable offenders: spare thou them, O God, which confess their faults.*" In B—— M——— there was a remarkable tenderness of conscience, which was not unfrequently called forth, and which proves to me, that the Spirit of God, had, for a long time before her death, been striving with her, and I had the satisfaction of hearing her confirm this opinion with her own lips, at one of my interviews with her, about a fortnight before her departure. A neighbour, who found her employed upon one occasion, about what was highly improper, accosted her thus: "Betsy, don't you know that wicked children will burn in fire and brimstone for ever and ever?" The effect of this reproof was, that her heart was oppressed with anguish, and vented its agony in tears. At her Sunday School, when a friend was instructing her, she would frequently manifest signs of the most exquisite feeling, and especially when repeating the commandment, "Thou shalt not take the name of the Lord thy God in vain." "Remember the Sabbath-day, to keep it holy." "Honour thy father and thy mother;" and, "Thou shalt not steal." The last named commandment caused her to change countenance, and, from the excess of her feeling, she was obliged to retire from the room, before she could recover from the agitation which was produced by the questions proposed to her; and even a short time before her decease, while her father was engaged in catechising his children, in the room beneath that where she lay, she was heard to repeat, in a loud and fervent whisper, the answer to the questions in the Church Catechism.

Her attendance at school was even more regular, and her desires to be in her class more earnest, than might have been expected from a child, whom death had marked out for its spoil. She was fond of reading, and frequently, on her return home from church on the Lord's day, sought an early opportunity to find out the text, and carry it into some neighbours, whose eyesight she thought was too dim to admit of their readily finding it out. Here I am reminded of a trait in her character, which, together with others already mentioned, I would were visible in every child, who is privileged to receive instruction in

a Sunday School. If, at any time, she saw a certain neighbour (whose kindness to her was marked, and continued until the day of her death, notwithstanding she has begun to bend beneath the weight of years) carrying her pitcher to the brook for water, she was accustomed to come up to her, and say, 'give me the pitcher, give me the pitcher! I am younger than you, and I will fetch some water for you;' and, sometimes, she made a point of going before hand, to inquire if this person was in want of any water? As it regards her attendance at church, it was willing, regular, and punctual. She was ever apprehensive that she should not be there in time. In the absence of her mother, I have, myself, had frequent opportunities of witnessing her fill with fidelity, the office of nurse to her younger brothers, and I have derived authentic information respecting the care she took of her parents' property, in their absence, and also of her self-denial with regard to the food left in her custody.

She discovered a sense of gratitude both to God and man. Being asked by a neighbour, during her last illness, from whence some little comforts came, which were sent her from the Rectory she replied 'they are gifts from God, have I not heard you say so, Nanny, when good things have been given to you? God bless all my friends; for I have plenty of friends, have I not?' At another time, she took up some money which a little girl had sent her, and putting it to her mouth, kissed it, and prayed for a blessing on the donor! It became a painful part of my ministerial duty with respect to her, to speak of death, which to all appearance, was not very remote, as her countenance showed some tokens, by which the approach of the king of terrors might be anticipated. I asked her whether she would rather *die or live?* She replied, 'I prefer to die; because if I live, I shall have more sins to answer for; I should like to die, and go to my Saviour.' The idea which she formed of heaven was, that there is no sin there, and she thought that she should be happy in heaven because she could not bear sin. The neighbour, who has more than once been alluded to, entered into close conversation with her, one day, on the subject of her afflictions, and the object of the sufferings she was called to endure. The answer was, 'that they were laid upon her because she was a sinner,' and when reminded that her sufferings were a means employed to prepare her for heaven, she added, 'I dont suffer as our Saviour did.' The sufferings of the Redeemer were then detailed, at some length; when her young lips pronounced, and her heart too felt a sentiment, worthy of being recorded; 'It was hard that the Son of God should so suffer for a poor girl.' It was rejoined, you must endeavour to follow his example in bearing your sufferings. 'I do,' said she, 'Nanny, I do;' and, in her acutest pain there was, it appears, a strenuous effort made by her to "endure all things." The books which were sent her from the Sunday School, were perused by her with avidity; and when exhausted by the effort of reading them, she felt unwilling to part with them, and would therefore conceal them in her bed, until she had acquired strength enough to proceed with the reading of them. A short period before her dissolution she assigned a reason for recalling the assertion which she had made in a former part of her illness, namely, that she wished to die and go to her Saviour, 'I should like,' said she, 'to live twelve months longer, that I might attend my school regularly, and get tickets enough to purchase a Bible for my sister.' The most valuable part of her property, her Testament, she formally bequeathed to her father the day before her

death. I pray God it may become a blessing to his soul, that both he and the family at large may *read, mark, learn, and inwardly digest it, that by patience and comfort of God's holy word,* left as a legacy to them, by a dying child and sister, they may *embrace and ever hold fast the blessed hope of everlasting life,* which we trust she had derived from reading that very volume, and which hope, she explicitly declared to her minister in the language of the collect, *Thou O Lord hast given us through thy Son Jesus Christ our Lord.* Like every one who sincerely desires the salvation of his own soul, she felt an anxiety for the souls of others, and among the rest for her brother, who died four years ago, when she must have been about seven years of age. 'Poor Jack!' said she, 'poor Jack! I hope I shall meet poor Jack in heaven!' The lamentation was natural; but whether the expressed hope has been realized, the day of judgment must determine.

We are now brought to the closing scene of her sufferings, when the Saviour's voice having as it were pronounced before the throne of the Most High with respect to her, "Of such is the kingdom of heaven," her happy spirit winged its flight into the presence of that Saviour, whom she loved, and took possession of the mansion which He had prepared for her.

She requested to be turned on her left side, and supporting her head with her hand, said, 'I shall be easy now;' her mother supposing she had dropped off to sleep, was careful not to disturb her; but on subsequently inclining towards her face, found that she had sweetly fallen asleep in Jesus, without a struggle or a groan.

Thus died, in the faith of Christ, B—— M——, who might be considered as the first fruits of our parochial Sunday School. May this account prove encouraging to those, who are engaged as teachers in similar institutions, while it pleads powerfully in behalf of those parishes which are not hitherto blessed with such efficient means of promoting the temporal, but above all, the spiritual welfare of families, who are "sitting in darkness and the shadow of death."

A Constant Reader.

PSALM LV. 6—8.

"And I said, O that I had wings like a dove! for then would I flee away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

How blest the dove, that speeds her way
From the loud thunder's sound:
From where the lurid lightnings play—
From tempests gathering round!

Would I I thy flight, fond bird, might trace,
And on thy pinions flee—
Far off to thy calm hiding-place,
There to abide with thee.

For here, with doubts and fears opprest,
My soul in secret mourns:
And, day to day refusing rest,
To sadness still returns.

Then tell me, where, sweet bird of peace,
The lightnings quit their play?—
The windy storm and tempest cease?—
The dark clouds roll away?

O tell me, gentle wanderer, where
Thy happy sojourn lies:
What spot thou'st found untouched by care—
Beneath what kindly skies!

O were thine envied portion mine;—
Were mine thy buoyant wing;—
How swift I'd track that path of thine
To joy's secluded spring!

R. T.

ON CHRISTIAN BENEFICENCE.

SIR,—Allow me, at the commencement of the year, to request the insertion of some extracts from a tract on the Duty of Christian Beneficence, recently published by Messrs. Hatchards; and which appear to me deserving of extensive circulation,

'Love is the noblest principle that can influence the human heart. If this be wanting, "*all our doings are nothing worth.*" The true Christian is actuated by this principle—believing that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, he possesses a faith which works by love, and which, disposing him to obey with sincerity all the commands of God, expands his heart with benevolence towards the whole human race.

'Nevertheless, in obeying the Divine commands unreservedly, and from a principle of love, he adopts, however unconsciously, a sure and a safe way of thriving. See Luke vi. 38.

'The merciful and bounteous Lord will render unto those who are mindful of his precepts, blessings upon blssings—good measure, pressed down, shaken together and running over. Self interest then may show the impolicy of neglecting the performance of this duty; for how easily can God cause our gourd, however green, to wither in an instant!—How easily can he blight our crops and obscure our brightest prospects!

'Happily this service is not confined to those only, who are rich in this world's goods. It is incumbent on all, according to their several abilities. See Eph. iv. 28. Prov. xxxi. 13—20. "*to whom much is given, much is also required.*" But, "*if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*" (2 Cor. viii. 12.)

'From this passage we may perceive that such persons as from slender incomes are unable to distribute largely, may yet, in various ways, be serviceable. For instance, by devoting a little time frequently to the performing some kind office for a poor, or sick neighbour; by instructing the inexperienced to become useful servants; by supplying cheap and useful articles of clothing; by providing such nourishing diet for the sick poor, as may be done at a trifling expense, and of which, from their ignorance of the culinary art, they must otherwise remain destitute; or by sending from their own table, as Nehemiah, who with that consideration, which strongly marked his character, directed "a portion for whom nothing is prepared."

'Some method, however, should be adopted for securing to charitable uses a portion of our income, which should ever be regarded as a sacred stock. With the humbler classes the apostolic rule may well merit regard. 1 Cor. xvi. 1, 2. *Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.* That is to say, according to the ability, wherewith the Lord hath blessed him, let him set apart a portion for the poor, especially for those of the household of faith. But the trading part of the community, and the more affluent members of society, as stewards under God, will do well to acknowledge his rights in all that they possess, by submitting their incomes *annually* to a voluntary per centage, proportionate to that measure of *this world's goods*, with which they have been intrusted. Such a method

has many advantages. How often have the thoughts—It was but the other day I relieved a case—I cannot be always giving—I shall impoverish myself and injure my family, paralyzed, as it were, the arm about to be stretched out, to relieve a fellow-creature in distress? Whereas if this method had been previously adopted, the recollection that the fund was not exhausted, would have immediately converted the duty into a privilege, gladdening our own spirits as it caused the "widow's heart to sing for joy." A few years ago a worthy Rector said in the hearing of the writer of this tract, 'I was induced to lay by a portion of my income for charitable purposes, from this circumstance: *Many of my parishioners were, as they still are, very poor. And I had so great a number of applications for relief, that I seemed to be always giving, and thought, I ought, in justice to my family, to set bounds to my liberality. I therefore resolved to set apart a certain portion of my income for that specific object. I did so: and, as the year drew to a close, was greatly surprised to find my charity fund was not wholly exhausted; though the applications, as far as one could judge, had been as numerous, as urgent, and as liberally attended to. The fact is, before I adopted my present method, I had given, as cases presented themselves, without keeping a memorandum; and my memory being rather treacherous, the intervals appeared shorter than they were, and I seemed to be giving far oftener, consequently more in the year, than I really did.*'——May it not be thus with many? Time flies very rapidly. To those who have many engagements, as well as to those who have treacherous memories, some of the circumstances of a preceding year, often seem to have occurred, but as the other day. Is it not probable then, that many well-disposed persons may seem to themselves, to be *often* giving, who, in *reality* give so seldom, that were the several items for the year brought together, the amount would be so small, they would blush to own the sum?

'It is not easy to determine, what portion of our income should be appropriated to charitable uses. Some have thought, Jacob's example affords a scriptural precedent for setting apart one tenth. Where the income is small, this may be sufficient; but wealthy Christians can hardly be said to follow the Patriarch's example, unless they set apart a much larger portion. Jacob possessed little more than his staff, or shepherd's crook, when he made his vow, Gen. xxxii. 10. He desired no more than *bread to eat, and raiment to put on,* Gen. xxviii. 20. To have given one-tenth from this, must have required far more self-denial than those who have immense property, would subject themselves to, were they to lay by one half, or two thirds of their income for the same good purposes. Jacob gave, *not grudgingly nor of necessity.* In his case, love to God was the principle—its fruits liberality and benevolence.

'Poverty, alas! is sometimes pleaded as an excuse by those who have money *enough* to purchase costly apparel, to pamper their appetites, to feast their rich neighbours, and to gratify their love of vanity. Poverty is not the cause: it is a want of Christian benevolence, a want of love to God, a want of tender sympathy for those who are in need and necessity. They can give liberally, in presents, to their rich neighbours or relatives, or for the hackneyed services of those who nourish their indolence, and gratify their pride; but to feed the hungry, to clothe the naked, to minister comfort to the sick, or to send the word of life to those who are sitting in the region and shadow of death, they have little or nothing to spare. Would not a little frugality in their expenditure, furnish such with a fund for charitable uses?

Ought any one, whose income is sufficient to keep his house warm, as we say, to spend all upon his back, his table, and in keeping up appearances, as if he were sent into the world, for no other end than to follow his pleasures? Certainly not. Every man's income is a talent, for which we must hereafter give an account; it ought therefore, to be employed to the glory of God.

'As an example, the writer overheard a conversation between two men, now alive. "What family have you?" "Eleven children." "I am surprised. I have seen your name to every subscription list, for the last thirty years." "It is the fund I lay out in for my family, can you tell me a better?" I need not add, this answer produced a liberal donation.

'Some make their families an excuse: they have, or think they have, as many reasons for withholding an alms as they have children. It is unquestionably the duty of parents, if they have it in their power, to make some provision for their children, but it cannot safely be done in direct opposition to the divine command. Liberality to the poor is enjoined, by precept upon precept; and temporal blessings are promised as a gracious reward of obedience. See Deut. xv. 7—11. Parents are commanded to give as well as others. It is, therefore, *contrary* to their duty, to lay up that for their families which God hath commanded them to give to the poor. To exhibit, in our own conduct, before our children, an example of disobedience to a positive precept, merely for the sake of enriching them, is highly improper. It is like building a wall to keep them out of heaven, or a tank in which they may be drowned. How few are the cases in which large property hoarded for children has either been well spent, or rendered them happy. The more ardently we love them, the more diligent we should be in observing and obeying the divine precepts, that our example may, under the divine blessing, have a happy effect upon our offspring. Those parents sadly mistake, who, because it is their duty to make some provision for their children, think themselves bound to lay up for them all they can scrape together, without appropriating any considerable portion of it to charitable purposes. It is an awful thing to prefer hoarding of wealth to obeying the command of God—to prefer our children's temporal, to our own spiritual and eternal welfare—to hazard the salvation of our own souls, for nothing better than the aggrandizement of our families in this perishable and perishing world! Is it not far better to trust in Providence for ourselves, and for our children, than to withhold from the poor more than is meet, in direct opposition to a positive command? *He that giveth to the poor shall not lack*, Prov. xxviii. 27. He shall have at least what is needful. Nay, this promise is a far better security against future want than the largest possessions can be. Riches make to themselves wings, and flee away; but this faithful promise of a faithful God secures him from want, who, from the principle of love to God, and in obedience to his commands, *hath dispersed abroad, and given to the poor.*

'Having secured a fund, some attention should be paid to the disposing of it. Public charities have a claim upon it, but they must not be allowed to swallow the whole of it. To give so largely to one object, from the mere impulse of the moment, as to have little or nothing for others of equal or more importance, is inconsiderate, and justly blameable. But indolence in almsgiving is equally so, To give indiscriminately to every applicant without investigating his case, and from a mere unwillingness to refuse relief, is downright indolence, and tends vastly to increase the number of impostors. It is the duty of a Christian to husband well

his charitable fund, and vigilantly to guard against imposition. Persons of respectability and industry, who have been unfortunate, have a claim on our sympathy, and are entitled to our assistance; but persons who spend all their scanty earnings in apeing the gentleman, disdaining to stoop to a rigid system of economy, though their chief support is drawn from the benevolent and humane, have no just claim on a fund for charity. Theirs is a system of genteel pauperism: it needs correcting, and should meet with a repulse. Sturdy beggars, who are strong to labour, and *will* not work, are an other class, to whom we should think it no want of compassion to refuse relief. *This we commanded you,* saith the apostle, (2 Thess. ii. 10,) *that if any would not work, neither should he eat.* To such, good advice, accompanied with affectionate reproof, and an endeavour to procure work for them, is our duty; but they must have nothing from our charity fund, unless work cannot be had for them. The humble tradesman, struggling hard with difficulties and denying himself a sufficiency of food, that he may honestly render to every man his due; who sighs in secret over the half-satisfied wants of his children, and is unwilling to obtrude himself on the attention of the benevolent and humane, lest he should obtain for himself that which might otherwise be bestowed on a still more distressed case, is an object peculiarly deserving our attention, and should be sought out with diligence. To such an one, relief should be administered with the greatest promptitude, and in the most delicate manner. If our funds will admit of it, a loan without interest, to be repaid when it may best suit his convenience, accompanied with the kindest assurance that he shall be most welcome to it, if it should never be in his power to repay it, may answer far better than a gift. *The righteous is ever merciful and lendeth, and his seed is blessed,* Psalm xxxvii. 26. The poor and destitute—the sick and afflicted—the widow and orphan, and the unfortunate prisoner in his dungeon, are those also whom the Christian is called upon to visit and relieve—yes, to visit as well as to relieve. *I was sick,* saith the Saviour, *and ye visited me; I was in prison, and ye came unto me,* Matt. xxv. 36.

In these works of charity, the established Christian will guard alike against an ostentatious parade, the fruit of pride and vain glory; and an over-scrupulous regard to secrecy, the natural offspring of misconception, endeavouring to conceal from the left hand what the right hand is doing. He will aim at all the secrecy of which the several cases will admit, but will also "*let his light so shine before men, that they may see his good works, and glorify his Father which is in heaven.*"

"Happy is that man, who is ready and willing from love to Christ, to do any thing at his word; to pity at his word; to relieve at his word; to give, lend, feed, clothe, and refresh the bowels of the needy, at his word; who from his heart can say, Lord, at thy word I will do it. Here is my bread, my meat, and my money; command what thou wilt of it, and I will not say thee, nay. Thou hast given me a goodly portion, and every one of thy servants, whom thou appointest to receive it, shall have his part—for thy sake he shall have it. Thine I am, and thine is all I have. Show me thy pleasure, how much, and how often; where, and on whom I shall bestow it, and through thy grace there it shall go.'

R. J.

REVIEW OF BOOKS.

A Summary of Mosheim's Ecclesiastical History, Ancient and Modern; to which is added a continuation of the Particular History of the Church, to the year 1819; *and a concise account of the principal Missionary and Bible Societies. By the Rev. Charles Trelawney Collins, M. A. Fellow of Baliol College.* 2 Vols. 8vo. Pp. xxxvi. and 437. and viii. and 568. Cadell.

A Short History of the Church of Christ, from the close of the Sacred Narrative to our own times. By the Rev. John Fry, B. A. Pp. xii. and 614. Duncan.

The value and the importance of an acquaintance with ecclesiastical history is too obvious to admit of any argument; and it is therefore the more surprising, that so little has been done to facilitate its attainment. We have abridgements, and compendiums, and introductions, to Ancient, and Grecian, and Roman, and English History, of various magnitude and merit; but very little appears to have been attempted with reference to the history of the Church. This has very probably arisen from the circumstance, that almost all the ecclesiastical historians, prior to the time of Milner, were occupied more in describing the errors, heresies, and corruptions, of ungodly men—the scandal and disgrace of the Church, than in pointing out the nature and the progress of pure and undefiled Christianity. Hence ecclesiastical history has assumed somewhat of a repulsive form; and while the memoirs of particular Fathers and Reformers have been brought forward, it has been practically deemed expedient to reserve the general history of the Church to the period of mature age; and, in consequence, the majority of professing Christians are far less intimately acquainted with the subject, than its importance and utility demand.

To remove this comparative ignorance appears to be the object of the works before us. Mr Fry, indeed, expressly states, that his volume is *designed for the use of Schools, or of those persons to whom the size of the Church History of the late Mr. Milner, should that valuable work ever be completed, would be an objection:* * and Mr. Collins appears to have been actuated by somewhat similar motives, though we think he has been unfortunate in taking Mosheim as his model. The objections before alluded to apply very strongly to Mosheim's History. It is a description of heresies and sects, rather than a narrative of true Christianity. The original work is therefore, to the majority of readers, dry and heavy, and Mr. C.'s abridgement, though faithfully executed, is little calculated to instruct or interest, being principally a record of names and dates. Had Mr. Collins relied upon his own powers, and forming a plan for himself, written a brief but original history, he would, we apprehend, have met with far greater success; and we say this the rather because his own continuation appears to us far more interesting than the abridgement of Mosheim.

Mr. Fry's History is in general accordance with our own sentiments. We agree indeed with Mr. Milner rather than Mr. Fry, on the subject of particular redemption, &c. but are happy to observe that Mr. F. has cautiously and wisely abstained, in this elementary

* We are happy in being able to state, that the continuation of Mr. Milner's History is in progress; or at least, that the sequel of Luther's life is very far advanced: and we hope the writer will receive sufficient encouragement to induce him to persevere in his arduous undertaking.

work, from dwelling on controverted points. The volume appears, however, to have been rather hastily written, and we cannot but hope, that in a new edition greater correctness and precision of style may be cultivated. This is of great importance in works intended for schools, and young persons in general; and it may therefore not be inexpedient to illustrate our meaning by the following extracts:

Though the reading of the Scriptures was not as yet prohibited to the laity, or viewed by the Romish Clergy with such jealousy as it was afterwards, yet the sacred writings were fallen much into disuse, the acts of the saints having been deemed more instructive, and translations of them from the Latin, which had long ceased to be understood by the common people, were in all probability become extremely scarce.—Fry, p. 237.

Miles Coverdale, afterwards the first protestant bishop of Exeter, assisted Tindal in these labours abroad. He, for some time, occupied the office of chaplain to the English merchants at Antwerp, till at length, by the procurement of the Popish prelates in England, he was seized by the emperor's authority; and after lying some time in prison, in virtue of the decree of the diet of Augsburg, this eminent servant of Christ was strangled at the stake, and his body afterwards consumed with fire. When led to execution, he prayed aloud: "Lord, open the eyes of the king of England!"—Fry, pp. 365, 366.

The first of these passages conveys the idea that translations of the *acts of the saints* had become extremely scarce: whereas Mr. Fry doubtless meant to intimate the scarcity of translations of *the sacred writings*. In like manner, from the second extract many would infer, that Miles Coverdale was seized, strangled, and burnt by decree of the diet of Augsburg, whereas the learned and holy William Tindal was the martyr on that occasion.

From these general remarks we proceed with pleasure to insert the following extracts, which may enable our readers to form for themselves a comparative estimate of the value of the works before us. The following are their respective accounts of Diocletian's persecution:

In the beginning of this century, the Roman Empire was governed by four chiefs, two of whom Diocletian and Maximian Herculeus, were of superior dignity, and bore the distinguishing title of 'Augustus;' while the other two, viz. Constantius Chlorus and Maximinus Galerius, were of an inferior order, and were honoured with the appellation of 'Cæsar.'

Under these emperors the church enjoyed a great degree of peace. Constantius Chlorus, having abandoned the absurdities of Polytheism, treated Christians with so much kindness, that the pagan priests, taking alarm, preferred their complaints to Diocletian; who, for some time, remained unmoved by them. They then addressed themselves to Maximinus Galerius; whose savage disposition was so well inclined to listen to their prayers, that at last, A. D. 303, he persuaded Diocletian, who was then at Nicomedia, to issue an order for destroying all the Christian churches, burning their books, abolishing their privileges, and for humbling them in every way. None were, however, yet put to death, except those who refused to deliver up their books; and such as did surrender them, were called by the ignominious name of *Traditors*. Soon after this edict was published, the palace of Nicomedia, where Galerius and Diocletian lived, was burnt down.* At the same time, many tumults arose in Armenia and Syria. These events were industriously made use of by the pagan priesthood, as accusations against the Christians, and produced, from the Emperor, a new edict, commanding all the bishops and ministers of the church to be imprisoned. A third edict authorised the application of torments and torture to such as would not renounce their faith. In the second year of this persecution, A. D. 304, Diocletian issued a fourth edict, commanding the magistrates to force every Christian to sacrifice to the gods. This order was executed with the most barbarous exactness.

The ambitious Galerius, having obliged Diocletian and Maximian Herculeus to

* The learned Lactantius declares, that Galerius himself ordered his palace to be burnt down, in order to have a pretext for the bloody persecution which followed.

resign the imperial dignity, declared himself emperor of the east; leaving in the west Constantius Chlorus. This revolution brought peace to the western churches, but dreadful persecution to the eastern.

The plans of Galerius were, however, soon confounded; for in the year 306, Constantius Chlorus dying in Britain, the army saluted with the title of 'Augustus,' his son Constantine. This measure Galerius resisted, and declared Severus Emperor. Maxentius, son of Maximian, was another competitor for the imperial dignity; nevertheless, Constantine maintained his ground.—Collins, Pp. 91—93.

The Roman world was at this period governed by four princes, who shared the sovereign authority. Dioclesian, who originally possessed the imperial power, had associated with himself in the dignity of Augustus, Maximian; and each of these had nominated one to the dignity of Cæsar: the former nominated Galerius, the latter, Constantius. Dioclesian, in the first part of his reign, had been very favourable to the Christians. Some are described as having employment about his person, and as having access, in the character of teachers, to the members of the imperial families. The bishops of the church are spoken of, at that period, as commanding great respect and reverenee from all classes. The multitudes of people that flocked to their places of worship, are described as being innumerable; so that the former buildings were not sufficient to contain them, and wide and spacious churches were erected in every city. This prosperous state of things had continued for some time,—"so long," says the contemporary historian Eusebius, "as the heavenly hand of God upheld and visited his people." But this prosperity, he remarks, led to great degeneracy. He notes particularly the dissensions and schisms which arose among the Christians while the world was disposed to honour them, and which deprived them of the good opinion of many. They exposed and abused one another "with the weapons of spite and sharp spears of opprobrious words: so that they raised contentions, bishop against bishop, and people against people."—"Last of all," continues the historian, "when our cursed hypocrisy and dissimulation had reached to the brim of maliciousness, the heavy hand of God's high judgment, after his wonted manner, began softly by little and little, to visit us." The first symptoms of approaching judgment, it seems, was some ill treatment which the Christians in the army had to endure from their superiors, on account of their religion. "But," says Eusebius, "we were not at all moved by these things; but, instead of seeking to avert the anger of God, we heaped sin on sin, and thinking, like careless Epicureans, that God did not regard, and would never visit us for our sins: and they that appeared as our shepherds, laying aside the rule of piety, quarrelled, and promoted divisions one against another, and proceeding in mutual hatred and contention with an ambition that differed little from tyranny itself."

Such was the description of the Christian church, at least of some of the more conspicuous parts of it, when the last persecution, under Dioclesian, burst forth upon it, and executed the vengeance of God. The old emperor, it is recorded, was incited to this measure by the enmity of the Cæsar Galerius, who was instigated by the idolatrous priests. With some reluctance he yielded to his wishes; but, at length, from the accident of a fire which broke out in his palace, and which was industriously charged upon the Christians, Dioclesian was brought over entirely to the cruel counsels of Galerius. The great church of Nicomedia, where the emperor resided, which is described as an edifice towering above the imperial palace, was regularly attacked by a body of the guards, who first broke into it, and afterwards levelled it with the ground. The interior of the church, when laid open by its violators, presented a different scene from Christian churches of a later period; nothing was found but the volumes of the Scriptures.

The first edicts of the government ordered the demolition of the churches, and the burning of the sacred writings; that those who possessed any honour or distinction in society should be degraded, and all freedmen deprived of their liberty. Next followed an edict, that all the pastors should be thrown into prison. It was then ordered that they should be compelled to sacrifice to the heathen gods. "Many of the governors of the church," Eusebius tells us, "endured, and that cheerfully, most bitter torments, shewing the examples of most valiant and noble conflicts. Many, indeed, fainted at the first onset, and others were overcome by extremity of sufferings; yet still a goodly company was

found more than conquerors through Christ that loved them."

"It cannot be told or expressed by the tongue," says our historian, "how many and what sort of martyrs were to be seen throughout every city and village." The torture endured by a noble person who had hitherto enjoyed one of the highest offices about the emperor's person, and who was formerly much beloved of him, is given us by Eusebius, as a specimen of this persecution, which raged in every part of the empire. "He was publicly brought forth, and commanded to sacrifice. On his boldly refusing, he was ordered to be hoisted up on high, naked, and his whole body to be scourged, and the flesh rent in pieces with the lash of the whip, till he should be compelled to yield. The afflicted victim endured all this till his bones lay bare." Then they poured vinegar mixed with salt into his wounds; still he remained constant in his refusal, and rejoiced in his sufferings. His tormentors then prepared a gridiron, with hot burning coals, and he was laid on it, to be consumed over a slow fire, so that he might be kept lingering as long as possible in the extremity of torture. All was in vain,—he was faithful unto death. "So valiant as you hear," concludes the historian, "was, in his martyrdom, one of the emperor's pages, corresponding to his name, for he was called Peter."—"And what happened to others was nothing inferior."

I shall subjoin but one specimen more of the persecution of which Eusebius was himself an eye-witness in Egypt. "No speech can sufficiently declare the punishments and torments endured by the martyrs throughout Thebais. Their bodies were torn in pieces by shells of sea-fish instead of the claws of wild beasts. Other martyrs were torn asunder by trees bent from their natural position, fastened to their legs, and suddenly let go. Every method of brutal indecency was also had recourse to, to shock the constancy of the Christian women in their martyrdom. All this mischief continued not a few days, or a short time, but for many years. Sometimes more than ten, at other times more than twenty were executed; at others again thirty, sixty, and even a hundred in one day, of men, women, and very little children, after the bitter taste of various torments, were put to death. I myself, being then present at an execution, saw with my own eyes a great multitude, whereof some were burnt, others beheaded, until the sword became blunt, and the tormentors wearied, so that others took their places in their turns. There I beheld the bright and noble countenances, the heavenly courage and boldness of those who built their faith on Jesus Christ our Saviour. As soon as sentence was pronounced and judgment given upon these, others stood forth and presented themselves at the bar, and made confession of their faith, and, after enduring every species of torture, received with cheerfulness the final sentence of condemnation; and, placing their trust in God, joyfully sung hymns and psalms of thanksgiving, even to the last gasp."

These extracts, from a contemporary and an eye-witness, may serve to give us some idea of that last pagan persecution, which, for the space of ten years successively, raged with more or less violence, in every part of the Roman world, against the followers of Christ. "It was a persecution more systematically planned, and more artfully conducted, than those which Christians had ever known. Indeed, victory at first shewed itself in favour of the persecutors, and Christianity seemed to be near at an end."*

But how different was the actual result! God was at this time preparing for himself a protector of his afflicted church, in one of the imperial family. This was Constantine, the son of the Cæsar Constantius, whom God raised up like another Cyrus, and prospered his arms to the conquest of all his competitors, that he might liberate and reinstate his dispersed and persecuted people.—Fry, p. 86—89.

Our next extract shall be their account of the mission of Augustin to Britain.

In Britain, by the marriage of Bertha, daughter of Cherebert, king of Paris, with Ethelbert, king of Kent, that prince became in some degree, a convert to the Christian religion, induced partly by the persuasions of his queen, and partly by the preaching of Augustin, who, at the head of forty Benedictine monks, was sent into Britain by Gregory the Great, A. D. 596.—Collins, P. 166.

After a violent struggle of a hundred and fifty years, the Saxons had succeeded in destroying every remain of Roman civilization in Britain; and driving the

* Milner. Clearly symbolized by the Fifth Seal, Rev. vi. 9. &c.

inhabitants into the remote counties of Wales and Cornwall, or to the opposite coast of Britanny, had erected their several kingdoms known by the name of the Heptarchy. Wherever the Saxon arms prevailed, every vestige of Christianity was destroyed; and, except perhaps in the secret belief of a few that had been reduced to slavery, pagan darkness had again become total in England. But towards the close of the sixth century, the sun of Christianity arose once more, eclipsed indeed by the growing superstitions of the times, but still with sufficient light to restore the day to these benighted regions. And though we may doubt the spirituality of most of the kings and people who were converted to the faith, yet its introduction must be considered as one of the main causes of the civilization of our savage ancestors.

For this national benefit we are indebted principally to the charity of Gregory, bishop of Rome. Before his election to that see, when walking in the forum, as an ancient author relates, "he saw some handsome youths exposed to sale. Asking of what country they were, he was told they were from the island of Britain. 'Are the inhabitants of that island Christians, or pagans?' 'They are pagans,' was the reply. 'Alas!' said he, deeply sighing, 'that the prince of darkness should possess countenances so luminous, and that so fair a front should carry minds destitute of eternal grace! What is the name of the nation?' 'Angli.' it was said. 'In truth, they have angelic countenances, and it is pity they should not be coheirs with angels in heaven. What is the province from which they come?' 'Deira'—the ancient name of Northumberland. 'It is well,' said he, 'De irâ, snatched from the wrath of God. What is the name of their king?' 'Ella,' was the answer. 'Alleluia should be sung to God in those regions.' He entreated to be himself sent by the bishop on the mission he had projected, but he could not be spared to go from Rome. After his consecration, he directed a presbyter, whom he had sent into France, to instruct some young Saxons, of seventeen or eighteen years of age, in Christianity. This was the preparation for the mission which he actually sent two years afterwards; having recommended them to the attention of Etherius, bishop of Arles, and Brunehout, queen of the Franks.

These missionaries were a number of monks, at the head of whom was one of the name of Augustin. They arrived on the coast of Kent; but their way had already been prepared by the marriage of Bertha, the only daughter of Caribert, king of Paris, with Ethelbert, who then reigned in Kent. It had been stipulated on her marriage, that she should enjoy the free exercise of her religion, and she had brought with her a French bishop to the court of Dorobernium, now Canterbury. The character given of Bertha is, that, contrary to the descendents of Clovis in general, she was sound in her principles, and exemplary in her conduct, and had much influence over her husband. The king assigned the missionaries, nearly forty in number, a habitation in the Isle of Thanet; but when he gave them an audience, he appointed it to take place in the open air, under an apprehension of their using enchantments. Augustin and his companions met him with the superstitious rites of the age, and singing litanies. They had announced to the king that they came from Rome, and had brought him the best tidings, 'eternal life to those who received them, and the endless enjoyment of life with the living and true God.' When Ethelbert had heard them deliver their discourse, his answer was: 'They are fine words and promises that you bring; but because they are new and uncertain, I cannot give my assent to them, nor relinquish the religious practices which the English nation has so long followed.' Giving them credit, however, for their disinterestedness and good intention in coming so far for the benefit of an unknown people, he promised to provide for their wants, assigned them a mansion in the royal city of Canterbury, and gave them full permission to preach, and to make converts to their religion.—Fry, Pp. 179—181.

The following passage from Mr. Fry shews the dangers which Archbishop Cranmer had to encounter in the times of Henry VIII.

A conspiracy was the next year formed against him in the privy council, of which the duke of Norfolk was at that time a leading member. They accused the archbishop before the king, "That he and his learned men had so infected the whole realm with their unsavoury doctrine, that three parts of the land were become abominable heretics; and that it might prove dangerous to the king, being like to produce such com-

motions and uproars as were sprung up in Germany; and therefore they requested that the archbishop might be committed to the Tower, because, being a privy counsellor, no one would dare to speak their mind against him unless he was first committed." The king permitted them to call him the next day before them, and if they saw reason, to commit him; but during the night, he sent privately for the archbishop, and told him what was going forward, and the permission he had given for his imprisonment;—"But whether I have done well or ill, what say you, my lord?" The archbishop thanked the king, and only asked of him to see him treated on his trial with impartiality; when the king exclaimed: "O Lord God! what fond simplicity have you, so to permit yourself to be imprisoned, that every enemy of yours may take advantage against you? Do not you know that when they have you once in prison, three or four false knaves will soon be procured to witness against you, and condemn you? No, not so, my lord, I have better regard for you than to permit your enemies so to overthrow you," &c. He directed him to appear at their summons before the council, and to ask to be confronted with his accusers. If they persisted in sending him to the Tower, he was to show them a ring, which the king gave to him—a known signal that he called the matter from before the council to himself.

All happened as was to be expected, with this additional circumstance, that the council put an indignity upon the archbishop, by suffering him to wait for three-quarters of an hour among the attendants in the ante-chamber. Dr. Butts, the king's physician, while this was going on, told the king, "I have seen a strange sight." "What is that?" said the king. "Marry, my lord of Canterbury is become a lacquey or a serving-man; for, to my knowledge, he has stood among them this hour almost, at the council door." The king's reply was: "Have they used my lord so! It is well enough —I will talk with them by and by." Nothing would serve the council but the commitment to the Tower. Cranmer then produced the ring, which soon brought them all into the king's presence, where they received such a reprimand, as convinced all his enemies that the archbishop was beyond the reach of their malice.—Fry, pp. 399—401.

Mr. Fry closes his History at the period of Mr. Wesley's death, and thus omits all notice of the great events which have taken place in the last 30 years—passing over in silence our Bible, Missionary, and other modern Societies. Mr. Collins has on the contrary, given a very fair, though brief account of these which we have read with considerable interest. His view of the evangelical clergy will be much improved, if prior to another edition, he will peruse Overton's True Churchman, and endeavour for himself to ascertain what is the real character of that respectable class. Mr. Fry's work will be much increased in value if he will, in the next edition, continue it to the present period, and annex an Index, the omission of which seriously diminishes the value of his History as a work of reference.

Motives for the Religious Education of the Poor. A Sermon; in aid of the Islington Parochial School, to which is prefixed a Pastoral Address. By Daniel Wilson, A. M. Vicar of Islington. Pp. xxiii. & 46. Wilson.

We are always happy to meet with Mr. Wilson as an author, but have never met with any of his publications which we can more cordially recommend than the present.

The following extract from the Pastoral Address, struck us as so important, that we deem ourselves bound to give it the most extensive circulation.

But on the second duty of a parent and master of a house, FAMILY PRAYER, I will venture to submit a thought or two to your kind consideration. The practice has, indeed, now become so general, and has been, and is, enforced so strongly by all the best practical divines of our church, that I trust it already prevails to a considerable extent amongst you. But not having had, as yet, sufficient opportunities of ascertaining this, and knowing how much we all require to be admonished and quickened

in our duties, I proceed to observe, that the same kind of arguments which proves the duty of private and public prayer, enforces the obligation of devotion in our families. We *enter into our closet, and when we have shut our door, we pray unto our Father which is in secret*, because we have private and personal petitions and thanksgivings to present at the throne of mercy. We *go up to the house of God in company*, and join in the sublime devotions of our Liturgy, because we have general and public blessings to implore, and sins common to us all, to confess. And we should assemble, for the same reason, in our households, to family prayer; because we have family mercies to acknowledge, family sins to confess, family duties to discharge, family trials to endure, family blessings to implore. In the evening, domestic prayer commits us and our dwelling, and all around us to the care and protection of our heavenly Father for the night which is coming on. In the morning, family prayer dismisses us to our various public or private duties with the blessing of God solemnly invoked for the day.

If, indeed, it were possible, under the present habits of society, to collect our families to daily prayers at church, after the custom of our pious ancestors, the necessity of family prayer would be less urgent. I need not say how earnestly I wish that all, who have health and convenience, would statedly attend the weekly prayers. I should rejoice to have our parish church opened every day, and crowded with devout supplicants. But as this is scarcely to be expected, and as, at all events, only a small part of each household could attend daily prayers at church, the remedy is to be sought for in family devotions.

The Scripture abounds with examples and admonitions on this important duty. We see the patriarch Jacob instructing his household, and erecting his family altar, Genesis xxxv. 1, &c. We read of Job offering sacrifices and prayers for each of his children, Job i. 5. We hear Joshua announcing the noble resolve, *As for me and my house we will serve the Lord*, Joshua xxiv. 15. We know the determination of David, as a master of a family, *I will walk within my house with a perfect heart*, Psalm ci. 2. We find the holy Prophet denouncing the threatening of the Almighty *upon the families that call not upon his name*, Jer. xxix. 25. We discern the family piety of the apostolical Christians in the brief description, *The church that is in their house*, Rom. xvi. 5. And we are sure domestic prayer must be included in the inspired injunctions, *Pray without ceasing. Praying always with all prayer and supplication in the Spirit. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.* 1 Thess. v. 17. Ephes. vi. 18 Coloss. iii. 17.

The benefits arising from the discharge of this duty are not easily understood by those who have not made the trial. It is the best preservative of family order; it binds all the members of a household together; it fixes every relative duty on the footing of conscience and the fear of God; it conciliates the respect of servants; it softens and restrains the temper; it ensures the good conduct of each individual, in his particular station; it calms and consoles under trouble; it makes religion, what it ought to be, practical and influential; it connects the duties, and carries on the good impressions of one Sunday till the next; it secures some regard to prayer and reading of the Bible, to those who may not be disposed to serious piety; it prevents the absence of domestics from home at unseasonable hours; it brings down, above all, the divine blessing upon the whole house.

And surely one quarter of an hour in the morning and evening of each day, spent in solemnly reading the Scriptures and in prayer to Almighty God, can never be complained of as an entrenchment on the ordinary business of life. The fact is, that far more than that time would be uniformly saved in the punctuality, good order, early hours, and cheerful diligence, which this duty tends to ensure.

The chief difficulty lies in the first beginning of a new habit, however laudable; which difficulty is really very slight. For what can be more natural and more easy than, at the commencement of a new year, to take this or any similar advisable step? Let only the head of a family be convinced himself of his duty, and act with decision and kindness, and he will find, not only that his authority is sufficient to carry his design into effect, but that the visible acknowledgement of God daily, before his collected household, in family prayer, will materially strengthen that authority.—Pp. viii—xiii.

INTELLIGENCE.

PETITIONS AGAINST SLAVERY.

We inserted in our last Number various extracts from the report of the Anti-slavery Society, and from the speeches of Sir James Macintosh, Mr. Brougham, &c. at Free Mason's Hall, recommending petitions to both Houses of Parliament for the eventual abolition of slavery. The following is a copy of the petition to the House of Commons which was on that occasion unanimously adopted and which we here insert, under the hope that some of our numerous readers, and especially our clerical friends may adopt it as their own, transcribe it on parchment, sign it themselves, and request the signatures of their friends, and then forward it to any member of Parliament with whom they may be connected, or to the Anti-slavery Society's office, 18, Aldermanbury, London, when it will be presented in due course.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.*

The Petition of the undersigned Inhabitants of London, and its vicinity,

Humbly Sheweth,—That your Petitioners, while they express, their sincere and grateful approbation of the Resolutions which have been adopted by Parliament on the subject of Colonial Slavery, and of the efforts which have since been made by His Majesty's Ministers to carry them into effect,—lament that those efforts should have been almost wholly frustrated by the determined opposition of the Colonial Authorities to the united wishes of the Government, the Parliament, and the People of this Country.

That your Petitioners have learnt with deep regret, from the official documents which have been recently presented to Parliament, that the Colonial Legislatures have either treated the recorded wishes of the Legislature, and the recommendations and remonstrances of His Majesty's Government with neglect, or have met them with the most determined opposition;—that the alleged amelioration of their Slave Codes manifests the same substantial disregard of the sacred principles of Justice, which characterized their old enactments;—that the existing laws, which, in their practical operation, evidently afford no effectual protection to the Slaves, have been made, as your Petitioners conceive, on not a few occasions an instrument of the most grievous injustice, cruelty, and oppression; and that the general treatment of the slave population continues to exhibit the same harsh and disgusting effects of the domestic despotism prevailing in the Colonies, which first excited the indignant feelings of the British public, and which now call for universal commiseration and immediate relief.

That it appears to your Petitioners that this unjust and immoral system, as it exists in the British Colonies, derives at this moment great support from those commercial regulations, which by means of bounties and protecting duties, in favour of the produce of slave labour, not only materially enhance its price to the British consumer, but augment the misery of the Slaves, and render their liberation more difficult.

That should your Petitioners be called upon by Parliament to contribute at least as large a sum for the purpose of extinguishing Slavery, as they now pay for its support; they will cheerfully meet the call; but that they entertain insuperable objections to the continuance of the existing restrictions on the commerce of the country, in favour of slave grown produce, because while those restrictions violate the recognized principles of sound commercial policy, and impose on the nation a heavy pecuniary burden for the maintenance of Slavery, they tend to counteract the hope of its reformation, they even serve to aggravate and perpetuate its evils, and they involve the people of this country, still more deeply in the guilt of upholding it.

That on all these grounds your Petitioners humbly, but earnestly implore your Lordships to take the premises into your early consideration, and to adopt such measures as to the wisdom of your Lordships shall seem meet, for effecting the great work of Colonial reforma-

* The Petition to the House of Lords should be addressed thus;—To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled.
The Petition of the undersigned inhabitants of ——, and its vicinity.
Humbly sheweth
The remainder of the Petition may be exactly the same as to the House of Commons.

tion, in accordance with the Resolutions of Parliament, and with the wishes and prayers of the nation at large, for bringing the state of slavery itself to the earliest, safe, and practicable termination, in every part of His Majesty's dominions. And your Petitioners will ever pray, &c.

In recommending the above petition to general adoption, it may not be improper to add a few remarks, especially since it is of great importance that those who really are convinced of the impolicy and the iniquity of slavery, should promptly step forward and state their real sentiments. The present session of Parliament will most probably not be very long, and therefore the petitions which are not early presented will arrive too late.

The first point to which we refer is the *determined opposition of the colonial Authorities to the united wishes of the Government, the Parliament, and the people of this country.*

By an unanimous vote of the House of Commons, certain resolutions were adopted for the amelioration of the condition of slaves, in May 1823, and were recommended by his Majesty's Government to the Colonial Assemblies. Not one of these resolutions has been adopted by any one of the Colonial Assemblies. Nay, the very measures which the large West Indian proprietors, residing in this country, approved, have been most determinately and insolently rejected. Nearly three years therefore have now elapsed, and not one step has been taken by the Colonial Assemblies for the amelioration of the condition of the slaves. How long are we to listen to a set of men, who have for the last thirty years, been systematically gulling the people of Great Britain with promises, which they never for one moment intended to perform; and who have at length arrived at that pitch of audacity and folly, as to reject with scorn the recommendations and instructions of that government by whose armies they are protected, from whose revenues they derive continual supplies, and to whose care and foresight it is alone, under God, owing that every white inhabitant has not long since been murdered.

The second point to which we would refer is the *System of Bounties and Protecting Duties by which the West Indian Slave Holders are encouraged.* Were all our West Indian islands irrecoverably sunk in the ocean, we should be abundantly supplied with sugar, the produce of free labour, at a much lower rate than we now procure it. How long we ask, then, will a British public allow themselves to be taxed at the rate of two or three millions a year, in order to maintain the system of cruelty, iniquity, and rapacity now existing in our West Indian Colonies.—Nearly one-third of the price paid for sugar, and one half, or a still larger proportion, paid for coffee, is really paid to perpetuate and encourage Slavery.

The third point is the expression of our willingness to make compensation. We know not the grounds on which compensation is demanded. We firmly believe that the value of all West India property will be improved by the abolition of Slavery, and that many who loudly claim compensation are secretly of the same opinion.

But however dishonest the claimants may be, we still say, give them full compensation. Let them have all that they can reasonably ask. Let us not retain in our treasury the price of blood, or rather the money by which the shedding of blood may be prevented. A liberal present expenditure will eventually be found true œconomy; for these devoted colonies are said to have cost us during the last thirty years *a hundred and fifty millions of national debt and fifty thousand lives.*

ADDRESS TO MINISTERS.

We have been favoured, from a highly respectable quarter, with an Address to the *Clergy of the Established Church and to Christian Ministers of every Denomination*, pointing out the nature and effects of Negro Slavery, and urging upon them the duty of communicating to their respective congregations, a knowledge of the evils of Colonial Slavery, and of exciting them to increased efforts for speedily putting a period to the state of Slavery itself throughout the British dominions.

We have not room for the whole of this Address, and the former part of it especially has been already, we might say repeatedly, anticipated in our pages. We cannot, however, omit the following extracts.

'In taking a view of the means which may be employed, it would be unpardonable to overlook the ambassadors of HIM who came to claim "peace on earth, and good will to men;" of HIM who claims it as his peculiar office to "bind up the broken hearted, to preach deliverance to the captives, and the

opening of the prison to them that are bound."—To the conscientious Christian minister, of every name, we look, with confidence, for effective aid in behalf of the wretched Negro.

'Should it be objected, that it would lower the dignity, or desecrate the sacredness of the Christian pulpit, to employ it in the discussion of secular questions, it may be replied, that the present degraded and oppressed condition of 830,000 of our fellow-creatures and fellow-subjects, with the brutish ignorance and heathen darkness consequent upon their cruel bondage, is by no means a mere secular consideration. If it be, then is a great portion of the instructions of our great Lord and Master of a secular kind: for on what subjects did he chiefly discourse, in his divine Sermon on the Mount, but on those of justice and mercy, of compassion and kindness? And what were the objects of his severest maledictions, but injustice, oppression, and cruelty; above all, hypocrisy,—the combination of a high profession of religion with the violation of its righteous precepts; long prayers and sanctimonious observances, with the "devouring of widows' houses," extortion and oppression? If righteousness, justice, and mercy, be essential parts of the Christian character; if all the Law and the Prophets be comprehended in the two commandments of loving God with all the heart, soul, and strength, and our neighbour as ourselves; then are we bound to manifest those qualities by the sympathy we feel for our Negro brethren, and by the exertions we make for their relief; then is it the indispensable duty of the Christian Minister to urge his hearers to combine their efforts for that purpose. Is it possible to conceive a work more consonant to the Christian character, than that of administering relief to the most wretched and helpless of the human race, whom our own institutions have doomed to misery, barbarism, and bondage; and whose intense sufferings we ourselves are perpetuating and aggravating, both by the consumption of their produce, and by the additional support we afford to the Slave system, by bounties and protecting duties? Unquestionably the *guilt of its enormous and accumulated evil lies on every individual in the empire, who can raise his voice against it, and yet is silent.* And more especially does this responsibility press upon every Minister of the gospel, who, believing such things to exist, yet shrinks from denouncing and reprobating them, and from urging on his flock their solemn obligations with respect to them.

'If it be true, that in the Last Day those who have not sympathized with, and aided, their suffering brethren, will be classed with the enemies of Christ, who "shall go into everlasting punishment;" can we suppose that those shall be deemed wholly guiltless, who, having had it in their power to contribute to put an end to such a frightful complication of misery and crime, have refused to unite in that work of justice and mercy? When "righteousness shall" at length "be laid to the line, and judgment to the plummet;" and when actions, which too many are apt to regard as indifferent or innocent, will be ranged, their motives and consequences being taken into account, in the column of crime; the part we may have acted respecting the poor Negro will assuredly not be left out of the estimate.

'Had the ministers of the gospel been always alive to the obligations which lay upon them as the preachers of truth and righteousness, Negro Slavery, that compound of injustice, impiety, and cruelty, could never have gained that footing which it now possesses in this land of high Christian profession and of pre-eminent benevolence and refinement. And if they now exert themselves with becoming zeal and energy, that system, comprising every calamity and outrage which man has power to inflict upon his fellow-men, cannot long subsist in a country where Christianity is recognized and established as a part of its fundamental laws.

'We are aware that great offence may be taken by some individuals at such an employment of the Christian pulpit; at such an exposure, in such a place, of a system in which many persons of the first consequence, and of allowed respectability, 'men of education and liberal attainments,' are concerned. But that can be no solid ground of objection with those who consider the great offence excited by the preaching of their great Lord and Master on a similar occasion,—that of detecting, exposing and reprobating "wickedness in high places,"—the injustice, extortion, and cruelty of Scribes and Pharisees, persons in their day of great eminence and distinction.

'It is apparent that in no community, where slavery reigns as in the British Colonies, can the gospel have "free course," so as to produce those extensive moral transformations which it is destined to

accomplish. It is a matter of heartfelt rejoicing, indeed, that the preaching of the gospel, even in the land of slavery, should not be unaccompanied with its renovating power; but such instances of its success are no argument against the general hostility which the system of slavery bears to Christianity. Such, indeed, is the baneful influence of that system, and the contaminating effect which a familiarity with it produces, that even zealous ministers of the gospel are led to imagine themselves under the melancholy necessity of administering that gospel partially. They inculcate, indeed, upon the oppressed slave, its gentleness, meekness, and long-suffering; but they withhold from his oppressors the exposition of the woes which it denounces against injustice and oppression. And even those other sins, which prevail the most among the masters of slaves—the violation of the Sabbath, and impurity of conduct—they dare not condemn, with the explicitness which becomes the Christian minister, but at the hazard of persecution, if not of martyrdom. The truth, instead of being preached without reserve, and impartially to all, must, in this part of the dominions of Christian Britain, be garbled and mutilated. To preach the pure doctrines of the gospel to slave-holders; to enforce upon them the sanctity of the Sabbath; to tell them that cruelty, licentiousness, and oppression, are sins for which the wrath of God will come upon them; to remind them of the absolute right of their fellow-men, the Negro slaves, to receive at their hands compassion, justice, humanity, brotherly-kindness, love, would be to rush into the very jaws of destruction. We may imagine, from the example of the Missionary Smith, what would be the fate of the minister or missionary who, in the land of slavery, should have the boldness faithfully to declare the truth.

'Persecution more fierce and cruel could hardly be expected in China or Japan, than has been experienced in the Slave Colonies of Christian Britain. All this proves the incompatibility, not only with law and justice, but with Christianity itself, of the slavery which prevails in our Slave Colonies. But though it may be difficult, and even perilous, to exhibit, in those colonies, any other than an imperfect and mutilated picture of Christianity; yet here in the United Kingdom, at least, an unmutilated gospel may still be preached, without hazard to the highest as well as to the lowest of the community, none daring to make the boldest assertor of its uncompromising doctrines afraid. *Here*, NEGRO SLAVERY, the most daring of all outrages on the laws both of God and man, may be safely and successfully attacked from the Christian pulpit; and, by the instrumentality of that mighty engine, even have its death-blow speedily administered.

'Thirty-eight years have now elapsed since the wrongs of the Negro Slave have occupied the anxious attention of the people of England. How little has yet been done for his vindication, we need not specify. But we may ask, how much longer are we to wait in the expectation that the Colonists will themselves achieve the work of reformation? Or shall we leave them still to place their reliance, for the perpetuation of their immoral and destructive system, on our carelessness, or timidity, or insincerity—a feeling which, it must be owned, our conduct in time past has been too well calculated to engender? Is it not at length high time to resort to decisive and effectual measures? Is it not high time that Christians (those to whom the name truly belongs) should combine all their efforts, should concentrate all the force of their moral and religious principles, in the strenuous use of every means by which they themselves and their country may be soonest purged from this deep pollution? Is it not, most especially, high time for "the Priests, the Ministers of the Lord," to interpose, that this moral plague may be stayed, before this highly favoured land be smitten with a curse? Let the worshippers of Mammon propose a league with this "enemy of all righteousness;" but let Christian ministers give it no quarter. To them we would say, in the words of the prophet of old, "Cry aloud; spare not; lift up thy voice like a trumpet; and shew my people their transgression, and the house of Jacob their sin." After the example of the same prophet, let them reprove and exhort those who, while they frequent the courts of the Lord, and appear to "delight in approaching to God," yet continue to "smite with the fist of wickedness;" and on the very day appropriated to His service, "to find their pleasure, and exact all their labours;" reminding them, that the service which God requires at their hands, in the first place, is "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." Nor

does He less require, at the hands of all his ministers and all his people, that they should combine their strenuous and unceasing efforts to bring about this righteous consummation.

'Every individual, however obscure his station, or humble his talents, may render important assistance, may do much, by his own example and influence, towards its final destruction.—He may at least unite in petitioning Parliament to emancipate the slaves from their cruel bondage. He may testify to all around him his detestation of that bondage, by abstaining as much as possible from the use of those articles which are the produce of the tortures and agonies of his fellow-creatures. And he may at least address his earnest and unceasing prayer to the God of mercy, that he would listen to the sorrowful sighing of the oppressed, and that He would hear and answer the cry of those who are suffering from the cruelty and rapacity of men calling themselves Christians.'

LETTER FROM NAPLES.

Naples, Dec. 25, 1825.

THIS is Christmas day—an immense *festa* with the Neapolitans! Our eating and drinking, in England, is nothing to it! They kept up a noise of guns and fire-works all last night. I could not sleep for it: so when they sounded the bell for the hour of the Nativity, I got up, and having a key of my own stairs, I slipped out without disturbing any one. I arrived at the church door just in time to see the procession of the Mambino. One of the monks, habited in sacerdotal robes, carried in his arms a small wax child, covered over with a white mantle; the rest followed in their ordinary dresses, each with a wax light in his hand. They proceeded up to the high altar, where the baby was deposited, and all fell on their knees. After a few minutes, the officiating monk took down the poor little image, and presented it to his brethren, who each individually knelt and kissed it. The pampered monks, who are not remarkable for sanctity, looked very foolish in this ceremony. I could have tolerated it, had there been any devotion in their faces; but I thought I could discover in every one of them a lurking smile, very different from the holy joy the Nativity was calculated to inspire. When the monks had kissed the little wax-work to their heart's content, it was presented to the people, who crowded round it with a simplicity of devotion, which in them was quite interesting. The baby was then carried in state, and placed in the manger, the people still on their knees, and the choir chaunting the ancient and celebrated music, which, the Catholics tell you, are the very notes to which the angels sung, "Peace upon earth and good will to men."

To understand what I have attempted to describe, you must know that in every church, at this season, both here and in Rome, and I suppose in every Catholic place, there is a complete representation, not painted, but carved in wood, of the whole scene of the Nativity—Joseph, Mary, the shepherds, angels, cows, and donkeys. In many churches, the whole is as large as life, in others it is on a small scale. The puppet-show is opened on the morning of Christmas day, some hours before the dawn: it is then that the scene I have described takes place. The stillness of the night, the brilliant illumination which surrounds the manger in which the baby is deposited, and the solemn and sacred character of the music, all tend certainly to make it an interesting spectacle. In Rome they have the *real cradle*, made by the hands of Joseph, which, like the *real cross*, was preserved and recovered by a miracle. I have now got so familiar with these things, that they do not affect my mind with the horror I first felt for them. There is no bounds to the mummery of this place; it is, if possible, worse than Rome. One day the people are called upon to follow the procession of the saint in pious adoration, who preserves the people of Naples from fractured limbs—on another, it is St. Januarius, the patron saint of the city, who prevents the eruptions of Vesuvius reaching beyond a certain point in the road to Portici, and saves Naples clean and tight from all their consequences. The blood of this saint liquifies in a bottle twice a year, at the prayers of the priests, that, by this perpetual miracle, the faith in his power may be renewed and preserved. When the French were here, the priests pretended the blood would not run; but Murat soon effected the miracle, by sending word privately to the Bishop, that his blood should be let loose if that of the saint was not. But the most extraordinary scene of all is the feast of the dead. In November, the people are called upon, for eight days, to pray for the souls in purgatory; and at this time the cemeteries ar

opened, and the dead displayed dressed in holiday clothes, standing bolt upright, to receive their friends, who go in crowds to visit them. Fellows fantastically dressed, parade the streets, begging in the name of the Church, for the dead. A little German boy, a protegé of the Countess ——, asked his tutor, "What do the dead want money for? They don't buy any thing." They told him it was the priests who wanted the money to pray for the dead; but he did not quite understand it.

I am afraid you will be as tired of all this nonsense, as I am; but the reflections it gives rise to are most melancholy. I used to go into the churches, when I first came to Naples, to hear the sermon; but the nonsense dealt out from the pulpit was so disgusting, that I have long given it up. The last sermon I heard, contained the following exposition of Christian doctrine, which I will endeavour to give you, as near as possible, in the priest's own words. When I went in, he was describing the fall of man, and I expected with some curiosity the account of the redemption; but his time was out, and he suddenly broke off, by saying, I will now tell you, as I cannot get through my subject, who are those who obtain the kingdom of heaven. There are four classes. The first obtain it in the way of *barter*, the second *buy* it, the third *steal* it, and the fourth are *driven* into it." I pricked up my ears—he went on. "The first are those pious persons, monks, friars, hermits, and nuns, who withdraw from the world into cells and caverns; and there practising austerities, and mortifying the flesh, may be fairly said to exchange the delights of this life for the hope of that to come. The second are those individuals, who possessing either inherited or acquired property, have freely given it up to the Church and to the poor, and so purchased an inheritance in heaven. The third are those who, unable from various causes to quit the world, have, in their commerce with mankind, privately practised all the Christian virtues—they are like the woman who pressed into the crowd, and touched by stealth the hem of Christ's garment—these may be said to steal the kingdom of heaven. And the fourth class, are those poor, and needy, and miserable, who having no enjoyments in this life, are driven by suffering and misfortune to seek for the hope of the righteous, and so may be considered as forced into the kingdom of heaven." I hope I have not misinterpreted my priest. I think this is the spirit, and almost the very words of his brief exposition. He ended by calling upon his audience to fall down before the image of the Virgin, to beg of her to intercede with her Son, that they might all be numbered in one or other of the above classes. I left them on their knees.

Two friends of mine have just returned from Greece, where they have been passing the summer. They give deplorable accounts of the state of the country, and are entirely without hope of Grecian emancipation. They say that the dreams of the English newspapers on the subject are worse than ridiculous: the Greeks have no moral stamina to work upon: they can never be got to act together; and that when they have had any success, it has been all attributable to the foreigners who have acted with them. Their towns are almost all destroyed, and they are rapidly assuming the character of wandering tribes, who will ultimately become robbers and pirates. Whether the death of Alexander of Russia will produce any change in their favour, time will show. Constantine, who succeeds him, is said to be the avowed enemy of the Turks.

SCHOOL FOR CLERGYMEN'S DAUGHTERS.

We are happy to understand that this valuable institution is proceeding with considerable success. Twelve pupils have been received at £25 a year, and sixty at the lower rate of £14 per ann. In order to meet the loss sustained by these reduced terms, the sum of £250 per annum is found necessary, of which £210 is already subscribed. The sum of £2400 has been expended in the purchase, the enlarging, and furnishing of the premises; towards which sum £1885 has been received. We hope the friends of poor Christian Ministers will cheerfully step forwards and contribute the sum of £515 which is still wanting to cover the first expenses: and about £40 for the necessary annual subscription.

Donations and Subscriptions are received by the Rev. Wm. Carus Wilson, M.A. Rector of Whittington, near Kirkby Lonsdale; who will be happy to give further particulars. He may be addressed under cover to W. W. Carus Wilson, Esq. M. P. Casterton Hall, Kirkby Lonsdale.—Contributions are received in London by Messrs. Hatchard, 187, Piccadilly.

CAMBRIDGE DEGREES.

THE following Gentlemen were admitted to the Degree of B. A. at Cambridge, January 21. They are arranged in order, according to their attainments, as determined by an examination, which occupied five preceding days. The terms, Wranglers, Senior Optimes, and Junior Optimes, are honorary distinctions, originally applied to those who excelled in scholastic disputations, and which are still retained, now that the merits of the young men are ascertained by more certain criteria.

WRANGLERS.

Law,	Trin.	Stansfield,	Trin.
Hymers,	Joh.	Hodgson,	Trin.
Metcalfe,	Joh.	Otter, E.	Jes.
Hanson,	Clare,	Webb,	Trin.
Miller,	Joh,	Green,	Chr.
Budd,	Pemb.	Salkeld,	Trin.
Moseley,	Joh.	Keeling,	Joh.
Stratton,	Trin.	Goodhart, }	Trin.
Willis,	Cai.	Wells, }	C.C.C.
Fisher,	Pemb,	Stone,	Cai.
Julian,	Qu.	Smith,	Joh.
Mason,	Trin.	Wollaston,	Cai.
Clinton,	Cai.	Booth,	C.C.C.
Eyre,	Pemb.		

SENIOR OPTIMES.

Atkinson, sen.	Trin.	Otter, G,	Jes.
Clark,	Qu.	Stock,	Pet.
Lawson,	Joh.	Borrett.	Cai.
Clutton,	Emm.	Smedley,	Trin.
Edmonds,	Trin.	Fearon,	Joh.
Hales,	Trin.	Kinglake,	Trin.
Welch,	Pemb.	Suttaby,	Joh.
Heald,	Trin.	Baker,	Sid.
Marsden,	Joh.	Steggall,	Jes.
Blissard,	Joh.	Gretton,	Joh.
Maynard,	Pemb.	Gibson,	Sid.
Ashington,	Trin.	Gibson,	Joh.
Burnall,	Qu.	Taylor,	Jes.
Gilderdale,	Cath.	Kerr,	Sid.
Rolls,	Trin.	Collins,	Trin.
Neate,	Trin.	Gurney,	Trin.

JUNIOR OPTIMES.

Dunn,	Joh.	Cole,	Joh.
Atkinson jun.	Trin.	Moore,	Chr.
Russell,	Pet.	Flavell,	Joh.
Shepherd,	Trin.	Bissett,	Magd.
Greensal,	Joh.	Rawlings,	Qu.
Hopkins,	Joh.	Bell,	Cai.
Apthorp,	Emm.	Gregg,	Joh.
Stevens,	Joh.	Bawtree,	Jes.
Power,	Clare.	South,	Pemb.
Patton,	Trin.	Adye,	Cai.
Pinder,	Trin.	Foster,	Joh.
Hubbersty,	Joh.	Purton,	Trin.
Greene,	Pemb.	Price,	Joh.

ÆGROTAT.

Duckle,	Qu.	Rawes,	C.C.C.

Beeson,	Joh.	Hills,	Joh.
Currie,	Emm.	Roberts,	Trin.
Domier,	Trin.	Shute,	Emm.
Hall,	Joh.	Thompson,	Trin.

Molyneaux,	Chr.	Larkin,	Jes.
Holloway,	Qu.	Latham,	Joh.
Browne,	C.C.C.	Scott,	Joh.
Stonehouse,	Joh.	Sims,	Trin.
Sparke,	Pemb.	Lucas,	Tr. H.
Roberts,	Jes.	Crosby,	Trin.
Welch,	Cai.	Minithorpe,	Chr.
Anderton,	Joh.	Bacon,	Trin,
Baker,	Trin.	Ingram,	Trin,
Prickett,	Trin.	Hogg,	Joh.
Simpson,	Joh.	Denham, }	Joh.
Losh,	Trin.	Reade, }	Cai.
Jacob,	Joh.	Barnard, }	Trin.
Farish,	C.C.C.	Rideout, }	Joh.
Robinson,	Joh.	Cresswell,	Joh.
Pitt,	Joh.	Cocker,	Trin.
Lee Warner,	Joh.	Haywood,	Chr.
Soames,	C.C.C.	Luxmore, }	Pemb.
Crick, }	Jes.	May, }	Trin.
Reynolds, }	Cath.	Bond,	Qu.
Meaken,	Joh.	Tenison,	Trin.
Le Lievre,	Joh.	Horrox,	Trin.
Chave,	Sid.	Phillips,	Sid.
Gurdon, }	Down.	Terrot,	Trin.
Lloyd, }	Trin.	Rowlett,	Joh.
Husband,	Magd.	Leeson,	Caius
Woodmas,	Cath.	Warren,	Jes.
Keppel,	Trin.	Holt,	Joh.
Jones,	Emm.	Tyrrell,	Emm.
Pritchard,	Trin.	Frost,	Clare
Barrow,	Joh.	Harrison,	Sid.
Paul,	Cai.	Wilkinson,	Clare
Grove,	Joh.	Bluett,	Qu.
Poor,	Pet.	Roberts,	Magd.
Proctor,	Chr.	Fludyer,	Joh.
Sill,	Chr.	Darnell,	Trin.
Sneyd,	Chr.	Miller,	Caius
Simpson,	Cai.	Milne,	Pet.
Darwall,	Trin.	Hughes,	C.C.C.
Lloyd,	Jes.	Houghton,	Pemb.
Thornhill,	Trin.	Hill,	Sid.
Bovell,	Trin.	Harvey,	Qu.
Simons,	Qu.	Champion,	Clare
Shaw,	Pet.	Duppa,	Joh.
Fitzgerald, }	Trin.	Garrow,	Joh.
Sams, }	Chr.	Delmer,	C.C.C.
Say,	Joh.	Athorpe,	Emm.
Wright,	Cath.	Ellis,	Pet.
Fox,	C.C.C.	Price,	Qu.
Durell,	Trin.	D'Arville,	Chr.
Couch,	Pet.	Elwes,	Joh.
Hardy,	Chr.	Bolden,	Trin.
Brocas,	Emm.	Fox,	Joh.
Newbery,	Qu.	Farnall,	Down.
Lindsell,	Jes.	Campbell,	Qu.
Bland, }	Joh.		
Smith, }	Cai.		
Shaw, }	Joh.	Brookes,	Qu.
Bragg,	C.C.C.	Cook,	Clare
Belcher,	Trin.	Fuller,	Trin.
Desbrisay,	Cai.	Pearson,	Trin.
Jollands,	Trin.	Phillips,	C.C.C.
Rowe,	Jes.	Revell,	Joh.
Roberts,	Joh.	Roe,	Sid.
Callow,	Qu.	Stevens,	Joh.
Badham,	Emm.	Thornton,	Trin.
Noble,	Sid.	Twigg,	Pet.
Fearnley,	Trin.		

Notices and Acknowledgments.

We have received a letter from an anonymous correspondent animadverting on the review of the proceedings of the Society for the Propagation of the Gospel, in our last Number, p. 27. He observes that we have stated the income of the Society to be £32,016 which is more properly the amount of its expenditure: its income being only £27,622 of which but £3246 arose from *subscriptions, donations, congregational collections*, &c. He differs from us in our opinion that the number of the scholars bears a small proportion to that of the schoolmasters, and adds 'where the schoolmasters do *not* teach scholars, *I believe* they do *not* receive stipends,' and that 'to say there are only *three* schools for the education of the poor in the Island of Newfoundland, when there are returns of *fifteen* in the report, is at once unfair and untrue.' He then goes on to speak of recent accounts relating to the school at Trinity Bay, Twinningate, &c.

If this information be correct, which we have no leisure at present to ascertain, it would appear that we *overrated* the income of the Society; that the opinion of our correspondent differs from our own as to the proportion which may reasonably be expected between the number of scholars and of schoolmasters; and that the assertion, that *some*, if not *many* 'of the schoolmasters of the Society do not teach any scholars,' is substantially correct. We wish our correspondent could have said he *knew*, rather than he *believed*, that such schoolmasters were not paid; or at least, that some good reason could be assigned why their salaries should be continued to them. We are quite aware that *recent* accounts speak of the prosperity of several of the Society's schools; but their present prosperity is *perfectly distinct* from their actual state *three years* ago. It was with reference to that period the observations were made. We trust they do not apply at present:—at the same time it is but fair to state that the testimony recently given by merchants, officers, &c. to the character and conduct of some of the Society's agents has not been altogether such as is desirable. The only reason the Society has not been more frequently noticed in our pages, is our not having regularly received its reports.

Received, ALIQUIS,—BOVEN,—A SUBSCRIBER,—A FRIEND TO CONSISTENCY, —W. B. W.—FILIA, &c.

The Author of a plea for the Protestant Canon, has forwarded to us a letter written *prior* to the appearance of our last Number, correcting the mistake animadverted upon by CANDIDUS, and explaining the circumstances by which that mistake was occasioned. Our limits will not however allow of its insertion.

Various communications have been forwarded to us respecting the Religious Tract Society's abridgment of Milner's Church History. This work is complained of as a violation of the impartiality of the Society.—It is said on the one hand, that Milner being a decided churchman, his History must be injurious to the dissenting cause. On the other hand, that as the Abridger must of course not allow any thing hostile to dissenters to remain, Milner will lose his character as an historian of the Establishment, and that therefore the Abridgment will to a certain extent be unfavourable to our Church.—We cannot attach much weight to either objection: we know not, indeed, where objections of this kind are to stop. The extension of sound religious knowledge, of scriptural truth, of evangelical doctrine, of ecclesiastical history, is in our opinion calculated to promote the interests of the Church of England. Our Congregational, Baptist, and other Dissenting Brethren may be of the same opinion as to their respective denominations.—Be it so.—Let the experiment be fairly tried, and the result will eventually appear. We know not why any who believe their own sentiments to be correct should indulge any apprehension. The Tract Society has proceeded for five or six and twenty years with that degree of impartiality, that we are strongly disposed to rely on the judgment of the Committee.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

MARCH 1826.

MEMOIRS OF THE REFORMERS.

BEZA.

[*Continued from page* 48.]

As Beza was rising to reply to the last speaker, a little monk in a white habit, named Claude de Saintes, presented himself to the assembly, and coarsely compared Beza and his companions to the Anabaptists, who boasted that they were moved by the Holy Ghost, contrary to all ecclesiastical order. He observed with regard to tradition, that Cyprian and the African church had been deceived in a manner somewhat similar to these pretended Reformers, who under the excuse that Christ had not said, "*I am the custom*," had not followed the custom of the church in the baptism of heretics, and nevertheless were erroneous. He added, that Tertullian had been unhappily quoted by Beza, for that father spoke of an unwritten word, which in fact is tradition; expressing at the same time his surprize that he should have produced Chrysostom on his side of the question, who declares in the preface to St. Matthew that scripture itself was a supplement to the design of God; and haughtily advising the champion of the protestants to read over the ancients three or four times before he quoted them. He brought forward the authority of the apostle (1 Cor. xi. 16.) touching the necessity of women having the head covered, and drew from thence the conclusion, that it was not sufficient to follow scripture alone, but also nature and custom; and repeated the particulars mentioned by Despense as founded on tradition.

The gravity and dignity of the reformer were well opposed to the petulance and pride of the monk, as he protested against his irregular proceeding, and required of the Queen mother to cause the same order to be observed as was usual in scholastic discussion.

"As to the marks of a true vocation of pastors, (said he) there are two essentials, examination of doctrine and life, and a lawful call. The imposition of hands concerns the external form, putting a man in possession and use of a ministerial charge. It does not constitute the ministry itself, in such sort, that if a man have it not, provided he be not deprived of it through personal contempt, he should cease to be a true pastor. I prove this by comparing the ministration of the word with that of the sacraments; for you hold that baptism administered by a woman is valid in case of necessity; which nevertheless we do not approve; but however St. Bernard is a good witness, that he who believes in God, and is not baptised after making confession, is saved by faith alone. Whence it would follow that imposition of hands were more necessary than baptism, and more requisite for the ministra-

tion of the word, than of the sacraments. St. Jerome too expressly avows, in his treatise against the Luciferians, that this imposition has not the obligation of law, but is an honour done to the priesthood. As to *us*, my brethren here and myself, we are not very anxious on this point; for, God be thanked, we have good evidence of our call, having been examined, elected by the college of our elders, and approved by our magistrates and people, and put in possession of the ministry with solemn prayer and thanksgiving. And if you reply, that the first who in our memory served our churches had not this authority, and could not allege succession; I answer that many of them could affirm the contrary, if they chose to avail themselves of the fact. But in truth, they have voluntarily renounced the mark of the Romish church, and would rather consider the commencement of their call as regular; in which however there was no contempt of church order, since at that period there was nothing but confusion in ecclesiastical matters. Besides, the approval of the ministers by their people has given the sanction of order and regularity to what begun otherwise through unfavourable circumstances.

"Samuel and Elias offered extraordinary sacrifices, and many of the prophets were neither called nor approved by the sacerdotal power. And as to your allegation, M. Despense, that extraordinary calls have always been attested by miracles, or by prophecy, I deny that it can be verified. But if you require miracles, what think you of that change of life, and the fruit which has been produced before our time by persons so obscure, and so persecuted by the great ones of the earth; as well as what you have witnessed this very day, that the truth has been listened to by those who only a year ago would have sent us all without the least scruple to the stake? Are not these sufficient miracles, according to what St. Paul said to the Corinthians, that they were the seal of his Apostleship? Then they quoted against us the Anabaptists; but to what purpose? These men, denying part of scripture, rest on their own revelations, and are notoriously departed from the right way. Such a summary mode of argument, condemning in general all extraordinary vocation, because there have been some false pretenders, amounts to nothing. But, gentlemen, you should look to your own vocation, and you will find that it is not simply extraordinary, but contrary to order, having only the outward ceremony, and neither conformable to the word of God, nor to ancient canons of imposition of hands, without previous legitimate examination or even election; besides that you are ignorant, that even the superiority of Bishops, to whom alone you attribute this imposition of hands, is not a divine ordinance, but a custom, as witness St. Jerome in his epistle to Enagrius. In short, instead of discoursing about this ceremony to know whether *you* or *we* are true pastors, we should come directly to the point, that is, to the doctrine which we preach, and to the charges which we make against the Romish church, and concerning which we have supplicated; and do yet supplicate the King's majesty. For if our doctrine be found false, then shall we be sufficiently declared false pastors; but if it be true, and we be proved to have acted only from good intention, because of the greater blindness of those who ought to have been leaders of others, why should we not be true pastors, though the outward mark of imposition of hands be wanting, not through any fault or negligence of ours, but of those who have overturned that order of the church which we are endeavouring to restore? And who hath lain such

restriction on the Almighty, that he should not raise up pastors but according to a certain ordinary manner? We grant however that an extraordinary vocation ought not to be readily allowed; but if one considers the reasons which have led some of our cotemporaries to withdraw from the communion of Rome, we maintain that never was there occasion so pressing, or necessity so great for such conduct. If we wish to introduce extraordinary vocations after the manner of the Anabaptists, Libertines, and other fanatics, should we, I ask, restore examinations into life and doctrine? Or elections and true consecrations in our churches, as near as possible to the word of God and the primitive usage?—So much for our *call*.

"As to *tradition*, the word is abused by its exclusive application to that which is handed down without scripture. I hold that the Greek term παραδοσις signifies also that which is conveyed by writing. I doubt not, the church from the apostolic age had some forms which probably have not been reduced to writing; but the point of difference does not lie there: it becomes you to prove that the traditions in question are apostolical, which I conceive is out of your power. For we know who were the authors of the major part of them, and the period of their introduction. And what is more, they would be found all superstitious, or vain, or nugatory, or even contrary to the doctrine of the apostles, if they were minutely examined. If you can find others which are useful and necessary, I have sufficiently shown in previous addresses, that we have no other design than to retain and observe them.

"I would again press upon your notice, that there is nothing essential to the doctrine of salvation, which is not plainly taught by the apostles and evangelists in their writings, to which it is unlawful to add any thing obligatory on conscience. As to what has been said about the words Trinity, Consubstantial, and Pedo-baptism, great injury would be done to the ancients, in supposing that they had only their origin in unwritten traditions; seeing it is plain from their writings and disputes with heretics, that the terms were founded on assured and evident passages of scripture, since we must regard as comprized in God's word, that which necessarily results from what is written, as well as that which is expressed in so many words.

"M. de Saintes has been pleased to admonish me to read over passages of the Fathers several times before I venture to quote them. I have to reply, that I have read over probably more than eighteen times what I quoted from Chrysostom; but I feel persuaded, this gentleman will never find in that author the blasphemy which he himself has ascribed to him, as that the Scripture has been composed otherwise than, or contrary to, the intention of God."

The Romanist replied, that he was ready to show from the divine word, the perpetual virginity of Mary, and the baptism of infants. The Reformer said, that as to the first of these two points, it was no article of faith at all; and as to the second, baptism came in the place of circumcision. De Saintes remarked, that it was vain to go back to the old law, for it might as well be urged, that males ought to be baptized on the eighth day, and females never. Beza observed, that this was not bringing back the old law; but rather following the steps of St. Paul, who had compared circumcision with baptism, in his Epistle to the Colossians; and that, if baptism bore some resemblance to circumcision, being the sacrament of our adoption and regeneration, it did not follow that it should correspond in every particular. And that there was in fact no resemblance to the points mention-

ed by his antagonist appeared from the very commandment of baptism, in which nothing was said about males, or the eighth day. The argument in favour of children was by implication from Matt. xix. 14, and from 1 Cor. vii. 14. as well as from the Acts, where whole families are spoken of as baptized.

The Romanist asked, how it could be proved from scripture, supposing that the only rule of our belief, as the Protestants maintained, that the Holy Ghost proceeded from the Father and the Son. Beza answered, that it was expressly written in St. John, that the Spirit was sent by the Father and the Son; and that his antagonists knew very well that those who had debated this question with the Greeks had drawn ample proofs from scripture. The mission of the Third Person by the First and Second was called *procession*, to distinguish it from that of the Son by the Father, by whom he was begotten, which could not be predicated of the Holy Spirit.

Reformed Episcopalians will admire the firmness and clearness with which Beza defended his cause against the sophistry and prejudice of his antagonists, however they may differ from him in their views of ecclesiastical polity.

The Cardinal of Lorraine, declared that he would hold no farther conference with the ministers, unless they came to some determination upon the grand question of the Lord's Supper; and inquired if they were all ready to sign the Augsburg Confession. Beza replied to this demand by another, asking if they were ready to join them in such a subscription. But the Cardinal, instead of an answer, produced a writing of the opinions of some German divines, earnestly soliciting their concurrence. There was much craftiness in this proposal, for if the ministers refused, it might lead to fresh controversy between the Helvetic and German communions; and if they agreed, he would appear in some sort to gain the victory. They therefore deemed it prudent not to provoke him to a premature dissolution of the assembly, nor to excite disturbances in another quarter by instant refusal, and desired time to consider the writing.

On the twenty-sixth of September Beza discoursed again on the two subjects of Ordination and the Lord's Supper; when the Cardinal, offended at some expressions of the Reformer, relative to the Romish hierarchy, as venal and secular, exclaimed, that he had spoken injuriously of the prelates, and contrary to the authority of the king. To this malicious insinuation Beza coolly replied, that he had said nothing deserving of reprehension, for sovereigns had drawn the choice of ecclesiastical dignitaries into their own power, because it had been so long abused. Lorraine then returned to the Augsburg Confession, and asked why they withheld their signatures? They answered, that if the pontificals also would admit it, there were hopes that ere long they might agree, and inquired of the Cardinal, if he were to be understood as speaking the sense of his party? That ecclesiastic, who piqued himself on a sort of independence, replied by a question from Horace, intimating that he was not accustomed to pin his faith on the sleeve of any man; that the opinions of others were of little weight with him, and that truth should be their object. Beza pertinently observed, "Then if you refuse to assent to this Confession, it is very unjust to press so hard for our approval of it." "Why," said Despense, "Calvin himself declared, that we receive the substance of the body of Christ." To which it was answered, "By substance we are not to understand the fleshly eating of Christ, but that spiritual and true participation which is opposed to the imaginary and fanciful."

Peter Martyr, at this period of the conference, made his memorable Italian defence of Protestantism; after which Father Jacquez Lainez, a Spanish Jesuit, and second general of his order, began a violent declamation against the Reformers, declaring that nothing was more dangerous than to hold this kind of communication with such heretics: that the holy scripture had described those who abandoned the church as *wolves* in sheep's clothing, and as *foxes*; indicating that we were to avoid them on account of their hypocrisy, and those artifices employed by heretics of all ages: that the Pelagians who denied the necessity of grace, and who attributed to nature a power which she did not possess, finding themselves pressed by the church, professed to acknowledge that this grace was necessary for good works, but each understanding thereby the nature that God had given us gratuitously: that as to others who denied the resurrection of the body, and pretended that the term signified the soul in a justified state, if they were asked whether they believed in the resurrection of the flesh, they would answer in the affirmative, because they meant the soul which was raised in the flesh, that is to say, joined to the body. These comparisons he applied to the Calvinists, who professed themselves of the Catholic church, and as having pastors; regarding the authority of the sacred books, except some, as divine; boasting of legitimate magistrates and ministers; and giving, as they pretended, the true sense of scripture: and yet it was evident, that they had neither a church, nor lawful ministry, nor the true sense of scripture: and that they were only to be regarded as *apes* counterfeiting the Catholics. That they admitted, or at least pretended to recognize, in the sacrament of the Eucharist a real presence of Jesus Christ, which is verily communicated to us, but that they only understood it in a manner purely spiritual and by faith, maintaining that Christ was no where but in heaven. "For this reason," said he, turning to the Queen, "your majesty ought now to apply two remedies, of which one is decidedly good, and the other cannot be considered bad. The first is, that your majesty should understand, that it does not belong to yourself or to any prince, to treat of affairs of religion, that you have not the power to do so, and that it appertains exclusively to the priesthood; and when the cases are important, as in matters of heresy, they should be submitted to the sovereign pontiff, and a general council, and not to an assembly like this, composed of *ladies* and *officers*, and not having the infallible assistance of the Holy Spirit. The Ecumenical Council of Trent is now open, whither these ministers should be sent to propose their reasons, in conformity with the Council of Basle, which forbids the holding of provincial councils while a general one is open, or six months before."*

The impudence and conceit of this harangue disgusted her majesty, and provoked the indignation of the majority of the assembly; while some blushed for shame, and others smiled with contempt at the weakness of his arguments. Beza advised him to keep his reproaches to himself; told him that the Queen had no need of the counsel of the friar, and that political affairs would be regulated by the customs of the kingdom. Despense having observed, in the course of his address, that Christ was to be considered as present in the mass, like a prince, who, having obtained a victory, would have the annual representation of it under his own presidency; our Reformer replied, that this was

* Palavicini Hist. Conc. Trident. L. 15. C. 14. n. 3.—Sacchini Hist. Societ. Jesu. L. 5. n. 202.

to reduce the Lord's Supper to a sort of drama, in which Christ bore the first part. He added that the words, "This is my body," were as figurative as "This is the cup of the New Testament;" for the very nature of sacraments required that they should be signs, according to Augustine.

Despense then said, "If our sacraments be signs, they will not much differ from Jewish ordinances, and they would be signs of signs, which is absurd. But Beza showed that there was no absurdity, when the Apostle compared circumcision with baptism, &c. Then said a Sorbonnist, "What does the pronoun refer to in that sentence, This is my body?" Beza answered, "It means the bread, and signifies the body of Christ." The Sorbonnist rejoined in a loud voice and with a pedantic air, "That contradicts all grammatical rule. The pronoun there is what we call *a vague individuality.*" Beza remarked, "That reasoning of yours is contrary to the nature of sacramental signs, which are not destroyed by their union with the things signified; and as to the vague individuality you speak of, it is an extravagant novelty, unknown to all learned antiquity." Another of the Sorbonnists was so provoked by this answer, that he could not refrain from holding up his finger to Beza in a menacing manner, saying, "Oh! if we could once catch thee within the walls of our Sorbonne, thou shouldst not get out again!"

After scenes of this nature, it seemed impracticable to hold any more public conferences, and particular disputations were resolved on, between Beza, Martyr, Gallars, Marlorat, and Jean de l'Espine, on one side, and the bishops of Valence and de Seez, both moderate men, with doctors Despense, Salignac, and Boutelier on the other. They mutually presented formularies for signature without effect at St. Germains, where they were accustomed to meet, till at length both parties seemed weary of the contest. The Romish prelates, however, reformed in consequence of these memorable conferences some abuses in the mode of election and non-residence of bishops. They were much alarmed at the exposure of their fallacies which had occurred, and required of the King permission to seize on any publication which was judged contrary to their principles. Catharine de Medicis wrote to M. de Rennes,* October 15, 1561, that she was by no means satisfied with the partial reformation of the bishops, and that they seemed to be actuated solely by self-interest. She would not suffer Beza to return home immediately, observing, "You are a Frenchman, and France has great need of your presence and advice. The reformed ministers took advantage of their stay to promulgate evangelic truth. Beza frequently preached, under protection of the government, at the palace of St. Germains; and large congregations of Protestants celebrated their worship without the walls of Paris, particularly at Popincourt, Cerisaye, and Le Patriarche. Catharine ordered an officer, named Gabaston, to see that no disturbance took place at these assemblies; but sometimes on their return they were ill treated by the mob. A house in the faubourg St. Marcel, where they had been in the habit of meeting, was set on fire; and persecution followed from one step to another, notwithstanding the Queen-mother agreed with Admiral de Coligny and the leading Protestants to use their joint endeavours to oppose a Spanish invasion, and an edict had been issued in January 1562, in favour of religious toleration, till it reached its acme in the massacre at Vassy, on the first of the following March. Beza made bitter complaint of this horrible infraction of

* Ambassador at the Emperor's Court.

the treaty to the Queen, who gave him a favourable answer; but the King of Navarre, to whom he renewed his complaint, received his representation with much coolness. The feelings of the Reformer were deeply wounded at the indifference with which a personage, who was bound by every consideration of previous habits and connexions to defend the Protestant cause, heard the recital of the murder of above forty-five unarmed individuals assembled for religious worship, and the disposition which he manifested to make excuse for their barbarous assassins, that he observed emphatically, "Sire, the church of God is an anvil, on which many hammers must yet be broken!" This saying became proverbial, and has often been alluded to in engravings in ecclesiastical publications. Ambition on one hand, and fear on the other, rendered this prince an unstable character. Wishing to secure the title of Viceroy, and afraid of the Guise faction, he inclined so much to the papistical party, that Beza had some time before remonstrated with him on his want of fidelity and perseverance, but he was not sufficiently aware of the deceitfulness of his own heart, and replied, "I will not venture so far out to sea, that I cannot safely return again to shore."

The clergy of France had conciliated Charles IX, immediately after the conference, by agreeing to pay him a considerable sum, to which he advanced a claim; and Father Lainez carried on his negociations in favour of the Jesuits so successfully, that the order was confirmed in its establishment at Paris; while Pius IV. refused to grant permission to the clergy to marry, or the laity to partake of the chalice, which the King had been urged by the Queen-mother to demand. All these events had contributed to inspirit the more violent of the Romanists, and to induce the Prince de Condé, the Colignys, and principal Protestants to resort to arms. The Pope, the Emperor, the King of Spain, and the Roman Catholic cantons of Switzerland entered into a league against the Prince of Condé, and undertook to hinder the Protestant princes from raising troops for his assistance. The Prince entreated Beza not to leave him in this trying conjuncture, and he consented to accompany him to the army as his chaplain and counsellor. The city of Orleans was taken by the Prince, and became the chief asylum of the Protestants, where a Synod was held, at which Beza assisted, for the improvement of ecclesiastical discipline, and the establishment of regulations suited to the emergencies of the times. During his stay, he was indefatigable in his ministerial functions, preaching in public, and visiting many of the citizens who were suffering from a pestilential disorder. The capture of Orleans was followed by that of Rouen, Lyons, Tours, and other places. The victorious soldiers removed the images from the churches, but spared the sacred vessels. Every serious and reflecting Protestant must have mourned over the calamities produced by civil hostility, and lamented the appeal to arms to which the chiefs of his party had been driven, by the violence and perfidy of their adversaries. At the battle of Dreux, which was hardly contested, the constable of Montmorency, commanding the Royalists, was taken by the Protestants and conveyed to Orleans, while Condé fell into the hands of his enemies; and thus, by a singular reverse of circumstances, one became the guarantee for the safety of the other. Beza was present at this memorable engagement, encouraging the soldiers by his prayers and exhortations, but it pleased God that they should lose the day.

Claude de Saintes reproached Beza for taking up arms, and embruing his hands in blood, forgetful

of the numerous instances of bishops and pontiffs who had worn the helmet and poised the lance. "True," said the Reformer, "I was on the field from the beginning to the end of the battle; but I was in my gown, and not in armour; and no man can charge me with flight, or the slaughter of a single individual." *

He comforted Condé by his letters during his captivity, and attached himself to the Admiral de Coligny. The assassination of the Duke of Guise, on the 18th of February 1563, under the walls of Orleans, to which he was laying seige, hastened negociations for a peace. Condé demanded the execution of the edict of January, in a conference which he held in the Isle-aux-Bœufs near Orleans, on the seventh of March, with the Constable. Seventy-two ministers, in a written instruction, counselled the Prince to claim full toleration, acknowledgment of the validity of their baptisms and marriages, abolition of the title *new* given to their religion, and their restoration to their forfeited goods, dignities, and charges. But the Prince consented to a treaty short of these requisitions, which was too exclusively favourable to the rights of the Protestant gentry, and gave to the different parliaments one city for the exercise of the Protestant worship. The high-minded Coligny publicly reproached Condé for consenting to terms which proved that he had paid more regard to his own political interest than the grand concern of religion. After the pacification, Beza returned to Geneva.

* Dict. de Bayle, Art. Beze.

CHRIST OUR EXAMPLE IN SUFFERING.

Go to dark Gethsemane,
  Ye that feel the tempter's power,
Your Redeemer's conflict see,
  Watch with Him one bitter hour;
Turn not from his griefs away,
Learn of Jesus Christ to pray.

Follow to the judgment hall,
  View the Lord of life arraign'd;
O the wormwood and the gall!
  O the pangs his soul sustain'd!
Shun not suffering, shame, or loss,
Learn of Him to bear the cross.

Calvary's mournful mountain climb;
  There adoring at his feet,
Mark that miracle of Time,
  —God's own sacrifice complete:
"It is finished;"—hear Him cry;
Learn of Jesus Christ to die.

Early hasten to the tomb,
  Where they laid his breathless clay;
All is solitude and gloom,
  —Who hath taken him away?
Christ is risen;—He meets our eyes;
Saviour, teach us how to rise.

MONTGOMERY.

AN APPEAL TO THE CHRISTIAN PUBLIC IN BEHALF OF BRITISH SEAMEN.—Letter III.

Sir,—Again I must intrude myself on your attention, and state some further claims which I conceive our Seamen have on every individual of this land, and especially on those who profess to feel for the moral wants and present and eternal sufferings of any part of the human race. It will, I suppose, be allowed by most of my readers, that those who render us the most essential service, are entitled to our first thanks; and that those who in the course of rendering us that service encounter the greatest share of hardships and privations, of dangers and deaths, ought to have the first place in our sympathies, for the sufferings and dangers they sustain: and that we ought to give the most substantial proofs in our power of the gratitude we feel. But where shall we find a class of men, whose lives are such a series of hardships and privations, of dangers and deaths, as that of Seamen? Certainly not within the range of civilized nations. From the day the mariner first treads a ship's deck as a little sea-boy, until he ends his maritime career, it is one unbroken round of these trials. The opportunities which a Seaman's life affords for the comforts, the enjoyments, and advantages of the shore, are so few, that where the heart is inclined to improve them to the best purpose, they are alas, but rarely to be improved. The sound of a church-going bell salutes not his ear for months and years together. He sails in a foreign trade, and returns home after an absence of six, or twelve, or eighteen months; sometimes his stay is protracted for two or three years. He visits the shores of the heathen, and the ports of the Turk, of the Greek, and the Papist; but no where does the house of God invite him to come and hold communion with the Father of spirits. On most of his sabbaths, as well when in port as when sailing on the ocean, his manual labours are unremitted. The rest which the return of night brings to the birds of the air and to the beasts of the field, brings but scanty and often no rest to him. The poor man who labours for his daily bread by the sweat of his brow, in our fields or on the high road, has a safe though homely retreat awaiting him as the sun goes down; and when the toils of the day are over, he returns to the bosom of his family, and at the hour of rest lays him down, and sleeps alike safe and undisturbed through the dark and stormy season as through the calm and tranquil night. Not so the Seaman. Those of them who are married men, are severed throughout the greater part of all their days from wife and children, from country and home, from means of grace and from all Christian society. Their nights and days are alike seasons of labour and watchfulness, and danger. The heat by day and the cold by night, the storm, the pestilence, and the sword, sweep away a large proportion of them, before they have reached the half of those years which constitute the general life of man. During the late protracted war, many, many thousands of individuals might have been selected, who had endured all the privations and confinement, and encountered all the dangers of foreign climate, and of storms and battle, for seven, eight, and even ten and more years together, without once enjoying the solace of a home, the smiles of their relatives, or the privileges of the means of grace. For thirteen years successively, the writer of this letter was afloat, and never enjoyed one month of real freedom from the toils and

dangers connected with a seafaring life, nor the comforts and religious privileges which thousands of labouring men were every week in possession of.

The friends who so zealously advocate the cause of foreign missions tell us, and that very truly, how death sweeps off multitudes of these benighted and polluted creatures continually, into an eternal world. These friends of foreign missions call upon the nation to do what may be done to instruct and prepare them for the solemn change. All this is what should be done.—But why not make the same efforts, why not plead the same reasons, and advance the same arguments, in behalf of our Seamen? Are not they swept off in multitudes by the pestilence, and the sword, and the storm, continually? From ships of war of the first class, carrying above a thousand men, down to the little fishing-boat with but two or three hands on board, how often does the sea engulph the whole! Death carries off the heathen, as it removes our neighbours on land, by a few at a time in one place, and by a few in another, and that by a gradual process. But at sea, the storm howls the death-knell of multitudes at once; and sometimes the battle, in a few short hours, sends into eternity more of our seamen than would people several of our middle sized towns.

The day-labourer, the sweat of whose brow so often moistens the soil of our fields and the thrashing-floors of our barns, is a member of society the most useful and necessary, as connected with our domestic comforts; and every thinking, every compassionate, every Christian neighbour is ready, on many occasions, to relieve his sufferings and to mitigate his hardships:—clothing, fuel, bedding, food, medicine, instruction, and consolation, are often brought home to his cottage by private individual benevolence, while public parochial relief is always at hand, and *must be imparted* when necessary. And why all this? Because the nation in its public capacity, and individuals in their several and respective stations, feel that the labouring poor are necessary to their comfort, necessary to the well-being of the state, and that they have a claim on humanity as well as on justice, from their being often and necessarily exposed to privations and hardships. These are right feelings, and men do well to act on them. But our benevolence in this department is advancing much further. It is now discovered that many of the adult labourers and cottagers, as well female as male, as well old men as children, are and have long been so circumstanced, in a moral and religious point of view, that they have acquired very little or no really useful scriptural instruction. It is now found that many of our peasantry in retired hamlets and uncultivated parts of the kingdom are very much like heathens, as to any clear, experimental knowledge of the doctrines and faith of the gospel; and that, as a natural consequence, they are profane, idle, dishonest, drunken, and disgusting, in their general manner and conduct. To remedy these evils, benevolent persons of almost all denominations of Christians, are doing something, either in establishing Sunday, or week-day, or adult schools; or in visiting, reading to, and conversing with those to whom they can obtain access. While of late years various societies have been established in order to supply the most ignorant and destitute parts of the empire, with ministers, missionaries, schoolmasters, bibles and other means of religious instruction. Now if all this be a positive duty on the religious public, and if it be true, as the friends of those institutions declare, that no exertions, as connected with foreign missions to the heathen, can excuse our overlooking

these loud calls of duty among our fellow subjects; I must again say, that neither our Foreign Missionary exertions nor our various Societies at home, can excuse our overlooking or not contributing to the Christianizing of our Seamen.

Bad, I well know, is the moral state of many a district in this boasted land of Bibles and Christianity: I am sure there are many places in the kingdom where missionaries are wanted. But after all, if a comparison were to be drawn between our most ignorant and profane peasantry and the Seamen of the nation, it must be allowed that the latter have the greatest claim on our compassion. Far as many of our peasantry are from the means of grace, yet they are not so far from them as our Seamen are. Much as they are exposed to temptations, and seldom as many of them receive any personal, any private, or any public visits or instruction from ministers or pious friends, yet their temptations are not so many or great, nor are their deficiencies of private or public instruction and ministerial admonition so few as those of the Seamen are. The peasantry have many privations and many toils and sufferings to encounter, while rendering their important services to the state and to the community at large; but yet those privations, and labours, and sufferings, bear only a small proportion to what the Seamen of the nation have to sustain.

Then again, when the Seaman most needs the kind and Christian attentions of his fellow-countrymen, he is generally the farthest off from a possibility of receiving them. When sick or dying in a foreign country, there are no men to care for his soul. When he is pouring out his life-blood on the deck of a ship of war, or is in an instant despatched by a cannon-ball into an eternal world, he has no time to learn what he must do to be saved! Or when sinking in the deep waters, the waves his winding-sheet, and the howl of the storm the last sound that breaks on his ear, he can receive no consolation from attendant friends! In his sickness, on a foreign shore, he looks in vain for the comforts of even a parish poor-house. In his death, in most cases, he in vain asks for some kind neighbour to read or pray for his edification; and never can direct them to call in the ministers of the gospel of Christ for his edification and comfort.

I dwell the longer on this part of my subject, because the feelings and labours of those who are endeavouring to instruct and convert our ignorant, unconverted, and immoral peasantry, are the very feelings I wish may be felt and fostered by all who name the name of Christ, in behalf of all who really need such labours and exertions. And such, I again declare, I know there are in many parts of England and Ireland. Yes, and I dwell upon this part of my subject, in the confidence that such benevolent minds as feel the necessity and duty of missionary exertions, in behalf of our ignorant peasantry, will doubly feel the necessity and duty of such exertions in behalf of our long neglected and actually perishing Seamen:—men who claim kindred and relationship as brethren, and whose services and sufferings are unequalled by any other class of the community. Indeed "*The Seaman's Friend Society and Bethel Union,*" is in its home department a complete Missionary Society, whose labours and attentions are directed in a channel hitherto untrodden and almost unknown.

In drawing a comparison between the claims of Foreigners and British Seamen; between Jews, Turks, and Heathens, and the brave maritime defenders of our land; it must, I think, at once strike every man, that the latter have claims on our purse and our compassion which the others never

can have. We owe much indeed of veneration and obligation to the Jews, and I rejoice that the Jews' Society exists, and is so well supported; and much do we owe to poor blood-stained Africa, as their former enslavers and murderers:—but to the other tribes of heathens we owe only the common debt of compassion, which must ever be due to all the human race. They are selfish, and mean, and cruel, possessing all the hateful features of fallen, depraved human nature, without any of those redeeming properties found in our maritime brethren. In vain do we look either to Jew, Turk, or idolater, for that generosity, frankness, honesty, and warm-hearted friendship, which are the well-known characteristics of our Seamen. There is but one possible view in which an equality can be allowed, and that is the equal value of any man's soul. In the strange, fashionable preference that is given to these distant strangers, to these forbidding branches of the human race, over our interesting, noble, and suffering Seamen, I can see nothing of justice or common sense. It looks to me very like a man passing by a doleful pit, into which several unhappy travellers had fallen, and where they are all eagerly imploring assistance and salvation from impending death. Their cries bring the man to the pit's mouth, and upon inspection of the unhappy supplicants, he discovers that some of them are men of distant countries, of a strange language, and of altogether bad dispositions and foreign manners;—men who have never rendered or wished to render him any service. But, on looking again into the pit, he finds that some are his own countrymen;—men who have been occupied in providing him with the comforts and necessaries of life—men who have fought and bled in his defence—men to whose instrumentality he owes his liberty and his life. There are many in the pit, but, from some cause or other, he can lend assistance only to a small part of the many that are in this forlorn condition. After surveying the group of unhappy objects, he says, 'I pity you all; I fain would deliver you all, but I can render assistance only to three or four.' And now who are these few whom he selects as the objects of his attention? wonderful to say, they are the strangers, the men of distant lands and strange manners, the men to whom he owes no debt of gratitude whatever; and not those who have the claim of kindred and service, who have fought and bled in his defence! He cannot deliver all, and so he stretches out a hand to the foreign heathen, and leaves his countrymen to perish!

Such is the preposterous, the unjust practice of the present day, in exhibiting such zeal for the heathen and such wretched apathy for our perishing Seaman. Why not at least assist an equal number of each class from the pit? might very reasonably be asked. And should no advocate for foreign exertions be able satisfactorily to answer this question, how will they answer for not even trying to save one? Alas! I verily believe, that with respect to London in particular, it may truly be said, it is not the fashion of the day, thus to look at home. There are many congregations in London, who collect for Foreign Missions more money than the Seaman's Friend Society collects among all the merchants, churchmen and dissenters, in the metropolis. There are generally about forty thousand Seamen, Bargemen, and Watermen, of various classes, connected with shipping on the Thames, at one time. And such is the constant changing nature of this mass of people, such their ignorance and profaneness, and such the deplorable wickedness of the streets, lanes, courts, and alleys bordering on the water-side, that

to do any thing like effectual service to this poor perishing mass of our brethren, no less than forty Missionaries would be requisite, to go about and preach, exhort, and rebuke; to read, admonish, and distribute tracts and good books, on the water, and at different stations, and in different places of worship, expressly appropriated for their use. And this, be it remembered, would barely suffice for the river Thames alone. And what have the friends of Seamen been able to do, in this wide uncultivated field, a field so destitute of every thing like morality and religion? Why of late one floating chapel has been opened for their accommodation, by the Port of London Society, and one Mariner's church in Well close Square, by the Seaman's Friend Society and Bethel Union, where there are services on the Lord's day, and prayer-meetings on some week-day evenings. There are also occasional prayer-meetings, on board such merchant-ships as offer; on which last occasions, from thirty to forty individuals meet together. These are all the direct means of grace now afforded to a constantly changing mass of forty thousand men, proverbially ignorant and profane, yet having such claims on the purse and sympathies of the religious public as no heathen can ever substantiate.

There are some clergymen and a few laymen who have nobly come forward in this unfashionable service; whose names will stand on record in the annals of the Bethel Union, which will I trust ere long be greatly honoured in the land. At present however this valuable Institution has, in and about London, to struggle with coldness and apathy, with willing ignorance and scepticism,—scepticism not of those who profess to disregard the gospel of Christ, but of men who make a high profession of love for the souls of men, and who express much anxiety to extend the kingdom of Christ on earth. It is readily granted that it is more pleasing to the flesh to go in and out among a genteel people, and breathe none but pure air, than it is to seek and collect poor wandering sailors from their retreats of sin and impurity;—far more pleasing to the flesh, to converse with the intelligent and refined part of society, and to lead the way in any public undertaking that is highly esteemed among men; than it is to encounter the rude and uncouth language of our heathen mariners, and to advocate a cause which few of our genteel congregations have deigned to notice. But as good soldiers of Jesus Christ, as ministers of his gospel, as congregations who profess to know and love the truth, we are in duty bound to attend, as far as in us lies, to this plain and important, this self-denying and unfashionable duty. And those ministers who cannot or dare not go, and hear and see for themselves what a mass of horrid wickedness reigns within their own metropolis, and as it were at their own doors, ought to hail and encourage such men as shrink not from those appalling labours. But have those laborious and self-denying men generally met with such encouragement and approbation from the great mass of their wealthy and popular brethren in the ministry, either in or out of the Establishment? No; but they have, on many occasions, been met with coldness, with repulses and refusals, or with some such excuse as 'We have our hands quite full already: our other collections must not be broken in upon.'

But this is not all. I found, when last in London, that there are individuals, who hold conspicuous situations in the professing world, who not only do nothing in the cause of Seamen, but who are ready to express their belief that the moral degradation and peculiar hardships of these brave fellows have been overstated, by the friends

who advocate their cause. Twice, within a few hours, was I asked, and that where I least expected it, whether these statements were not greatly overcharged! May God forgive those men their sins, whether they are the result of willing ignorance, or of a worse cause. I had gone to town, fully intending to sit silent and enjoy the Report of the Anniversary Meeting. But on learning that such was the mischievous and wicked conduct of some who ought to have been acting a very different part; I declared publicly what I now repeat, that so far from the moral degradation and ignorance of British Seamen having been overcharged, I knew, from thirteen years intercourse with them, that neither in sermons, nor tracts, nor public speeches, had one half ever yet been told; and that much of the real facts could not be stated, either in print or in public speeches. It was indeed a painful duty to have to confute such wicked insinuations and false speeches—but it was a duty. And it was painful too, to look round the platform, and to count so small a number of Church ministers and of Dissenting ministers on such an occasion, as the Anniversary of the Seaman's Friend Society.

There were statements of facts, well calculated to administer gratitude and joy to every individual that had a heart to feel for the prosperity of Zion:—there were details brought forward, which no man of honest Christian feelings could listen to without exclaiming, "What hath God wrought?" but which, alas! there were but few ministers of the gospel present to hear.*

My remarks are however exceeding their expected limit, and not being quite ended, I must reserve what I have farther to say, to another communication; in which I shall endeavour to inform my inland readers what has been done by the few friends who have embarked in the Seaman's cause; and also endeavour to point out to those readers and friends what they themselves may do in this great and necessary and encouraging work.

I remain, Yours truly,

R. Marks.

* The reader must not suppose that the Anniversary Meeting was thinly attended by other classes of the public. So far from it, that it was, and always has been crowded to excess, and hundreds have gone away unable to gain a standing-place. Neither was the platform left with one square foot of unoccupied space. But among the many worthies who surrounded the noble President, Lord Gambier, as Chairman, the Seamen of our land *had a right* to expect many of those ministers of the gospel who reside in and about London. And these brave men *have a right* to ask why they were not there to pay some portion of their long standing debt of gratitude to men to whom they owe so much, and for whom they have hitherto doné so little.

THE ISSUES OF LIFE AND DEATH.

O where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean-depths to sound,
Or pierce to either pole:
The world can never give
The bliss for which we sigh;
'Tis not the *whole* of life to live,
Nor *all* of death to die.

Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years;
And all that life is love:—
There is a death whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around "the second death!"

Lord God of truth and grace,
Teach us that death to shun,
Lest we be banish'd from thy face,
And evermore undone:
Here would we end our quest;
Alone are found in Thee,
The life of perfect love,—the rest
Of immortality.

Montgomery.

TENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS. —The last year, has been to me, a year of suffering; and I have keenly felt, that none but an Almighty hand can bind up the wound which unerring wisdom inflicts. I have experienced the truth of Solomon's declaration, that "it is better to go to the house of mourning than to the house of feasting;" and in that house where there is nothing attractive to the eye of sense, or agreeable to the natural desire of man; I have been led to meditate upon the lessons, in which it has been my endeavour to instruct you. Bear with me, then, while "I put you in remembrance of these things," and endeavour, with all the affection of a heart which loves you, "to stir you up, that you may be mindful of the words spoken by the Holy Prophets, and of the commandment of the Apostles of the Lord and Saviour." Account not "the great things of his law, a strange thing:" close not your ears against the voice of that "good Shepherd" who calls you to follow him—to enter into the fold which he guards, and to feed upon "the pleasant pastures," which are watered by the streams that issue from the fountain of redeeming love. Prepare for a dark and cloudy day, when the sun of earthly comfort will scarcely shed a ray upon you; when bowed down by the heavy pressure of disease or affliction, and with the awful realities of the eternal world on the eve of being presented to you, you will need consolation—such consolation as never yet sprung from any thing connected with this unsatisfying world, and can only be derived from the "exceeding great and precious promises" of Him who "inhabiteth eternity," and whose name is LOVE. Many of you have endured affliction, and some have passed through its deepest waters; but has it been instrumental in working for you the peaceable fruit of righteousness? Has it led you to consider your ways, and can you say in truth, "it was good for me to be afflicted?" Do you love sin less and holiness more? Can you enter into the meaning of the Psalmist's exclamation, "my soul is even as a weaned child?" Whither do you turn when smitten by the hand of the Lord? Do you try to drown reflection and to silence the voice of conscience, by indulging unbelief and resorting to the vapid amusements of an unfeeling world, or do you pray for the Holy Spirit's influence, to enable you patiently to submit to the will of Him who does all things well? The name of *Christian* implies something honourable and holy—it is one of no common import—it strikingly marks the connexion between the Head of the Church and each individual member of it. All who bear that name should unceasingly remember, that it involves a belief of the doctrines which Christ taught—an unfeigned submission to his precepts, and a conformity to his example. A Christian, strictly speaking, is one who, taught by the Holy Spirit, has learned to renounce his own righteousness, and to rely upon that of Jesus Christ his Lord and Master: who is convinced that by the "deeds of the law shall no flesh be justified;" but that in consequence of its complete fulfilment by Immanuel, as his substitute and surety, it no longer frowns upon him in wrath, but actually declares his pardon—his peace—his adoption, and his title to the glory of heaven. The law thus magnified does indeed proclaim not only to sinners upon earth, but to the myriads of glorified spirits who surround the throne of God, that he is "well pleased" with the works of his "be-

loved Son;" and that on account of it, and it *alone*, he will "open the gates of Heaven to all true believers." In short, a Christian is one who learns of Christ—who leans upon Christ—who is crucified and risen with Christ—who is led by the Spirit of Christ, and who desires, under all circumstances, to live to his glory.

If such be not your character, your pretensions to religion are vain. You are spiritually dead, although you may have a name to live; and you have no solid hope, although you may have succeeded in persuading yourselves that you possess the ingredients which constitute the Christian character, and there is no cause for fear. Recollect, that Heaven is a state, as well as a place—that the one is suited to the other; and that you can have no hope of happiness in the former, if you are not fitted for the latter. Let this undeniable truth have its due weight with you; for it is in general but little considered, and therefore overlooked.

Beware how you sacrifice your eternal to your temporal interests, and the favour of God to the smile of an alluring and deceitful world. The soul has ever been an object of the Almighty's tender regard—it has also been an object of the hatred of Satan, who has fatally succeeded in robbing it of the divine image—in extinguishing the divine light and life—in detaching it from its Maker's service—in polluting it by sin—in unfitting it for the enjoyment of spiritual things—in taking away every hope of happiness which it originally possessed, and in preparing it for the dismal society of those, who in hell lift up their eyes, "being in torments." What a sin must it be to reject the rich provision made in the Gospel for its eternal happiness? There, it is true, we read the sad history of its fall, but there also we meet with the "message of reconciliation;" a *reconciliation effected* by the power of God, according to the plan of his own devising, and by instruments of his own appointment. Do you enjoy the blessedness of this reconciliation, or do you know of its existence only by the testimony of others? It grieves me to think, that when the gospel trumpet is blown so distinctly any of you should still be ignorant of the meaning of its sound. That when the pillar of fire is proceeding onwards through our land, any of you should disregard its admonitory movements, turn your backs upon it, and walk on still in darkness. That when the heavenly manna is falling in such abundance around you, you should loathe it, like the Israelites, and prefer to it, sensual indulgence. That when so many in every province of our country are, in the strength of the Lord, breaking from their spiritual bondage, there should still remain any of you at ease in your captivity, fast "tied and bound with the chain of your sins," seemingly ignorant that your present condition is only the forerunner of one still more awful and miserable. I do, indeed, grieve to think that any of you should remain deaf to the loud calls of the many ministers of peace, who have addressed you in the name of the prince of peace, since it has pleased God to suspend my ministrations among you. In their labours of love, I have felt much delight, and from them have expected great things; even the awakening of your souls from that state of slumber, in which too many of you contentedly remain, and in which, if death find you, hope and joy and peace will be placed beyond your reach for ever. It has been my desire and prayer, that "the still small voice" might be heard in their faithful appeals to your consciences; and that they might not have to say with myself, "Who hath believed our report? But has their message been attended to? Has it received from you a calm and candid consideration?

Have you observed the Saviour's command, "Take heed how you hear?" Is true religion spreading amongst you; and have you yet learned how incompatible with each other are the two opposite services of "God and Mammon?" Where grain is sowed, we expect to reap; but, Oh! how dejected is the mind of the husbandman, when he sees a blight instead of a plentiful crop—when he derives no advantage from all his toil and care; and finds himself unable to fulfil his engagements? But what are his feelings when compared to those of a Christian minister, who is constrained to testify that the Lord, by the preaching of his word "all day long stretched out his hands to a rebellious and gainsaying people;"—to a "people who said and did not:"—to a "people, who drew nigh with the lips, but whose hearts were far from him;"—to a people who could criticise sermons with great acuteness, and form, with self-assumed authority, an estimate of the comparative qualifications of those who preached them;—to a people, who have become, what an old homily-writer denominates "gospel hardened;"—to a people, whose ears are alike familiar to the sound of the most awful denunciations of justice, and the most soothing invitations of mercy;—to a people who, like the Laodiceans, are high minded, and know not that they are "wretched, and miserable, and poor, and naked." If the eyes of a faithful minister "run down with tears;" because men in the day of health and prosperity "keep not the law;" that is, are regardless of the word of God; how deep must be his sorrow—how cutting the anguish of his soul, when he witnesses the removal into eternity of a parishioner, concerning whose salvation he can have little or no hope, whilst he believes what is written, that the wicked shall be turned into hell with all the wicked that *forget* "God;" that "the unrighteous shall not inherit the kingdom of God;" and that "if any man have not the spirit of Christ he is none of his?" How painful to witness the dying agonies of one, who, through life, "would none of God's counsel, and despised all his reproof?" How heart-rending the thought, that the preachers of the glad tidings of peace should be hereafter witnesses against those to whom these tidings were brought—tidings, which if believed, would assuredly have been instrumental "to save their souls alive?" "How shall you escape if you neglect this great salvation?" What raised Capernaum to Heaven? The privileges it enjoyed. What cast it down to hell?—The abuse of those privileges.—What was the sorest destruction that God ever brought upon a people? That of Jerusalem. What was its sin? A disregard of the word of God, manifested by the rejection and persecution of the Lord Jesus Christ and his Apostles. It "knew not the day of its visitation;"—it "knew not the things that belonged unto its peace;" therefore wrath came upon it to the uttermost, and the judgment which still rests upon Israel is written for our admonition, and seems to say to us, beware—"if God spared not the natural branches, take heed lest he also spare not thee." Is it reasonable to think that he will lightly esteem in a nominal Christian, a sin which he punished with such unexampled severity in a Jew? The conviction of the worth of your souls, and the extent of my own responsibility, never pressed more heavily upon my mind than during my illness; and I trust you will bear patiently with me, while I propose for your consideration the following questions. Who amongst you read daily in secret, and in their families, the sacred scriptures? Who have established family prayer? Who take care to bring up their children in the nurture and admonition of the Lord, and to pre-

pare them for Sunday School instruction? Who reverence the Sabbath, and feel anxious to co-operate in the exertions lately made to effect a due observance of it? Who commiserate in any measure as they ought, the sad condition of the Jews, the Heathens, or even the poor in our own land? What is contributed by you towards the spread of Christ's salvation throughout a miserable world? The present is a period of unprecedented inquiry, and it is the bounden duty of every individual who acknowledges the divine inspiration of the holy scriptures, to lend his aid in every possible way to publish them throughout the whole earth. The societies which are labouring to promote this object have shared largely in the divine favour; and their beneficent spirit is at this moment commending itself to Jews and Gentiles abroad, and to our fellow-subjects at home; but more ample means are wanted: and will you hesitate whether you will assist in the relief of sinners "perishing for lack of knowledge;" whether you will convey the bread and water of life, spiritual and eternal, to those who are hungry and thirsty, "whose souls faint in them?" What sacrifice have you ever made in this righteous cause? What time have you ever spent in meditation upon the worth of never-dying souls? What anxiety have you ever manifested to make known to sinners, in "the language in which they were born, the wonderful works of God?" What would have been your present condition if Christian love had not influenced some devoted Missionary to visit your shores and to make known the unsearchable riches of Christ? Learn the scriptural lesson of "doing to others as you would they should do unto you;" and while you bask in the sun-shine of privileges, beware of a doom similar to that which is threatened in Judges v. 23. "Curse *ye Meroz (said the* angel of the Lord), curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

It has long been my anxious wish that you should possess the Homilies of our Church, which most deservedly claim the attention of all her members, especially at a period when infidelity and tradition are putting forward such bold claims. In the Homilies the unscriptural pretensions of both are detected and unveiled; the divine inspiration of the Bible is firmly maintained; the "truth which is worthy of all acceptation" is urged with the earnestness its importance demands; and whether we seek the confirmation of that truth or the refutation of error, we may consult them with the certainty of meeting solid argument; and as is stated in the 35th article, 'godly and wholesome doctrine, necessary for these times.' The Association for discountenancing Vice have made a very liberal reduction in the price of the Homilies, and I would most strongly recommend you to purchase this valuable work, whilst you can obtain it on such reasonable terms.*

The year 1825, which was ushered in with such gloomy forebodings, has had a peaceable termination, and has left behind it a proof of no small value, that it is a vain thing for man, who cannot look before him for a single instant, to expect the fulfilment of any prophecy, save that which is contained in the word, and designed to exhibit the glory of God. What He foretells will most assuredly come to pass; for Almighty Power can accomplish whatever infinite wisdom appoints to be done. The purpose of Jehovah cannot be defeated; and although "the kings of the earth were to set

* Persons residing in England may obtain the Book of Homilies, either from the Prayer Book and Homily Society, or the Bartlett's Buildings Society, at a very low rate.

themselves and the rulers to take counsel together against the Lord, and against his anointed;" "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Brighter days than the world ever saw are yet in store for it—the reign of ignorance and error and superstition is hastening to an end—the light of the gospel will yet dart its rays into all "the habitations of cruelty;"—"the spirit shall be poured from on high;"—"righteousness shall cover the earth, as the waters cover the sea;"—"the work of it shall be peace, and the effect of it quietness and assurance for ever." Before "the kingdoms of the world shall become the kingdoms of our Lord and of his Christ," there may be "distress of nations and perplexity;" but if it should be the case, —if an earthquake should precede the opening of the doors of the prison, and the bursting of the chains of its inmates, it will only resemble the thunder-storm, which however terrific at the moment, is the forerunner of a clear sky—of a purified atmosphere, and of a delightful calm. It is to me a source of real pleasure, that while so many are utterly regardless of the *signs of the times*, there are some amongst you, who are looking for the coming of the day of God, when "Jesus Christ will appear without sin unto salvation;" when "he will be glorified in all them that believe." "Blessed are your eyes, for they see, and your ears for they hear." Let this blessing satisfy you; barter it not, like profane Esau. If the love of God be shed abroad in your hearts—if sin has no longer dominion over you—if in overwhelming afflictions you have abounding consolations—if you have a promise founded upon the immutable truth of God, that you shall be guided by his counsel, and kept by his power, until you are received up into glory, what other blessing can you want? Meditate much upon "the unspeakable gift"—testify your gratitude to God for it, by having your conversation in heaven. Be not conformed to this world—let your eye be steadily fixed upon the "inheritance which fadeth not away"—wait patiently upon the Lord at all times, and may he "supply all your need, according to his riches in glory by Christ Jesus."

Your very affectionate Pastor,
and faithful Friend,
PETER ROE.

Kilkenny, Jan. 1, 1826.

THE SUCCESS OF THE GOSPEL IN OUR DAYS.

"LET there be light:"—Thus spake the Word;
The Word was God; "and there was light:"
—Still the creative voice is heard;
A day is born from every night.

And every night shall turn to day,
While months, and years, and ages roll;
—But we have seen a brighter ray
Dawn on the chaos of the soul.

Nor we alone; its wakening smiles
Have broke the gloom of pagan sleep;
The Word hath reach'd the utmost isles,
God's Spirit moves upon the deep.

Already from the dust of death,
Man in his Maker's image stands;
Once more inhales immortal breath,
And stretches forth to heaven his hands.

From day to day before our eyes,
Glows and extends the work begun;
When shall the new creation rise
On every land beneath the sun?

When, in the Sabbath of his love,
Shall God amidst his labours rest;
And, bending from his throne above,
Again pronounce his creatures bless'd?

MONTGOMERY.

ON PASTORAL VISITS.

SIR,—In perusing an article in a former number of your miscellany, headed "On the duties of a Christian Minister," I was very much struck, in not perceiving any mention made of what I conceive to be a highly important part of his sacred office. It is most readily acknowledged, that he who ministers in holy things, and feels the awful responsibility that rests upon him, will be most anxious in a clear and scriptural manner, to preach among men "the glorious gospel of the blessed God." He will also be conscientiously concerned to adorn the doctrine of God his Saviour, by manifesting, at all times, a conduct accordant thereto; while, at the same time, he will seek, by fervent supplication, for the divine benediction to accompany his labours. All this I willingly admit forms a part, and a very important part, of his duty, as a Christian minister; but in our conscientious regard to attend to that which is more public, we should not be unmindful of that which is confessedly of a more private nature. It is, I conceive, of great moment to a minister of the gospel, that he should become acquainted with the spiritual wants of his flock, so that he may be able to give "to every man his portion of meat in due season." If he is ignorant of these things, his preaching must be of a general kind, and not adapted to the circumstances of his congregation, and consequently edify but a few. The remedy for this, is the performance of that part of his duty, which is much neglected in these days, namely, *visiting the people.* It is unnecessary to advance any remarks, in order to prove that it is his duty; but some advantages may be mentioned, which to one who wishes to be a faithful steward of the "mysteries of the kingdom," will be argument sufficient to induce him to give to it that attention which it requires. He will thus become acquainted with the spiritual necessities of his flock, obtain much matter for his public discourses, have many opportunities afforded him of doing good, and more closely bind the affections of his people to himself and ministry. Allow me one remark on the last of these advantages. It is, I fear, to the neglect of this duty that many ministers have to see almost empty pews from Sabbath to Sabbath, and find but little cordial attachment from those whose spiritual welfare ought to be near their hearts. It cannot be imagined surely, that to discharge his public duty is all that is required of a minister of Christ, and that when this is accomplished, all is done. The Apostle went *from house to house,* and those whom his public discourses could not reach, were taught and edified by his private conversations. And if the Apostle were imitated more, in this respect, than he is, I doubt not but many would derive great benefit therefrom, and many members of different families be induced to come and listen to the "glad tidings of great joy." These observations are presented for insertion in your miscellany, as some addition to what I conceive is wanting in your former correspondent's remarks on the duties of a Christian Minister.

I. D.

THE COTTAGE VISITOR.—No. VII.

"A creature here before thee stands,
All wretched and distrest."
BURNS.

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break,
In blessings on your head."
COWPER.

"No affliction for the present seemeth to be joyous, but grievous, yet afterward it yieldeth the peaceable fruits of righteousness to those who are exercised thereby." Such was the language of one "who spake as he was moved by the Holy Ghost," and daily experience furnishes ample demonstration of the truth of the position. Sorrow is indeed the universal portion of humanity, and the draught however bitter, *all* are compelled to drink. To some characters it is all bitter, with no intermingling sweet; but there are others to whom the severest trials of life, though, like the nauseous medicine bitter to the taste, are healing in their influence. Have the storms of life, and the darkness of tribulation lowered terrific above our desponding heads? yet when the darkness was fled, and the storm was over and gone, we have probably discovered some temptation avoided, some difficulty escaped, and some blessing obtained. Have we been suddenly deprived of any object, the possession of which we had once imagined essential to our happiness, and inseparably blended with our peace, yet perhaps the brightest hopes we have ever indulged, the most substantial happiness we have ever enjoyed, have been the result of what we had thought could only be replete with agony and distress? Has the destructive shaft of death removed the dearest objects of our love, or burst asunder those tender ties which twined in sweet affection round our hearts? yet if fellow-citizens of the saints, we could resign them with "a hope full of immortality," and look forward to the time when our souls will be reunited in ties which death can never separate, or eternity dissolve;—while their decease has weaned us more from the world, has elevated our affections from its perishing trifles, to that "land of pure delight" where our treasure is deposited, and whither all our hopes converge. Or if we were still "aliens from the commonwealth of Israel, and strangers to the covenant of promise," yet perhaps as we closed their lifeless eye, as we kissed their chilly brow, or followed their inanimate remains in tearful sadness to their tomb; the spirit of God was operating upon our souls with energy divine, and rendering even their decease instrumental in introducing our souls into spiritual and renewed existence; then it is that we realize the truth of the poets assertion, that

——————"Smitten friends,
Are angels sent on messages of love;
For us they languish, and for us they die."

And thus reviewing the dealings of providence, how even trials are made productive of good, and the rod of affliction is made the sceptre of mercy; we are led to exclaim with the bewildered apostle, "Oh the depth of the riches both of the wisdom and the power of God; how unsearchable are his judgments, and his ways past finding out."

One morning that I had just finished my breakfast, and was arranging my diversified engagements for the day, I was aroused by a knock at the door and was informed that Betty H—— wanted to speak with me.

Well Betty, said I, as she entered the room, what is the matter?

"Why sir, I have got a great favour to ask of you."

I shall be very happy to do any

thing for you that lies in my power, Betty, let me hear your request.

"Why sir, my son Jem has been along with them vile soldiers, and they have listed him."

I am very sorry to hear it Betty, but I do not see how I can serve you in this affair.

"Oh sir! they'll hearken to a gentleman like you, and let the poor lad go again. I am sure if they don't I shall break my heart."

Well Betty, I will do what I can for you, but I assure you I have little hope of succeeding; in the meanwhile I would entreat you to pray earnestly to God, not only to support you under the trial, but to make it beneficial to your soul; and then you will have reason to bless Him that He sent it. With this I dismissed the disconsolate woman, and began to consider what means would be most likely to obtain the liberation of her son.

With how melancholy a picture, thought I, as I walked into the village where the company was then quartered;—are we furnished by war, of the degradation and depravity of human nature. Ambition stifles every finer sensibility; removes humanity from its possessor's bosom; tramples without remorse upon every social and public enjoyment; and slaughters thousands, to feed the sordid appetites of a few. And the man who lives and acts according to its dictates, will seek to realize his towering schemes through fire and pestilence and blood, till like another Alexander he would weep that there were no more kingdoms to destroy.—Oh! when we behold, not only the peace of families for ever blasted, but whole nations sinking by its accursed influence into desolation and contempt, who does not pray that the glorious epoch may approach when the divine Melchisedec shall sway his peaceful sceptre "from the river to the ends of the earth," and all mankind shall feel and exemplify the pacific spirit of the gospel. Let us rejoice that the period is hastening; for "the mouth of the Lord of Hosts" hath declared that "he will judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree and none shall make them afraid." Yes—

"The dawn will burst, the glorious sun arise,
When, as the night, will fade each dark disguise;
No more destruction's thunderbolt be hurl'd,
Nor tyrants longer desolate the world;
No more pale murder raise her standard high,
And blood-stain'd trophies charm the jaundic'd eye,
That time shall come, blest be the prospect fair,
When friendship's shout shall rend the ambient air,
When no dark policy shall discord fan,
But man, behold a brother's face in—man."

Betty H—— was born and brought up in the village of D——, and though her life had been an uniform course of sorrow and trial, she had never yet been compelled to quit the village of her birth; she was married quite young to a man who made a much better companion at the ale house than at his own home, and from whom she had received little else than unkindness, and neglect. By him she had six children, four of whom were now sleeping, with their father, beneath the clods of the valley,

"Where hearts never sorrow, and where eyes never weep."

The first time I became acquainted with her, was by accidentally hearing of her distress in the following manner. I was one day, shortly after my settlement at D——, walking slowly along when I overtook

ıce of ancient dames, who of
e did not attract notice by the
ity of the pace at which they
lled; as I passed them I heard
ıllowing dialogue:
My mind these great people be
ruel;—to think Sally of turning
f doors a poor widow with two
"
ıh well! a widow's curse will
on them."
Twill Sally, 'twill so. I'm
I don't know whatever will
ne of her. I suppose she must
the workhouse, and she'd bet-
ɔ to her grave."
aring this, I turned round to
re more particularly into the

ıy good people, said I, whose
ss is it of which you are speak-

Why widow H—'s and please
honour, the squire's gentle-
the steward, has turned her
ecause she was not able to pay
ent—rot 'em."
ısh my good woman, wish ill
man, we should learn to pity
ıray for enemies, and not to
them.
I hope no offence your honour,
was so wicked on 'em, was'nt
?"
appears cruel, I replied, but
he not some reason for com-
ıg her to quit the cottage.
The Lord knows, sir. She
ıt lost her wretch of a husband
and I'm sure she is as civil a
ure as ever the sun shone upon.
ell, Lord help us."
quiring further into the matter
nd the information I had re-
d to be correct, and although
leath of her husband was no
ate disadvantage to Betty
—, yet the expenses attending
neral, together with those of
children, had so deprived her
ıat little she had been able with
reatest difficulty to save, as to
r the payment of her rent,
ether impracticable; I accord-
interested myself about her,
and with the assistance of a few friends, released her from her embarrassments, and at length settled her in a cottage, where she resided the remainder of her life; and where by perseverance and industry, assisted in some measure by her eldest son, she contrived to provide for herself and her children. Her cottage is situated about midway between the village and my own residence, and attracts attention by the cleanliness of its appearance, and the neatness which every thing assumes around it. In her garden particularly, Betty had taken considerable pride, and although it was small, yet the order, regularity, and beauty, that prevaded the little spot were sufficient to demonstrate to every beholder both her industry and her taste.

My efforts however to obtain the liberation of the widow's son were useless and unavailing, and as I retraced my way home, I called at her cottage to acquaint her with the intelligence; but how unable is unassisted nature to endure the distressing sorrows of life. Nothing that I could say could soften the intensity of her anguish, or afford one ray of consolation to her mind. Such a scene could not but convince me of the unspeakable value of that religion, which calms the soul in its severest trials, and affords its soothing influence in every situation and under every circumstance. I do not mean the externals of religion, which may indeed in the season of prosperity afford a delusive satisfaction, but shuns approaching adversity, and leaves the sorrowing soul to a conviction of its insufficiency; I mean that vital religion which is alone the effect of the Spirit's influence on our souls which raises its possessor above the transitory trials of life, and teaches him to regard "these light afflictions which are but for a moment," as working "out for him a far more exceeding and an eternal weight of glory." It was of such an ani-

mating assurance that Betty now felt the want—but alas, though moral and externally consistent, she had lived "without Christ," and consequently "without hope."

"Oh sir, I'm sure I shall die, he's the only child I had to depend on, what shall I do? what shall I do?"

Pray for grace, Betty, to enable you to submit to all the dispensations of a wise Providence.

"Submit sir! ah! I would submit—but now suppose you was to lose a son, should'nt you feel it?"

Undoubtedly I should, but yet it would be my duty to bow in resignation to the will of God; because he can tell what is best for us. We have all of us our trials, but our murmuring will not lighten the burden nor console us under it, but if we are the children of God, he will make even our trials blessings to our souls; for the Bible declares that "all things work together for good to them that love God."

"Ah well sir, I go to church every Sunday, and I always say my prayers, I don't know what else I should do."

Ah Betty, if you think this is all you have to do in order to secure the safety of your soul, you are totally unacquainted with your own state and your situation before God; have you never read in the Bible that "the heart is deceitful above all things and desperately wicked," that "the soul that sinneth, it shall die;" and yet that "all have sinned." And do you not see then that we are all exposed to the anger of God on account of our sins? Yes Betty, the sentence of death is written against us, and unless we find a Saviour, we must all suffer the penalty of our sins. But "Christ is exalted to be a Prince and a Saviour, to give repentance unto Israel and remission of sins," and "whosoever cometh unto him, He will in no wise cast out."

"'Tis true sir, I have been a sinner, but I have not slandered my neighbour, nor wrong'd any body of a farthing,"

That I believe Betty, but look into your own heart, and see whether it is without sin; have you not lived forgetful of God, have you not all your life been sinning against Him, and breaking his commandments, and does not your own conscience whisper your condemnation, and convince you that you are a guilty, hell-deserving sinner? We must not judge of our own state, by comparing our characters with the characters of those around us, but let us bring it to the test of God's holy law, and we shall see that the very best of mankind falls awfully short of the standard which is there revealed. Ought we not therefore to seek his mercy in the way which he has appointed, by believing in the Lord Jesus Christ, and seeking to be cleansed from all iniquity by his precious blood? Ought we not, like Job, to "abhor ourselves, and repent in dust and ashes?" Ought we not, like the affrighted Peter, conscious of our great danger, and alarmed for the everlasting well-being of our souls, to cry, "Lord save me or I perish." Yes, Betty, we should; and if we *know the exceeding sinfulness of sin, the value of our souls*, and the awful state to which it has reduced them, we should give God no rest, as the scriptures say, till he had spoken by his Spirit to our souls, "Arise and go in peace for your sins which are many are forgiven." It is by no means, Betty, my wish by these remarks to add to that sorrow with which you are already depressed, but I would desire that your afflictions may all be sanctified, that they may lead you seriously to examine into your own state, and convince you that your transgressions have merited far greater trials than you have ever been called to endure, I would not only show you your sins, but lead you to that

Lamb of God, who died "for us men and for our salvation," and grants a willing pardon, and a free salvation to every humble penitent, who seeks for mercy and builds his only hope upon the Saviour's righteousness and death; and if your trials should have this blessed effect, if God make them instrumental in leading you as a lost and ruined sinner to the cross of Christ, you will praise him through time, and to all eternity, that he ever called you to endure them.—Farewell Betty, pray for resignation to the will of God, pray for his blessing to follow all your troubles, and make them productive of your soul's eternal good; and then, though it may please him to remove your dearest earthly comforts, he will more than supply the deficiency and be "a friend that sticketh closer than a brother."

But Betty H——, had another and a severer trial to encounter, and yet He whose ways are not as our ways, had ordained in his inscrutable wisdom, that even that trial should be the source of blessings to her soul, which shall not cease to flow, throughout the countless durations of Eternity. The sun does not always shine in the morning, nor yet at noon, often indeed it sets in clouds, nor sheds upon the world one glimmering ray; yet it is not unfrequently the case, that even "in the eleventh hour" he throws aside his fleecy veil, and shines with an effulgence which would almost favour the supposition that he had withheld his beams throughout the day only to make his exit the more gloriously splendid. How far this was exemplified in the experience of Betty H——, the reader will be enabled to judge. Her youngest son who had ever possessed a delicate state of health, now began to evince some alarming symptoms of approaching consumption, and the disconsolate widow looked forward in agonizing expectation, to the period when she must part with this the last remnant of earthly consolation, and bury all her happiness in the tomb of her beloved child. He was an interesting youth,—amiable in his temper, and affectionate in his disposition; and the certain indications of approaching decease, which his pallid countenance presented, had endeared him still more to those who knew him.

"He seem'd like a stranger on earth,
Like a blossom too sickly to thrive,
Seduc'd from the land of its birth,
In a wilderness valley to live.

I thought him too sickly to last,
I thought that a storm would arise;
And I reckon'd that every blast,
Would waft the sweet flower to the skies."

And at length the moment arrived that ushered his youthful spirit into heaven's disturbless rest; and made his widowed mother, in her own estimation at least, childless, hopeless, and forlorn.

Shortly after his interment, I called upon the distressed Betty, to attempt at least to pour the balm of consolation into the painful wound, which this afflicting dispensation of Providence had caused; but how was I surprised to see an air of resignation upon that countenance where I had only expected to find the silent workings of despair. A tear indeed glistened in her eye, but she hastily wiped it away as I approached, and exclaimed, "Well sir, I have lost my dear little Tom, but I seem to bear it better than I expected; Oh sir, how very wicked I have been to murmur and complain in my troubles; I have been a great sinner and deserved more than I have suffered." Yes, Betty, I replied, had we met with our deserts, our condition had been infinitely worse than it is.

"Oh sir, when I remember that, it grieves my very heart to think that I should grumble when the Lord afflicted me, and yet I have thought many a time that I did'nt

deserve it all; but I know now that I did, and a thousand times more, Lord forgive me."

Your earnest prayer for forgiveness is of itself a sufficient proof that he has forgiven you. Continue instant in prayer, and do not doubt but that Jesus is able to save unto the very uttermost.

"But do you really think he will forgive me?"

There is no distinction made in the New Testament. God hath given his only begotten Son, that "*whosoever* believeth in him should not perish but have everlasting life," whatever be their situation or their circumstances, their character or their age. She looked earnestly at me while I was speaking, then covered her face with her hands, and burst into tears.—"Oh sir," said she, "I do not cry because my dear little boy is dead; I know that he is now in heaven where he will be happy for ever, but I cry to think how good the blessed Jesus has been to me, and yet how ungrateful and wicked I have been."

Yes, Betty, I replied, He has never been unmindful of us, notwithstanding we have been neglectful of him, he has not yet cast us from his presence for ever, though we have been all our lives transgressing his commands; surely we must say with David "What shall I render to the Lord for all his benefits towards me:" and come to the same determination to "take of the cup of salvation and call upon the name of the Lord."

"Yes sir, that is what I wish, I think I see my sins to be greater and greater, and feel more and more how guilty a creature I have been all my life. God be merciful to me a sinner." Again the big tears rolled in quick succession down her cheeks,—the scene was truly affecting,—it appealed to every feeling of my soul, and having taken my leave of the awakened widow, I quitted her cottage.

How merciful are the dealings of Jehovah with his guilty creatures, and how manifold are the channels by which he conveys his converting blessings to their souls. Sometimes he speaks in the thunder of his judgments, but oftener in the whispers of his love. Sometimes a season of trial is the day of grace, and sometimes the overtures of mercy arrest the attention of the thoughtless and the gay. Sometimes he wakens the slumbering soul by almost imperceptible degrees, while at others, he speaks the omnipotent word, and instantaneously the blind receive their sight, —'tis the sight of their danger; the dumb speak,—'tis the language of prayer; the deaf hear,—'tis the assurance of pardon.

"Deep in unfathomable mines,
Of never fading skill;
He treasures up his bright designs
And works his sovereign will."

Θ. Π.

HYMN FOR SUNDAY SCHOOLS.

Within these walls be peace,
Love through our borders found:
In all our little palaces
Prosperity abound.

God scorns not humble things;
Here, though the proud despise,
The children of the King of kings
Are training for the skies.

May none who thus are taught,
From glory be cast down,
But all through faith and patience brought
To an immortal crown.

MONTGOMERY.

REVIEW OF BOOKS.

Practical and Internal Evidence against Catholicism. By the Rev. Joseph Blanco White, M. A. B. D. Murray, 1825. Pp. ix. and 296.

The Lollards; or some account of the witnesses for the truth in Great Britain, with a brief notice of events connected with the early History of the Reformation. Nisbet. Pp. xii. and 324.

Six Lectures on Popery. By William Groser. Holdsworth. Pp. ix. and 274.

Proceedings of a Court Martial at Malta, with subsequent proceedings respecting the Trial of Lieut. G. F. Dawson. Butterworths. Pp. vii. and 108.

Trial of Captain Thomas Atchison, at Malta, with an Appendix. Hatchards. Pp. viii. and 91.

THERE are two subjects which appear, at the present moment, of paramount importance. Subjects which have indeed often occupied our attention, but to which we must again and again return. The one is Colonial Slavery;—the other, the Antichristian Corruption. On the subject of Colonial Slavery, we inserted much important information, in our last two numbers, and can now only intreat our readers to strain every nerve, in order that they may obtain from Parliament some decided amelioration of the wretched condition of the negroes—some step towards their eventual emancipation. Not only are 830,000 fellow-creatures groaning under unrestrained and unlimited tyranny,—not only are their children born to the same dreadful inheritance;—but this horrid system every where impedes the progress of religion; corrupts, debases, and enslaves all who come into contact with it; and promotes, *on both sides of the Atlantic*, violence, and cruelty, and licentiousness, to a degree of which few have any adequate conception. COLONIAL SLAVERY IS A NATIONAL CRIME; and all who do not exert themselves in the use of every legal means to promote its termination, are accessories to its guilt, its cruelty, and its nameless and unnumbered abominations.

The other subject of paramount importance, we have said, is the Antichristian Corruption. By this we understand especially Popery, connected, however, as it intimately is, with the errors of the Greek Church; and contributing very essentially, as it has ever done, to the advancement of the Mohammedan imposture. This is a subject of very considerable extent, and of awful importance. And that importance is increased by the consideration that many very able divines have anticipated the revival of Popery, prior to the universal extension of Christ's kingdom; and that whatever opinion may be entertained of the premises on which their conclusions are founded, there are, in various parts of the world, at this very time, most striking demonstrations both of the activity and the success of Antichristian influence. We speak not merely of Popish bulls against the Bible Society—of the determined efforts of Irish priests to restrain their people from reading the Scriptures, and to extinguish the schools of the Hibernian Society, whose glory it is to admit no book within their walls but the oracles of God. We speak not of the restoration of the Jesuits, or of the political recognition by the Holy Father of the South American republics; but we regard the whole together, and connect with these Antichristian efforts the blind subserviency of Spain and Portugal, the lamentable drivelling of the French Government, the firmans of the Grand Turk, the prohibitions of the Armenian Patriarch, the

practical extinguishing of the Russian Bible Society, and the vacillating and inconsistent policy of our own Government.

The mention of the Russian Bible Society may excuse a momentary digression. That splendid institution, the source of so many hopes, and the subject of so many thanksgivings, is dragging on a precarious existence. One press now scarcely moves where twelve were in full employ. The Bibles and Testaments are said to have made their readers discontented with the present order of things—we suppose with the manifest corruptions of the Greek Church. The issue, therefore, of the sacred volume, is restrained, if not stopped entirely, until somewhat like explanations can be added which may prop up the falling system. Meanwhile Alexander is removed;—whether by a natural or a violent death is as yet an impenetrable mystery. The latter has been strongly asserted—then as confidently denied; and again rendered probable by subsequent events. How far his death was natural, or how far the later acts of his life were altogether voluntary, may admit of serious doubt. The loftiest and most independent are often shackled by a secret influence, and the history of Russia abounds with such instances. Had Alexander been removed a few years earlier, he must ever have been regarded as the enlightened and consistent patron of the moral and religious improvements of his immense empire: at present he has sunk under a cloud, and compels the reflecting mind to exclaim, *Lord, what is man? Verily, every man, at his best estate is altogether vanity.*

Our more immediate duty, however, is to call the attention of our readers to various publications connected with the Antichristian corruption, which have been from time to time forwarded to us for review, and of which in general we can only express our deep regret at not being able to enter more fully into detail.

1. We notice first, the Rev. Mr. White's Practical and Internal Evidence against Catholicism.—This is a very striking and interesting work. Mr. White is a most competent, and we believe a faithful witness. He was born at Seville and brought up in strict conformity with the Romish faith, his father, an Irish Roman Catholic having married into a Spanish family. Mr. White was educated at Seville; took the usual degrees of B. A. and M. A. was elected Fellow of the College of St. Mary a Jesu; and became Magistrar or Preacher in the Chapter of King's Chaplains at Seville. To this period his religious belief had been undisturbed; but doubts now arose, and though earnestly struggled against, yet eventually so far increased that he sunk down into infidelity. This change, he asserts, did not arise from immorality or levity, but was the natural consequence of Roman Catholic dogmas, which render a large proportion of Romish priests disguised infidels. Ten years Mr. W. continued in this state; at length the approach of the French troops to Seville enabled him to quit Spain, without breaking the heart of his parents, by exciting a suspicion as to the real cause. He took refuge in England, where, through the Divine mercy, he became convinced of the truth of Christianity; renounced his infidel principles, and eventually conformed to the Church of England.

The production of so competent a witness must necessarily be interesting to all who desire to know the real state of Popery, and its moral effects, in the countries where it is the dominant religion. Mr. W. has well shown that intolerance is its natural consequence—that its claims to infallibility and unity are absurd. That its direct tendency is at once to produce infidelity and immorality, to check and discourage mental and moral im-

provement, and to substitute childish credulity in the room of Christian faith.

Believe a man who has spent the best years of his life where Catholicism is professed without the check of dissenting opinions; where it luxuriates on the soil, which fire and sword have cleared of whatever might stunt its natural and genuine growth; a growth incessantly watched over by the head of your [the Romish] church, and his authorized representatives, the Inquisitors. Alas! "*I have a mother*," outweighed all other reasons for a change, in a man of genius, who yet cared not to show his indifference to the religious system under which he was born. I too, "had a mother," and such a mother as, did I possess the talents of your great poet, tenfold, they would have been honoured in doing homage to the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently loved than myself. But the Roman Catholic creed had poisoned in her the purest source of affection. I saw her, during a long period, unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topics above those of domestic talk. I loved her; and this behaviour cut me to the heart. In my distress I applied to a friend to whom she used to communicate all her sorrows; and, to my utter horror, I learnt that, suspecting me of anti-catholic principles, my mother was distracted by the fear that she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence. To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence. Did this unfortunate mother overrate or mistake the nature of her Roman Catholic duties? By no means. The Inquisition was established by the supreme authority of her church; and, under that authority, she was enjoined to accuse any person whatever, whom she might overhear uttering heretical opinions. No exception was made in favour of fathers, children, husbands, wives: to conceal was to abet their errors, and doom two souls to eternal perdition. A sentence of excommunication, to be incurred in the fact, was annually published against all persons, who having heard a proposition directly or indirectly contrary to the Catholic Faith, omitted to inform the inquisitors upon it. Could any sincere Catholic slight such a command?—White, Pp. 61—64.

Devoted to the ecclesiastical profession since the age of fifteen, when I received the minor orders, I lived in constant friendship with the most distinguished youths who, in my town, were preparing for the priesthood. Men of the first eminence in the church were the old friends of my family—my parents' and my own spiritual directors. Thus I grew up, thus I continued in manhood, till, at the age of five and thirty, religion, and religion alone, tore me away from kindred and country. The intimacy of friendship, the undisguised converse of sacramental confession, opened to me the hearts of many, whose exterior conduct might have deceived a common observer. The coarse frankness of associate dissoluteness, left no secrets among the spiritual slaves, who, unable to separate the laws of God from those of their tyrannical church, trampled both under foot, in riotous despair. Such are the sources of the knowledge I possess: God, sorrow, and remorse, are my witnesses.

A more blameless, ingenuous, religious set of youths than that in the enjoyment of whose friendship I passed the best years of my life, the world cannot boast of. Eight of us, all nearly of the same age, lived in the closest bond of affection, from sixteen till one-and-twenty; and four, at least, continued in the same intimacy till that of about thirty-five. Of this knot of friends not one was tainted by the breath of gross vice till the church had doomed them to a life of celibacy, and turned the best affections of their hearts into crime.—White, Pp. 130, 131.

The cares of a married life, it is said, interfere with the duties of the clergy. Do not the cares of a vicious life, the anxieties of stolen love, the contrivances of adulterous intercourse, the pains, the jealousies, the remorse, attached to a conduct in perfect contradiction with a public and solemn profession of superior virtue—do not these cares, these bitter feelings, interfere with the duties of priesthood? I have seen the most promising men of my university obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes; but they were to live a

life of angels in celibacy. They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them, in all the intimacy and openness of confession. A solitary house made them go abroad in search of social converse. Love, long resisted, seized them, at length, like madness. Two I knew who died insane: hundreds might be found who avoid that fate by a life of settled systematic vice.

The picture of female convents requires a more delicate pencil: yet I cannot find tints sufficiently dark and gloomy to pourtray the miseries which I have witnessed in their inmates. Crime, indeed, makes it way into those recesses, in spite of the spiked walls and prison grates, which protect the inhabitants. This I know with all the certainty which the self-accusation of the guilty can give. It is, besides, a notorious fact, that the nunneries in Estremadura and Portugal are frequently infected with vice of the grossest kind. But I will not dwell on this revolting part of the picture. The greater part of the nuns, whom I have known, were beings of a much higher description—females whose purity owed nothing to the strong gates and high walls of the cloister; but who still had a human heart, and felt, in many instances, and during a great portion of their lives, the weight of the vows which had deprived them of their liberty. Some there are, I confess, among the nuns, who, like birds hatched in a cage, never seem to long for freedom: but the happiness boasted of in convents, is generally the effect of an honourable pride of purpose, supported by a sense of utter hopelessness. The gates of the holy prison have been for ever closed upon the professed inhabitants; force and shame await them wherever they might fly: the short words of their profession have, like a potent charm, bound them to one spot of earth, and fixed their dwelling upon their grave. The great poet who boasted that 'slaves cannot live in England,' forgot that superstition may baffle the most sacred laws of freedom; slaves *do live* in England, and, I fear, multiply daily by the same arts which fill the convents abroad. In vain does the law of the land stretch a friendly hand to the repentant victim: the unhappy slave may be dying to break her fetters; yet death would be preferable to the shame and reproach that await her among relatives and friends. It will not avail her to keep the vow which dooms her to live single: she has renounced her will, and made herself a passive mass of clay in the hands of a superior. Perhaps she has promised to practise austerities which cannot be performed out of the convent—never to taste meat, if her life were to depend on the use of substantial food—to wear no linen—to go unhosed and unshod for life;—all these and many other hardships make part of the various rules which Rome has confirmed with her sanction. Bitter harassing remorse seizes the wavering mind of the recluse, and even a yielding thought towards liberty, assumes the character of sacrilege. Nothing short of rebellion against the church that has burnt the mark of slavery into her soul, can liberate an English nun. Whereto could she turn her eyes? Her own parents would disown her; her friends would shrink from her as if her breath wafted leprosy: she would be haunted by priests and their zealous emissaries; and, like her sister victims of superstition in India, be made to die of a broken heart, if she refused to return to the burning pile from which she had fled in frantic fear.—White, Pp. 134 137.

Even a temporary leave to quit the convent for the restoration of decaying health is seldom given, and never applied for but by such nuns as unhappiness drives into a disregard of public opinion. I saw my eldest sister, at the age of two-and-twenty, slowly sink into the grave within the walls of a convent; whereas, had she not been a slave to that church which has been a curse to me; air, amusement, and exercise might have saved her. I saw her on her death bed. I obtained that melancholy sight at the risk of bursting my heart, when, in my capacity of priest, and at her own request, I heard her last confession. Ah! when shall I forget the mortal agony with which, not to disturb the dying moments of that truly angelic being, I suppressed my gushing tears in her presence; the choking sensation with which I forced the words of absolution through my convulsed lips; the faltering steps with which I left the convent alone, making the solitary street where it stood re-echo the sobs which I could no longer contain!

I saw my dear sister no more; but another was left me, if not equal in talents to the eldest (for I have known few that could be considered her equals,) amiable and good in no inferior degree. To her I looked up as a companion for

life. But she had a heart open to every noble impression—and such, among Catholics, are apt to be misled from the path of practical usefulness, into the wilderness of visionary perfection. At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a convent, where she was not allowed to see even the nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society. A coarse woollen frock fretted her skin; her feet had no covering but that of shoes open at the toes, that they might expose them to the cold of a brick floor; a couch of bare planks was her bed, and an unfurnished cell her dwelling. Disease soon filled her conscience with fears; and I had often to endure the torture of witnessing her agonies at the confessional. I left her, when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly for her loss two years after; yet I could not be so cruel as to wish her alive.—White, Pp. 141—143.

Such then, is the view of the present state of Popery in Spain. A system of intolerance, of infidelity, of licentiousness. And such, we believe, will its true character be found in every part of the world. In Italy, more licentious; in France, more infidel; in Ireland, more vulgar. But the leading features will still be the same, and they who, judging from the mildness, and the quietness, and the civility of our English Roman Catholics, infer that Popery is changed from what it was in former times, deceive themselves with a notion which every Papist will indignantly reject; and act as wisely as they would who should judge of tigers in general from some unhappy beast, whose teeth had been drawn, and whose talons had been pared, and who had all his days been confined in an iron cage, and under the strict surveillance of the keepers of Exeter Change.

2. Let them who would see what Popery was, and what it will be again if ever it is dominant, turn to Fox's Acts and Monuments, or let them procure the little useful and valuable work, entitled the Lollards, which has just made its appearance from the depositary of the Religious Tract Society, and which is a brief, but correct and judicious abridgement of the leading narratives of the Holy Martyrs of our Church. There let them see *what* Protestants were called to suffer—there let them judge *why* they were thus persecuted, and then determine *what ground of exemption* themselves would find, if Bonner and Gardiner should again arise, or if similar spirits should ever acquire authority among us.

3. But some like not these plain and these painful narratives. They wish not to hear of racks and prisons, and scourges, and flames, and death. Be it so. Then let them turn to the neat and well-written Lectures on Popery of Mr. Groser. There they will find its principles, its worship and customs, its tyranny, vice, and tendency well depicted. There too they may learn some of the means which should be adopted to subvert it; and though they will very possibly differ, as we do, from some positions of Mr. G. who is one of our dissenting brethren; they will still, we doubt not rise from the perusal with more Protestant feelings, and with more truly Catholic regard for those who, though they worship not with us, are, in this holy warfare, on our side.

4, 5. The preceding works inform our judgment and interest our affections on the general question: the pamphlets we now proceed to notice come nearer home, they relate to the difficulties and the trials with which our fellow-subjects have to contend when placed on service in various capacities in Roman Catholic countries, under our own control. The circumstances took place some time since, and with reference to them we made some observations in a former number.* We were after-

* Christ. Guard. 1824, p. 511.

wards told, that our view was incorrect—that the officers had been imprudent—that they deserved the censure, and that we should be more cautious in giving an opinion on such matters. We bowed to the reproof—we knew we were not infallible, and we allowed Lieut. Dawson's trial to lie neglected on our table for a considerable period. The arrival, however, of Captain Atchison's recalled our attention to the subject in hand, and, according to the best judgment we can form on the matter, we cannot help feeling that these two officers rather deserved thanks and promotion, than censure and disgrace—that the country is under great obligations to them, and that whatever may be their present situation, they may well look forward for the fulfilment of his promise, who hath said, *them that honour me I will honour.*

The whole case lies in little compass. On surrendering to our government, the protection and free exercise of their religion was guaranteed to the Maltese. In celebrating their rites the priests were in the habit of firing patteraros, and tolling bells in particular places, some of which appear to have been within the fortifications. In consequence of real or pretended dangers, the firing of the salutes was taken from the priests and entrusted to the military, who were therefore directed to attend mass, and fire salutes, and toll bells on various occasions, as at the death of the Pope, the accession of his successor, the return of saints' days, &c. In pursuance of this system Lieut. Dawson was ordered, Aug. 4, 1823, to fire salutes from the Castle of St. Angelo, accompanied by the tolling of the Castle bell on the 9th of August, at noon; on the following day at half past ten, and in the evening during the procession, the 9th and 10th *being the eve and anniversary of St. Lorenzo, the tutelar saint of Vittoriosa.*

Lieut. Dawson replies,

> I beg leave respectfully to state that I feel myself placed in a difficulty in issuing orders to that effect to the men under my command; conceiving, as I do, that I should thereby become a party to an idolatrous act of worship, committed by those assembled, to pay honour to the above saint, and thus violate my principles as a Christian and a Protestant.
>
> I have therefore to request, that you will have the goodness to represent to Major-general Sir Manley Power this difficulty under which I find myself, trusting that he will take the same into consideration, and exonerate me from the execution of the order.—Dawson, p. 18.

He is told to *refuse at his peril*, when he addresses another letter to his superior officer, Major Addams, who immediately directs Capt. Atchison to go to St. Angelo, to apply to Lieut. Dawson for the letter forwarded to him, requiring salutes to be fired, and that Capt. A. should give directions for those salutes. When Capt. A. arrived at St. Angelo, and received the letter, he also demurred, and wrote a note, requesting to be exempted from the service. On receiving this note, Major Addams, himself issued the necessary orders to Serj. M'Clelland, who fired the salutes.

For this offence committed in August 1823, these two officers were in March 1824 brought to a Court Martial, the President of which was a Roman Catholic *foreigner*, a *Lieutenant-Colonel* of *Maltese Fencibles!* The prisoners pleaded that the service was not a military service—that it was a religious service—that it was an idolatrous homage to a Roman Catholic Saint—that it was contrary to the laws of England—to the articles, and homilies of our church—to their feelings as Protestants, and their privileges as Englishmen.—They further insisted that they had not finally refused, but had been practically superseded; Lieutenant Dawson by Captain Atchison, and Captain Atchison by Major Addams, and that no disapproba-

tion of their conduct had been expressed for a considerable period, &c. But the defence availed nothing. The court indeed, in the first instance, would not allow these officers to quote scripture, homilies, &c, but on an appeal by the officers to the authorities at home, the court was directed to re-assemble, when the whole defence was read. The sentence however was still that Lieutenant Dawson and Captain Atchison, *be dismissed his Majesty's service.*

The most extraordinary circumstance of all, is the observations annexed to the sentence and directed to be read either at Malta, or promulgated to the English army, in which His Majesty is made

to observe, that orders are *lawful* when issued by authorities legally constituted and competent to give them, responsible to their sovereign and country for their acts, and for the exercise of the authority with which they are invested. —Atchison, p. 68.

And that

if religious principles were allowed to be urged by individual officers as a plea for disobedience of orders, the discipline of the army would sustain an injury which might be dangerous to the welfare of the state; and that it is the duty of all those placed in authority to oppose a decided check to any departure from that principle of obedience which forms the first duty of a soldier.—Dawson, p. 71.

This is very strange doctrine to proceed from such high authority, "*Orders are* LAWFUL *when issued by authorities* LEGALLY *constituted.*" Then the orders to worship Nebuchadnezzar's golden image, to pray to Darius, to offer incense to Trajan's statue, to reverence and worship the Host, were lawful; and Shadrach, and Meshach, and Abednego, and Daniel, and the holy army of martyrs, were all rebels, or somewhat very like it. Should it be said, that such observations merely apply to military concerns, and relate not to civil obedience; we venture to ask, were the troops at St. Petersburgh, who were lately induced, at the command of their *legally constituted* officer, to fire upon their Emperor, guilty of treason or not? They were obeying an accountable superior, yet all must allow that their conduct deserved exemplary punishment. It is well remarked in one of these pamphlets, that the Articles of War require submission, not to the *command* of a superior officer, but to the LAWFUL *command:* if an inferior in any situation obeys an unlawful command, he does it at his own risk and his own peril.

The statements in these extracts have given an importance to these trials far beyond what they would otherwise deserve. If any regard is to be paid by his Majesty's army to such positions, then whenever any weak, or wicked, or infidel commander, shall order his troops to mass, to present arms, and drop their colours to the host, to attend the procession of St. Spiridione, or any other saint—to fire vollies at each movement of the car of Juggernaut, &c. then the officers must obey, it is a *mere military question*—and 'if religious principles were allowed to be urged by individual officers, as a plea for disobedience, the discipline of the army would sustain an injury which might be dangerous to the state.' And yet these religious principles are, on some occasions, recognized. Catholic soldiers are specially exempted from attending a Protestant church. Why are not Protestants entitled to a reciprocal concession? Is it that they are less conscientious, or less deserving of indulgence than their Popish brethren?

We are however happy to hear that the practice in question is abandoned.

An order, not issued through the usual public channels, but privately through the Commanding Officer of Artillery, was given before I left Malta, by which the priests had their patteraroes returned to them, they were supplied with powder, and free access was given to them

to the great bell of Fort St. Angelo, that they might fire their salutes, and toll their bell, in honour of their tutelar saints and images, as their own clerical functions demand in other places.—Atchison, p. vi.

And here we cannot but regret, that a different line of conduct is not adopted by our Government. We owe protection to the Maltese, but are not called to patronize their superstitions. The practice of firing salutes in honor of Saints, of attending mass, &c, is either right or wrong. Captain Atchison and Lieutenant Dawson, whether they thought correctly or not, decided the practice was wrong. They remonstrated, they intreated exemption, they risked their prospects upon it. They have acted therefore like men of conscience, and men of honour, they have succeeded in removing an opprobrium from the British name, and a stumbling block from their fellow soldiers; and they ought not to be left under opprobrium, for doing what is now virtually conceded to have been right. We know nothing of their circumstances—whether after twenty years of service they are now reduced to poverty and without resource,—or whether God in his providence has blessed them with competency. But we feel they have strong claims upon the Protestant community, and that if they are reduced to straitened circumstances, those who think with us that they have been hardly used, should step forwards to their relief.

But in what light must Britons, in what light must the Maltese, the Grecians of the Ionian Islands, the Catholic, the Jewish or Mohammedan spectators contemplate our Governors, Lieutenant Governors, High Commissioners, &c. &c.—all high men,—all honourable men,—all distinguished in various ways; yet attending mass—honoring dead men's bones,—countenancing with their presence, the follies and the superstitions of poor blind deluded and idolatrous priests? What they think we know not:—but we think them unworthy Representatives of a *Protestant* King. The following extract, with which we close this article, will doubtless justify to many our opinion.

At Corfu all the officers of the garrison and the public departments who are not on duty, with a guard of one captain, two subalterns, and eighty rank and file, are ordered to attend the procession of St. Spiridione with the Lord High Commissioner. When the procession leaves the church, several of the principal British field officers are ordered, bareheaded, to assist in carrying the six poles which bear a canopy over the remains of a dead body, superbly dressed, exposed in a case, said to be the remains of St. Spiridione. The Lord High Commissioner follows close to the relic, with his hat off; all the other officers follow him some with their hats off; and some, to whom the priests choose to deliver lighted candles, have to carry them in their hands. This procession continues out several hours. The Greeks flock from all parts to worship this object, expecting the greatest blessings through its power and protection. More than sixty of these deluded people have been counted prostrate on the earth in the way of their procession, that the mummy, or the shadow of it, may pass over them, and communicate the benefits they are led to expect from their prostration to it.*

After the procession the body is placed at the altar, and a part of the case is lifted up to expose the feet in order that they may be kissed by its worshippers, who are admitted one by one within the rails and deposit the gifts which are brought to propitiate its good offices. The multitudes are so great who go to kiss the relic, that an officer's guard from the British forces is appointed to mount at the church for three days, and to place sentinels at the altar to keep good order.

* This procession, thus assisted and attended by British officers takes place about three times a year. A letter from Corfu states that the procession in the month of May last was attended by the Lord High Commissioner, and the British officers with more than usual particularity.

INTELLIGENCE.

EPISCOPAL INTERFERENCE WITH CHARITY SERMONS.

FEW subjects have given us more pain than the various attempts which have been made in modern times to place impediments in the way of doing good, by the revival of old and obsolete claims. A few years since the Bible Society was attempted to be impeded by an intimation that the clergy were required by their *canonical obedience*, to consult the *wishes* of their Diocesan, before they engaged in its support. About the same time another Diocesan ventured to declare to new incumbents at their Institution, as well as to Curates when they applied for licence, 'That he would not allow any books to be used in schools in his diocese, but those which were contained in the list of the Society for promoting Christian knowledge.'—Another Bishop prohibited a beneficed clergyman from preaching in any church in his diocese except his own, unless he would promise to confine himself exclusively to written sermons.—All must remember the famous eighty-seven Questions which twice occupied the attention of the House of Lords; and at present an attempt is making to prohibit clergymen from preaching themselves, or allowing other clergymen to preach in their churches, charity sermons in favour of any religious societies, except those which the Diocesans may be pleased specially to recommend.

The effect of attempts of this nature is to entangle and intimidate on the one hand, and on the other to excite a spirit of resistance, which eventually defeats the proposed object. That must be a poor cause which needs such measures to support it, and whatever may be the motives of the Prelates who are at present endeavouring to repress or direct the charities of their clergy, their conduct displays no small deficiency in practical wisdom.

Whatever respect is due, and undoubtedly great deference ought to be paid to the sentiments of our Diocesans, it should ever be remembered that *they have no* AUTHORITY *but what is founded upon law;* and we hesitate not to affirm, that the inhibition which has practically been issued, is destitute of the very shadow of legal support. A bishop may remove a curate who dares to transgress, (for curates are *entirely at the mercy of* their Diocesans; may be dismissed by summary process, without any legal remedy or recourse, except by petition to Parliament, and may, without having committed any assignable fault, have all their prospects blighted, and be reduced to penury) but the case is, we are happy to say, widely different with incumbents, and we trust that these will mildly but firmly assert that right which the laws of their country have given them, and will consequently solicit the charitable contributions of their people for the spread of God's word—the sending of missions to the heathen—the instruction of our fellow-subjects in Ireland—the conversion of the Jews—the deliverance of the enslaved and oppressed—the support of Hospitals, and Infirmaries, and charitable institutions of every description; all of which may, according to this *new doctrine*, be prohibited at the mere caprice of a Diocesan. We owe subjection to the powers which be, but it is in this happy land, subjection according to law; and the principles which have been advanced on some of these occasions would really lead us back to tyranny, and popery, and star-chamber impositions, and all those evils which in a former æra, overturned the throne and the altar—brought one King to the scaffold, and forced another into exile—there may be little danger of such awful results, but men know not what fatal consequences may ensue from the assumption of arbitrary power.

The following case has been submitted to a very eminent civilian, who has returned the annexed opinion, with which we close our remarks.

CASE FOR OPINION.

1. Has a Bishop the power of prohibiting any of the clergy of his own diocese from admitting into their pulpits, or any of the clergy, not belonging to his diocese, from entering any pulpit in his diocese, or from preaching in favor of the objects of any Society or charitable institution? Can a clergyman so coming from another diocese be compelled to produce a licence to preach: and, what is the penalty, if any, on disobedience to any order of the Bishop in either of the cases now supposed?

2. Has the Bishop the power of forbidding a collection to be made (after a

sermon preached) in, or at the doors of any church or chapel within his diocese, in behalf of any Society or charitable institution, whether conducted by members of the church of England exclusively, or otherwise? What is the penalty of disobedience; and under what proceeding?

3. Has a Bishop the right of preventing a clergyman in his diocese from opening his church on any day in the week, for the purpose of divine service; and for a sermon followed by collection, as aforesaid?

OPINION.

1. I apprehend that a Bishop has no authority to prevent any incumbent within his diocese from admitting into the pulpit of his church any regularly ordained minister of the established church, whether he may belong to the same or to another diocese; and it appears to me equally clear, that the Bishop has no authority to prevent any regularly ordained minister of the established church not resident within his diocese from preaching an occasional sermon in any church within his diocese, provided he has the sanction of the incumbent of that church for so doing.

Nor am I aware of any authority vested in a Bishop, which can enable him by his mere mandate to prevent any clergyman from preaching in favour of the objects of any charitable institution or society.—The law, I take it, gives an incumbent ample power within his own church to admit any clergyman of the establishment to assist him, as occasion may require, in the performance of the divine offices. The Bishop *a priori* cannot object to the preacher; but if the doctrine preached be repugnant to the word of God, the Bishop may proceed against the preacher in the ecclesiastical court.

Undoubtedly it appears from the canons of 1603, and other authorities, that in former times no person could preach unless he had a specific licence for that purpose—but this regulation has long ago become obsolete. The letters of orders have been considered as superseding the necessity of such a licence, and it is now the established usage (a usage, which could not in my judgment be controverted with effect) that any clergyman may be allowed to preach an occasional sermon on exhibiting his letters of orders; and this seems to me to constitute the difference between the occasional preacher and the permanent curate within a diocese: it is enough for the occasional preacher that he has been invested by any Bishop with authority to preach the word of God; whereas it is indispensably necessary for the permanent curate that he should have permission to exercise his functions under the hand and seal of the Bishop, within whose diocese he is to have his established residence.

I am therefore of opinion, that a clergyman coming out of another diocese to preach an occasional sermon cannot be compelled to exhibit any other licence to preach than that which is implied in his letters of orders.

2. A Bishop has the general superintendance of the clergy within his diocese; and it is his duty to exhort or admonish them, as occasion may require, to encourage them if they proceed in the right path, to endeavour to reclaim them if they are liable to fall into error; he may therefore forbid any course of proceeding, which to him may appear erroneous, but I am not aware of any legal process, by which he could carry into effect a prohibition of the nature stated in the case: the mode does not occur to me, by which the Bishop could prevent a collection of the description set forth after a sermon preached by a minister of the established church. At the same time I should wish not to be considered as advising definitively on this branch of the case, till I could see the previous notice (for previous notice there must be) to which the Bishop would resort as a foundation for ulterior proceedings.

3. A Bishop as chief ordinary within his diocese is vested with a power to regulate and control many points connected with the performance of divine service; he may compel the performance of it, if it is withholden; but I am of opinion that he cannot prevent the opening of a church for the performance of it on any day in the week that the incumbent may think fit; nor can he prevent the service from being followed by a sermon; though it is competent to him to proceed against the preacher, if the doctrine preached be repugnant to the word of God.—With respect to the collection I must refer to the answer to the last query.

Doctors' Commons,
November 28, 1825.

IRISH SUNDAY SCHOOL SOCIETY.

THIS Society was founded in the year 1809. At that time there existed only *Seventy* Sunday Schools in all Ireland; and these Schools were probably conducted with little of order or system. During the first year of its establishment, the Society assisted but *Two* Schools. There are, however, now in connexion with it, 1702 Sunday Schools, which are reported to contain 12,837 gratuitous Teachers, and 150,831 Scholars.

The object of this Society is to promote the establishment and facilitate the conducting of Sunday Schools in Ireland, by disseminating the most approved plans for the management of such Schools, by supplying them with Spelling Books, and copies of the Sacred Scriptures, or Extracts, without note or comment, either gratuitously or at reduced prices.

It does not assume to itself any control over the internal regulations of the Schools in connexion with it, nor use any other interference in their concerns, than that of kind admonition and advice.

It does not disseminate amongst the Schools any Book relating to religious instruction except the Scriptures, without note or comment, or extracts therefrom.

The number of Schools connected with this Society has rapidly increased from its commencement, so that in the last Report there were in the provinces of

	Schools	Scholars	Teachers
ULSTER,.....	1222	118,271	9,492
LEINSTER,.....	296	20,823	2,146
CONNAUGHT,....	91	5,056	492
MUNSTER,.....	93	6,681	707
	1702	150,831	12,87

The issue of Books from the Depository gratuitously, and at reduced prices, since the establishment of the Society, has amounted to 10,624 Bibles—155,271 Testaments—425,190 Spelling Books—1,698 Books of "Hints for Conducting Sunday Schools."

The practical benefits which have resulted from the Sunday School system of instruction, have been of a most beneficial nature, in numerous instances. —"The Sabbath is no longer wasted or profaned as the day for idle sports and petty depredations, but becomingly appropriated to its intended object, the acquisition of religious knowledge, and the enjoyment of devotional feeling—Children trained up in the principles of Christianity—Parents benefitted by the lessons and example of their offspring—the general habits and manners of the poor improved—domestic comforts promoted—the labours of Parochial and other Ministers facilitated—an increased attendance of both Parents and Children at Public Worship—the Holy Scriptures introduced and valued in families where hitherto they were unknown—a bond of connexion established between the different ranks of society—the rich made acquainted with the wants and actual circumstances of their poorer neighbours, and induced to adopt other means for their relief and comfort."

This Society receives no aid by any grant from the Legislature, and depends solely upon voluntary contributions for its support. Next to the London Hibernian Society, it has done more for the scriptural instruction, and consequent moral improvement of Ireland, than any institution which now occurs to our recollection; we therefore recommend it to the attention of our readers. Subscriptions are received in London, at Messrs. Pugets, St. Paul's Church Yard, and at 32, Sackville-street.

LIBERATION OF FIVE SLAVES FROM A FRENCH SHIP AT ST. IVES, CORNWALL.

THE following extract of a letter, dated January 30th 1826, addressed to the Secretary of the Anti-Slavery Society, Derby, will, we doubt not, prove interesting to many of our readers.

"Knowing the great interest that you take in the cause of African emancipation, I feel sure that any account of the providential escape of the five unfortunate or rather fortunate Negroes, who have been driven into the port of St. Ives, in a French ship, will give both yourself and Mrs. H. great pleasure.

"Last Wednesday I went down with Mr. F. to St. Ives, on purpose to see the poor liberated Negroes, and to attend a meeting, at which they were present, to petition Parliament against Slavery. You can readily imagine how interesting was the scene which we witnessed. Many clergymen were present,

as also the Negroes so lately delivered from the curse of slavery, two or three of whom bearing the marks of cruelty which they had *already* suffered, gave a reality to the statements of the horrors of the condition of their fellow-countrymen in our colonies. One of these Africans is a boy apparently thirteen or fourteen years of age; he is very intelligent, and from the signs which he has made, and the English words which he has been able to learn, the following circumstances relative to their capture have been deduced:—It appears that these five, with more than one hundred other Negroes, men, women, and children, were brought down a river to the sea, from some place considerably in the interior. That all except these five were already put on board the slave ship, which was stationed out at sea, from the transfer ship, when some other vessel (supposed an English cruiser) appeared, and an engagement took place. The slave ship escaped; and the transfer one, without cable or compass, has arrived on these happy shores, and thus unknowingly emancipated her cargo of human victims. The sailors are all French, but will not answer a question connected with the subject; and are very angry at being detained. They resolutely refused to give up the blacks, and to the disgrace of some of the inhabitants of St. Ives, they were supported in their wicked claims. A Lieutenant in the Preventive Service, and some other persons, however, persisted in demanding the deliverance of the slaves; and an immediate communication was made to Mr. Stephen and Mr. Wilberforce. The former gentleman sent down a writ of *habeas corpus* immediately, and the Negroes are now living in a respectable inn, at the expense of the Anti-Slavery Society, till one of them, who is at present unwell, recovers, when they will go to London.

"The little black boy has excited more interest than the others, and is a constant visitor at all the parties in St. Ives. I was in a room with him for some time, and heard or rather saw him describe the whole of his affecting story. He has left five brothers and sisters, whose size he describes by holding his hand at different heights from the floor: the youngest is a little girl, who, it appears, is as high as his knees, and the eldest is a tall young woman. He described the firing of the cannon in a very amusing but affecting manner, when one saw the sad countenance with which he did it. Two of the others have left children in Africa; and one of these, older looking than the rest, has left a wife. He is much distressed; and notwithstanding the excessive kindness with which they have been treated, he has not been so far won by it, as to reconcile him to the desertion of his wife and children. On his first entering a house in St. Ives, where was a woman nursing an infant, he flew across the room, seized the child from her arms, and almost devoured it with caresses; and signified, with tears in his eyes, that he had left an infant of the same age. Can it be true that such horrible wickedness is yet sanctioned, by a people calling themselves Christians, as the sale and separation of father and child, husband and wife? And is it still called a delicate subject to interfere with?

"It was very gratifying to see the extreme interest which the little children, especially the little girls, of the place took in being with the Africans, who signified by their smiles that they were not displeased with their attention. It is hoped that in London, amongst the mass of people which there assemble, some one will be found able to interpret for these Negroes, and thus reveal the whole of their story, at present so much involved. They are from three different tribes, and of course two only understand each other. They are rather above the average size of Englishmen, and one of them is tall. They will attend an Anti-Slavery Meeting, tomorrow, at Penzance, where a Society has also been established. They appeared much surprised at the meeting at St. Ives; indeed so remarkable a change in their condition, from the cruel treatment which they experienced from the Frenchmen to the overwhelming kindness which is now shown to them, must be matter of considerable surprise, as well as speculation, to them. The only fear is that they will be treated too well, as they cannot possibly have the same care always."

We are happy to add that these five Negroes were brought up, by *habeas corpus*, before Mr. Justice Best, on Saturday, February 13, who immediately declared them free; and they are now living under the care of Mr. Stephen, until his Majesty's pleasure shall be known as to their final destination.

ADDRESS OF CERTAIN ROMAN CATHOLICS OF KERRY TO THEIR BISHOP IN FAVOUR OF SCRIPTURE SCHOOLS.

When first we received the following document we were disposed to suspect that somewhat of a hoax was playing off, and therefore laid it aside: we are, however, assured that it is a genuine production. This is the more gratifying, since it relates to the county of Kerry; the very scene of Mr. O'Connell's vehement exclamation against the London Hibernian Society.

"In your 17th Report," says that gentleman, "you charge for 600."—*Six hundred children in Kerry; six hundred children educated by your Society in the county of Kerry!!! Oh monstrous! Why any person who knows the county of Kerry, and could swallow the assertion, that the London Hibernian Society educated, in the year* 1822, *six hundred children in Kerry, would actually swallow the children themselves clothes and all.**

What then will Mr. O'Connell say to the following Address?

"*To the Right Rev. Cornelius Egan, Roman Catholic Bishop of Kerry, &c. &c.*

May it please your Reverence,—We, the undersigned, being Members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

In almost every parish of this county free schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools, as we know the masters are good scholars, and men who have obtained certificates of character from priests—and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

For some time past, however, the clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that holy church in which it is our wish to live and die: some have had their names called Sunday after Sunday from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse.

Most Reverend Sir,—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they once called good; we do not know how the sending our children to those schools, in which God's word is taught, can injure their religion, if our church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of Scripture, and their masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture schools are most perfect in the catechism of our Holy Church.

We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture schools, and to suspend those denunciations and penalties which are dealt out to us.

Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded, and our livelihoods taken away, without deserving it.

Holy Father, and Most Rev. Sir, we beg you to forgive our presumption, and to grant us, in a general order to the clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God; and that the blessings of them that are ready to perish may come upon you.

We are, Most Rev. Father, though poor and ignorant, your faithful children."

(Here follow Four Hundred and Thirty-eight Signatures.)

* See Appendix to London Hibernian Society, 19th Report, page 57, and for the answer, p. 66.

REGISTER OF EVENTS.

On Thursday, February 2nd, the Parliament of the United Kingdom met for the despatch of public business, when the King's Speech was delivered by commission. It began by noticing with regret the pecuniary embarrasments which have recently occurred: expressing a conviction that they have not proceeded from either political events, or a want of public resourses, but that they have been entirely unforeseen and could not be provided against. The Speech then proceeds to notice the assurance of friendship from foreign powers; his Majesty's successful mediation between the Kingdom of Portugal and the Empire of the Brazils, with the acknowledgment of the independence of Brazil; and the conclusion of commercial treaties with France, Hamburgh, &c. The war in India with the Burmese is next alluded to—the improvement of Ireland is stated—and the produce of the Revenue for the last year is declared to be satisfactory.

The attention of both Houses has of course been called to numerous subjects which we cannot even notice. One very important measure has been adopted, namely, the practical suppression of One Pound Notes. No new notes under the sum of Five Pounds can now be issued, and those already in circulation, are to be called in during the year 1829, the currency will therefore now revert to the same condition in which it was prior to the year 1797, and much of the distress occasioned by the failure of country banks will be averted.

In addition to this measure, it is proposed to allow the formation of Banking Companies, with an increased number of partners; the present banks being limited to six partners. By this measure it is conceived that the transactions of any particular bank will necessarily be guaranteed by a much larger amount of property.

Numerous Petitions have already been presented against the present system of Colonial Slavery. No debate has however yet taken place, and we cannot but hope that His Majesty's Ministers may be induced to adopt some measures for the permanent amelioration of the unhappy Negroes, so as to satisfy all parties.

The Duke of Wellington has proceeded to Russia to congratulate the Emperor Nicholas on his accession to the throne.—Considerable importance is attached to this mission in some quarters, and conjectures are formed that more is intended than at first appears. We trust, however, that our Government will beware of becoming entangled unnecessarily in continental politics. The Greeks are still able to withstand the assaults of the Turks, and sanguine ideas are entertained, in some quarters that they will at length secure their independence.

We regret to add that considerable commercial embarassment still exists, and that there does not yet appear any very immediate prospect of relief.

Notices and Acknowledgments.

Received—A Constant Reader,—A Friend of Fishermen,—S. B. Haddington,—Bengelius,—G. B. Several Petitions, Speeches, &c. on Colonial Slavery, &c.

A Letter on Toleration by A Layman is under consideration.

Mr. Marks begs to acknowledge the receipt of £5, for the Seaman's Friend Society and Bethel Union, from a friend in Derbyshire. Also a parcel from Eliz*th.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

APRIL 1826.

MEMOIRS OF THE REFORMERS.

BEZA.

[*Continued from page* 88.]

On the decease of Calvin, Beza was nominated his successor, as Moderator of the Company of Pastors of Geneva. He adduced powerful reasons to engage his colleagues to render this office annual by election; but though they yielded to his arguments, they renewed the proofs of their esteem and reverence by returning him every year till 1580. It appeared that there was no affectation of humility in this proposal, as he never abused his superiority, nor offended his colleagues by any arrogant pretensions. With an amiable zeal, and exemplary devotion, he shared in all their labours; and when the republic was visited by a pestilential disorder, he absolutely refused the exception which the magistracy would have made in his favour, in exempting him from the obligation of ministering to the spiritual necessities of the diseased. In the same becoming spirit he readily suppressed a work on the power of the magistrate in ecclesiastical affairs, when he was advised of the disapprobation of the civil authorities with regard to some of its sentiments.

On the renewal of the civil war in France, in 1567, he was active in his endeavours to relieve the distresses of the suffering Protestants. He wrote, admonished, exhorted, counselled. Private sympathies were mixed with public. Nicholas, mayor of Vezelai, his brother by the Father's side, fled to his roof as a welcome asylum from the persecution of the Romanists, but was soon after fatally attacked by the disorder that infested Geneva. This occasioned Beza to revisit the French territority, and proceed to Vezelai, where he was occupied in making provision for the children of the deceased, and in arranging some matters connected with his own patrimony, as the circumstances of the times would allow. He endeavoured to persuade one of his sisters, who had been shut up in a nunnery many years, to renounce her superstitious austerities, and embrace the liberty wherewith Christ maketh his people free; but she was too much wedded to her old prejudices to listen to his remonstrances. It pleased God, however, to pour balm into these wounds of domestic affliction, by recovering his wife from an attack of the epidemic, though his joy was abated by the subsequent loss of Genevieve Denosse, his wife's niece, who had been brought up in his house from her earliest youth.

The termination of hostilities between the two religious parties permitted the reformed to hold a national synod at Rochelle, to which Beza was invited by the

Queen of Navarre, the Admiral, and others of the nobility, where he was constituted Moderator, and at which the confession of faith of the French Protestants was confirmed and subscribed by the Queen, her son (afterwards Henry the fourth) and the Prince of Condé, The important document was deposited at Rochelle, and a duplicate placed in the archives of Geneva. This synod took place in March, in 1571, and in the following year another was held at Nismes, where Beza assisted, opposing the faction of John Morel, who designed to introduce a new discipline.

The Papists broke the peace of 1568, by the massacre of St. Bartholomew, in which thirty thousand Protestants were murdered; and the King of Navarre, with the young Prince of Condé, the only two persons of eminence preserved, were compelled to abjure the reformed religion. Many of the Protestants fled to Geneva, among whom were the pastors of fifty churches, who were kindly entertained in that city; while Beza in particular wrote to a great number of religious influential characters in their behalf, and procured such relief for them that they were supplied with necessaries during a sojourn of three years. The reformed recommenced hostilities on this treachery of the Roman Catholics, gallantly defending Rochelle, which was besieged by the royal army, and obtaining fresh terms of pacification in 1573. They looked for assistance from some of the German Princes, and in the political transactions of this period, our Reformer bore a conspicuous part, the Protestant leaders desiring to avail themselves at once of his natural sagacity, varied information, and credit with foreigners. The Prince of Condé invited him to give him the meeting at Strasburg, commissioning him to negotiate with Prince John Casimir, administrator of the Palatinate, with whom he had such good success, that some German troops came to the assistance of the Protestants, who obtained a peace on more advantageous terms than any of the former. On Condé's return from Germany, whither he had retreated, he held fresh conferences with Beza for several days at Geneva; and a gentleman came to him, a little before the death of Charles IX. who purported to be sent by that monarch, inviting him to assist him with his counsel on a weighty matter; but he suspected some ill design from the unusual character of the message, and replied, that he should scarcely regard an individual in his obscure condition, as qualified to give advice to so great a sovereign. Charles was succeeded in 1574, by his brother Henry III. in whose reign civil contests were thrice renewed, and the duke of Guise, with his brother the Cardinal were assassinated by order of the King, who was himself stabbed in his turn by James Clement, a monk, in 1589, and, dying of the wound, terminated the line of Valois, which gave way to the Bourbon branch in the person of the celebrated Henry the fourth.

Beza, meanwhile, was indefatigably engaged in throwing the weight of his theological knowledge and ecclesiastical experience into the Protestant scale. Frederick, Count of Montbelliard, having received many French refugees into his territory, heard with regret their controversies on religious topics with his subjects who professed the Augsburg confession; and having conceived on a journey to Swizerland, a more favourable idea of Zuinglians and Calvinists, than he had entertained from the representation of certain Lutherans, was led to hope that some accommodation might be effected between the two parties, by a public conference; in which expectation he was confirmed, according to Thuanus, by Claude Antoine de Vienne,

Lord of Clervant, one of the refugees. He wrote to the senate of Berne, which sent Musculus and Hubner, and also to that of Geneva, requesting the attendance of Beza, with whom was associated his friend and biographer, La Faye, and who was moreover joined, on passing through Lausanne, by Aubrey, professor of moral philosophy in that university. On the part of the Lutherans, the duke of Wirtemberg despatched Andreas, chancellor of the university of Tubingen, and Osiander, with some others. The dispute was chiefly maintained by Beza and Andreas. The former desired that they might proceed syllogistically, but his adversary objected, and used a declamatory mode of speaking, which obliged him to a similar course, and unnecessarily lengthened the conference. The meeting was held in the palace of Montbelliard with all due ceremony; but like many former of the same kind, it ended without any alteration in the views of either party. They separated, however with no unkindly feeling, though each claimed the victory for his own side. Beza, recollecting the paper war which had followed the publication of such proceedings, recommended mutual silence. "Let us trust," said he, "that divine goodness may open the eyes of one side or the other, abstaining in the mean time from those controversial writings, which only serve to excite animosity, and let us give one another the right hand of fellowship." But Andreas answered, "I cannot enter into any engagement to abstain from refuting error, though I disapprove, as much as any one can, of virulent controversy; nor can I conceive how your party can regard us as *brethren*, after bringing against us such grave charges; though, for myself, I shall always be ready to show common acts of kindness towards your party, as I have hitherto done." Though Beza experienced this ungracious reply from the Lutheran champion, yet he had the satisfaction of persuading the French refugees to partake at the same table with those of the Augsburg confession, provided it was understood that by this act of communion they did not compromise their principles. Floret, a French minister, entered into a negotiation to this effect with Richard Dinot and Samuel Cucuel, pastors of Montbelliard. This custom was established by a decree of the prince of Montbelliard in 1586, and afterwards by an ordinance of the national Synod of Charenton in 1631, to this effect: "That the faithful of the confession of Augsburg, who in a spirit of charity and peace, unite themselves with the public assemblies of the Reformed Churches, and desire their communion may, without making abjuration, be received to the holy Supper." In this respect the conference was attended with good result. It is said, however, to have originated rather in political than theological reasons. The Count of Montbelliard had been an Ubiquitarian, till he heard Beza's sermons and lectures, when he altered his opinion, and gave protection to the refugees; but his aim in holding this conference was to clear himself from the suspicion of Calvinism, that the Emperor might favour his succession to the duchy of Wirtemberg. As the Lutherans on their return boasted in Germany of their triumph over the Helvetic divines, and sent out an account of the Conference with notes and observations, Beza did not hesitate to publish a counter-statement, in which he entered with some latitude into the controversy.*

In 1588, he was called to attend a Synod at Berne, in which a writing of Aubrey, maintaining that our righteousness before God was a cer-

* Acta Colloquii Montes belligartensis, Tubing. 1587. p. 566, et seq.—Scultetus, narrat. apol. p. 26.—La Faye, p. 48.

tain quality *inherent* and *passive*, was unanimously condemned; and the professor himself brought to consent to the more scriptural and correct statement of the French and Helvetic Confessions, that our justification at the bar of God is by faith, as the instrument by which Christ our righteousness is apprehended.

On the death of his wife at this period, he felt so sensibly the disadvantage of solitude, that by the advice of his friends he married Catharine de la Plane, an honourable matron of Asti, widow of one Francis Taruffi, whose attentions were a great solace to his declining years, when increasing infirmities occasioned a relaxation of his ministerial labours. On account of the troubles in France and Geneva, public prayers were appointed twice a week extraordinary, which office he personally executed, giving up the charge of daily preaching to the other pastors, except on the Sabbath. He was seized with a dizziness of the head, on Whitsunday 1597, after making the usual confession of sins, and came down from the pulpit, which was immediately occupied by La Faye. He very reluctantly however gave up his duty as Lecturer. Some Jesuits and bigotted Romanists spread a report throughout Italy, Germany, and Holland, that he had renounced his religion before the Senate, and had exhorted the magistrates to reconcile themselves to the Church of Rome; and that by a special order from the Pope, the Bishop of Geneva had absolved him before his death. His co-pastors deemed it expedient to refute the audacious calumny, by the publication of two pieces, one in Latin and the other in French; and Bèza himself was not a character likely to suffer the falsehood to pass unnoticed. He addressed a letter on the subject to William Stucky of Zurich; and *conversing in* a friendly circle, he *pleasantly observed*, "The Jesuits and I have one wish in common; but not exactly with the same feeling. They do not wish me evil, but they do it in an evil manner. I also desire my death; but it is that I may enter into eternal life, obtained for me through the merits of Christ." Though nearly eighty years of age, he immediately composed two satirical copies of verses, the one against the Jesuits in general, and the other against Clement du Puy in particular, who was considered as the inventor of the fable. These verses are full of puns, after the manner of the time, and do not admit of translation; but they were so pointed and humourous that the objects of the satire were fain to say that the whole was a trick of the reformed at their expense, and that the friends themselves of Beza originated the report. Nevertheless a Jesuit named Richehomme had actually published a work containing an account of his conversion and death. * The truth appears to be, that his enemies, despairing of a renunciation of his opinions, made some attempts on his life; a mode of proceeding agreeable to the course pursued by them at this season in other quarters. Claude de Saintes in some reproaches that he addressed to him, observed, that, "like another Cain, he feared lest he should meet at every turn, some one who might slay him." Beza replied, "I know very well, for such is Roman artifice, that poisoners and assassins are let loose upon me: already one of them has been seized here and punished: therefore I choose to keep at home, to avoid your snares with all possible prudence."

An interesting interview took place between our Reformer and Henry IV, in December, 1600, worthy of record, as connected with the ecclesiastical history of this period. That monarch published an edict at Nantz, in 1598, to quiet the

* Bayle, Dict. art. Beze, note O.

minds of the Protestants, by securing to them the free exercise of their religion. He concluded a peace with Spain, at Vervins, and then attacked the Duke of Savoy, whose dominions he had almost conquered, and lay encamped at St. Catharine's fort, about two leagues distant from Geneva. When Beza, with some deputies from the city, waiting on his Majesty, was introduced by the Duke of Sully at Luysel, a quarter of a league from the fort, he addressed a compliment to that celebrated prince in these terms: "Sire, the eloquence of human language failing to do justice to your exalted actions, and my own style being too humble, as well as my voice too feeble, to celebrate those qualities of your Majesty which will be universally proclaimed, and that continually, because they will be continually displayed, I leave to holy angels to sound those praises which are your due, for having brought the churches of the Lord out of oppression, and obtained for the children of God full liberty to serve him according to his divine precepts, and to invoke him as One God in a Trinity of persons, &c." The King replied: "My father, these few words, which signify much, are worthy the reputation which M. de Beze has acquired for eloquence. I receive them in very good part, and with all the tenderness of feeling which they merit. I will say, that the kings my predecessors having always held your city under their protection, I am not only resolved to imitate them in this respect, and in every other suitable to the glory of a French monarch, but also to return the cordial affection she hath ever shown me: in testimony of which, I desire you to inform her, that I shall readily grant the petition which I hold in my hand, in which she has availed herself of your mediation, and that the affairs of which you have spoken will be very difficult, *if they are not obtained.*" He then promised to demolish the fort, of whose proximity to their republic the Genevese were jealous; and asked Beza if he could do him any particular favour, who replied, "All I desire is, that the Lord would be pleased to pour out his blessing upon your Majesty's person, that as you seem to be raised up by Providence for the good of France, your people may enjoy under your government a profound and lasting peace!" Beza however took occasion to intercede for the suffering Protestants of Lyons, whose case the King engaged to take into consideration, and graciously presented him with five hundred crowns.

Beza composed a copy of verses, on his return home, intitled, "A votive Congratulation to the great Henry the Fourth, King of France and Navarre." This was the last effort of his muse. His memory failed him in common conversation upon passing events; but he retained the impression of former studies, and could repeat by heart all the Psalms in Hebrew, and all St. Paul's Epistles in Greek, as well as recount the leading facts in ancient history. In the last weeks of his life he was much troubled for want of sleep, but deceived the length of his nights by holy meditations. Speaking of this wakefulness to his friends, he quoted the sixteenth and sixty-third Psalms: "My reins also instruct me in the night season. I have set the Lord always before me, in whose favour is life. My soul is filled as with marrow and fatness, when I remember thee upon my bed, and meditate on thee in the night watches."

Many officers from the French camp gratified their curiosity by visiting him in his last sickness, all of whom he entertained with becoming affability, seizing the opportunity of speaking to them on the long-suffering of God towards sinners, and not a few left his

chamber deeply impressed with the gravity and tenderness of the faithful pastor. In 1602 Maurice, Landgrave of Hesse, staid some days at Geneva in his passage to France, and had an interview with him, but the prince kept his dignity a secret to Beza and the whole city. Feeling a daily decay of strength he revised his will, that his mind might be free from worldly cares and only intent on that blessedness to which he trusted he was hastening. Among the portions of scripture which he found satisfaction in repeating was that of St. Paul, "We are his workmanship, created in Christ Jesus unto good works;" affording another instance to the many on record, that divines of what is usually called the Calvinistic school value those passages of the word of God which inculcate practical holiness. He also quoted that saying of Augustine, which has a quaint terseness rather unfavourable: "I have lived long; I have sinned long; blessed be the name of the Lord!"—together with two petitions of the same father: "Cover the past; govern the future."—"Lord, perfect that thou hast begun, lest I suffer shipwreck in the haven!"—he alluded also to that beautiful expression of Bernard: "Lord, we follow thee, by thee, to thee. *Thee*, because thou art the Truth; *By* Thee, because thou art the Way: *To* Thee, because thou art the Life."

The Genevese clergy agreed among themselves, that two of them at least should visit him daily, and sometimes they all came together and prayed with their beloved moderator. On Saturday the twelfth of October 1605, La Faye and Perrot came to him, when he began the conversation by remarking on the great mercy of God in Christ. The former mentioned that passage of the Psalmist, "If thou, Lord, shouldest mark iniquity, O Lord, who could stand?" Beza not distinctly hearing him, asked for a repetition, on which he spoke at some length on the import of the text, adding a maxim of Ambrose, "We shall not be put to shame for our past life, for we have a gracious Lord." Perrot noticed the frequent desire of unconverted characters for longer life, and quoted Posidius, "Ye fear to suffer, ye are unwilling to die; what can I do for you?" Faye called to their remembrance the language of Paul, "Being justified by faith, we have peace with God through our Lord Jesus Christ," and discoursed on the excellence of real faith in Christ, and of its effects; of its abiding quality; and the blessedness of Christ, justifying, sanctifying, and at last glorifying the Elect. Their departing brother listened with eager delight to their observations. Joining his hands he gave thanks to God, and then laying hold of both, wished them abundance of blessing.

The next morning he rose at seven, and assembled his family round the domestic altar, after which he ate some breakfast; but the exertion was too much for his enfeebled frame, and he retired to his couch. He asked, if all was quiet in the city, and being answered in the affirmative, soon after began to swoon, on which Perrot was sent for; and as this minister was engaged in prayer by his side, he calmly expired, in the eighty-sixth year of his age, and forty-sixth of his ministry. His remains were not deposited in the cemetery of Plein-Palais, according to his desire, but in the cloister of St. Peter's, because some bigoted Romanists and Savoyards threatened to disinter them and transport them to Rome. They were borne to the grave by the most respectable of the students, followed by the Syndics, Senators, Professors, and Pastors, with a long train of German and Polish nobility and gentry, besides a multitude of Genevese of all conditions.

He had a commanding presence,

somewhat corpulent, and of good height; his countenance grave and comely, with a patriarchal beard of silvery white. He was of such hale constitution, that he used to say he knew not what it was to feel the head-ache. Of excellent wit, sound judgment, tenacious memory, ready vein in poetry, and considerable historical talent; scriptural as a theologian, powerful as a preacher. His ecclesiastical history extending from 1521 to the peace of the 13th of March 1563, abounds with curious matter, and ought to be read as a corrective to the misrepresentation of the Romish writers. His portraits of characters illustrious for religion and learning is an useful supplementary work to those who are fond of biographical studies. He presented a copy of his annotations on the New Testament to Archbishop Grindal, who gave them great commendation. On the whole his life exhibits a rare union of corporeal and intellectual powers; but, compared with some other great characters deservedly esteemed by posterity, he is perhaps more to be admired for the versatility of his talents than the depth of his attainments.

"Beza in his younger years, after the Lord had touched his heart by the word, was one day in the church of Charenton, where he providentially heard the ninety-first Psalm expounded. It was followed with such power to him, that he not only found it sweet at present, but was enabled to believe that the Lord would fulfil to him all the promises of that Psalm. At his death he declared to his Christian friends, that he had found it so indeed! That as he had been enabled to close with the second verse, in *taking the Lord for his God*, and obtained a sure claim that he should be his *refuge and fortress*; so the Lord had *delivered him from the snare of the fowler*; for he had been in frequent hazard by the lying in wait of many to ensnare him: and *from the noisome pestilence*; for he was sometimes in great hazard from the pestilence, in those places where he was called to reside. And amidst the civil wars which were then so hot in France, he had most convincing deliverances from many imminent hazards, when he was called to be present sometimes with the protestant princes upon the field, where *thousands did fall about him*. And thus, when near his end, he found that Psalm so observably verified, on which he was caused to hope, that he went through all these promises, declaring the comfortable accomplishment of them. How he had found the Lord *giving his angels charge over him*, often *answering him when he called upon him*; how he had *been with him in trouble, had delivered him, and had satisfied him with long life*. "And now (says he) I have no more to wait for, but the fulfilling of these last words of the Psalm, *I will shew him my salvation*; which with confidence I long for."

ON THE THREE HEAVENLY WITNESSES, 1 JOHN v. 7.

SIR,—It has been supposed by many that the controversy respecting the text of the three heavenly witnesses, 1 John v. 7. had been put to rest by Griesbach, Porson, Marsh, and the Quarterly Review. A small publication has lately appeared under the title of *Ben-David*, in support of the disputed verse, which has led *me to consult the venerable* Bede, where I have discovered a fact very unfavourable to the adversaries of the verse in question. Griesbach in his note on the place, says positively, that Bede has not the text in his copies of the New Testament. Mr. Porson is still more positive. 'If any person,' says he, 'will read through Bede's commentary on the fifth chapter, he

must see, unless he be wilfully blind, that Bede was totally ignorant of the seventh.' The Quarterly Reviewer speaks not less decidedly, No. LXV. p. 86. 'If any one fact may be assumed as certainly established in this controversy it is, that Bede was unacquainted with the seventh verse.' Now these declarations are not matter of opinion, but an appeal to fact, and who would refuse such writers as these the fullest credence? Yet it is most certain, that neither Griesbach, nor Porson, nor the Quarterly Reviewer, ever read the commentary of Bede to which they virtually appeal. For Bede has the disputed text and comments upon it. It is true indeed that he has not the verse in its place, but at a little distance in the context. In some of the best MSS. the seventh and eighth verses have changed places, and the professor allows that this was once the arrangement of the two verses, see his letters p. 394. In the very place of the seventh verse, Bede has these words: 'Taceant blasphemi qui hunc (Jesum) phantasma esse dogmatizant. Pereat de terra memoria eorum qui eum vel deum vel hominem esse verum denegant.' This is a pious wish that the memory of the Gnostics who denied the real humanity of Christ on one hand, and of the Unitarians, who on the other, denied his real divinity, should perish from the earth, and the words before me supply a decisive proof, not only that Bede was acquainted with the verse, but that he thought it written by the apostle against these two descriptions of heretics.

But farther, the clause, *εν τῇ γῇ, on earth,* in the eighth verse, points to *εν τῷ ουρανῳ, in heaven,* of the seventh, and by consequence supposes the genuineness of the whole seventh verse. Accordingly, the adversaries of the controverted text impugn the authenticity of *εν τῇ γῇ,* and Griesbach has not scrupled to put it out of his text. "The truth *is," says the* Quarterly Review, *"that not a single* manuscript can be produced wanting the seventh also reading *εν τῇ γῇ* of the eighth," If this be true, the converse may also be inferred and it then follows, on the Reviewer's own principles, that Bede must have had the disputed text in his copies! for he thus quotes the eighth verse, "Quoniam tres sunt qui testimonium dant IN TERRA, spiritus, aqua, et sanguis." Bede after commenting on these words, returns to the seventh verse, and having quoted it in substance, he thus subjoins his comment upon it. Tres sunt qui testimonium perhibent Veritati, et tres unum sunt. Individua namque hæc manent nihilque eorum a sui connexione sejungitur; quare nec sine vera humanitate credenda est divinitas nec sine divinitate humanitas."

Now this is the disputed text, with Bede's commentary upon it; and his words connected with what he has inserted in the place of the seventh verse, are to this effect:— "John wrote the seventh verse against those who deny the divinity of Christ; and the eighth against those who deny his real humanity. But in these verses the Apostle asserts that there are three who bear testimony to the truth—to the true nature of Christ as God and man: for neither is to be separated from what is connected with itself; nor are we to believe in his divinity without his real humanity, nor in his real humanity without his divinity."

The opponents of the text are then mistaken, in regard to what they deem the strongest and the most indisputable argument against it, and are consequently mistaken in supposing it spurious, so that we have here an additional proof, not only of the divinity of Christ, but that John wrote against those heretics who denied his divinity. The authority of the Venerable Bede, the most learned man of his age, greatly corroborates the views of *Athanasius,* both as to the divinity of Christ and the doctrine of the Trinity.

BENGELIUS.

AN APPEAL TO THE CHRISTIAN PUBLIC IN BEHALF OF BRITISH SEAMEN.—LETTER IV.

SIR,—To again advert to that strange, though fashionable race, which has led so many professors of the gospel to run and look to the very outskirts of the world, for objects of their benevolence; while with such perfect unconcern they have passed by so large a class of men, perishing as it were at their own doors; many things have occurred, which to me appear little short of infatuation. And among the rest, that they had not long ago seen and felt one evil which I pointed out, when, some three years back, I pleaded the cause of our Seamen, at St. Bride's Church in London; namely, that so long as our Seamen remain unchristian and profane characters, they will continue to be, what they have always proved themselves, the greatest hindrances to the success of many of our foreign Missions; and especially to those in the islands of the Great Pacific or South Sea, and in those of the Indian and China Seas. Hitherto, such has been the state of things, that the Missionaries stationed in any of these islands, must at all times have viewed with a trembling and aching heart the approach of an English or American ship. For too well have these Missionaries ever known, that the crews of such ships would do more, in one week, by their licentiousness and abominable conduct, to lead on the natives into the commission of every sin, than they could hope to counteract by years of preaching and exhortation. They have ever felt that these, their own countrymen, would do more, during one short stay in port, to create new and to confirm old prejudices in the minds of the natives, by their oaths and lusts, their violence, their oppression, and fraud, than the ministers of the gospel could ever hope to live down by a whole life of upright conduct.

And yet the advocates for foreign Missions seem never to have taken this evil into their consideration: at all events, they never attempted a remedy. But on the contrary, they shipped off their Missionaries in the first vessel that offered a convenient passage; and then what followed? Why these holy men have often thus been sent away to their destined posts, and put on shore in heathen islands, to preach purity and justice, truth and holiness, to the natives; while the very men who conveyed them thither, would curse and blaspheme, riot and plunder, and, in one word, commit all uncleanness with greediness, so as most completely to convince the Islanders, that whoever might attend to the instructions, or reverence and believe the reports of Missionaries, British Seamen did not regard or believe one word of them. Nor does the mischief end with the departure of that ship. No: for as often as another vessel anchors on their coasts, all these scenes of iniquity are sure to be re-acted, to the hardening of the heathen's heart, and to the breaking of that of the Missionary. Now, Sir, to my mind it looks very like cruelty to these Missionaries, in allowing such things to go on, without using every possible means to diminish them. It is sending them forth to encounter the greatest obstacles, and to mourn under the bitterest calamities, a Missionary can be assailed with; and that too from a quarter where they ought to look for comfort, and where, had the friends of Foreign Missions done their duty to British Seamen, these Missionaries might have been forwarded in their work, and cheered in their souls, instead of thus being grieved

and obstructed. It is really cruel thus to expose these devoted men, without doing all that can be done to lighten their burden and to forward their success. Perhaps, Sir, I am the first who has intruded these observations on your pages, but I am not the only person who entertains such ideas. The lamentable evil, which I endeavoured three years ago to point out, is seen and felt by the Missionaries in every station where British or American vessels occasionally anchor.

I have now before me the 42d number of the New York Mariner's Magazine, published in December last, on the other side of the Atlantic. As it contains some remarks of the Editor, and an extract of a letter from one of the American Missionaries, stationed in the Sandwich Islands, corroborating what I have advanced, I will copy them.

"The Missionaries of the cross located in heathen ports," observes the Editor, "have been loud in their complaints of the conduct of irreligious Seamen from Christian countries; and have united in assuring us, that it forms a great obstacle to the conversion of the heathen. This fact alone furnishes a sufficient motive, if none other existed, to strenuous exertions for the evangelizing of Sailors. One of the American Missionaries in the Sandwich Islands, in a recent letter to a correspondent in this city, thus speaks of the obstacles thrown in the way of Missionaries in the ports of those Islands, by the evil example of American and English Sailors. The fact mentioned in the last sentence of this letter is humiliating, and if allowed its due weight, must sting the pride and rouse the sympathies of every American heart."

The Missionary's letter is then produced, and runs as follows:—

"The natives of these Islands *uniformly* refuse to leave harbour *on the Sabbath*, except in cases of the most obvious urgency. But foreign vessels in general, as readily sail from the port on the Sabbath as on any other day. To say nothing of the fraud and barbarity which the natives have experienced from foreigners, what ideas do you suppose they must form of the Christian religion and of the Christian's God, from the conduct and influence of the generality of those who have intercourse with them from Christian countries? Sagacity, power, and wickedness, superior to their own, are certainly the most prominent characteristics which would strike the mind of the heathen in their intercourse with foreigners; and in which they would desire to be like them. But, alas! if the increasing knowledge of these Islanders is not to be sanctified by the influence of the gospel and the aid of the Spirit of God, far better would it have been for them, if the face of the *white* man had never appeared among them.

"Profane swearing, you know, is a vice indulged to a fearful extent among Seamen. We have, as yet, however, done little for the suppression of this vice; not because the evil does not call for a powerful restraint, but partly because it is perhaps less easy to set bounds to it, and because its existence is not regarded as in any way peculiar to those seas; and because though its influence is pernicious to the natives, it may be less deadly and destructive, as the language is not well understood. *Still it is melancholy and distressing to see the nations who begin to get a smattering of our language,* LEARN, AS THE VERY FIRST THING, *to use the bitter and profane language of execration.*"

And now, Sir, if the Editor of the above work thinks this humiliating truth to be enough to sting the pride and to rouse the sympathies of every American heart, ought not the same cause to pro-

duce the same effect, on the heart and sympathies of every Briton; and especially on every minister of the gospel, and on every congregation of every denomination in our land, who profess to feel for the honour of God and for the best interests of mankind? Nay, ought not this very circumstance alone, to set these men who will attend to little else than the evangelizing of the distant heathen, to do something towards evangelizing the Seamen of their own nation, when, for want of better instruction and better principles, they become such a barrier to the prosperity of their Missionaries, and such a stumbling-block to those to whom they are sent? Yes, methinks, although these ministers and congregations will not feel for our Seamen as for their fellow men, their fellow subjects, their defenders, and their benefactors, yet one would think they will do something for them, though it be merely for the love they bear to the heathen, that the latter may no longer suffer so much at the Seaman's hands.

But should neither a regard to the perishing souls of Seamen; nor any apprehension of Missionary labours being seriously obstructed, by their licentious and profane conduct, set these ministers and professors of the gospel to join in christianizing the Seamen of our land; then must I be compelled to say, that either an infatuation has seized their minds, or a sad want of real Christian feelings has paralyzed their hearts: and that all this too is the real fact, even in the very midst of the loud and pompous profession, and speeches, and exertions, which we hear and see, in what is termed the cause of God and of souls.

This, Sir, is plain dealing; not, perhaps, very agreeable to those to whom it applies. But in the midst of these neglected Seamen I learned to speak the honest feelings of my mind. Should I err, and lay charges at any man's door, of which he is innocent, I shall ever be ready to acknowledge my fault and to repair the injury, so soon as I am convinced of it. At the same time, those ministers and congregations, which have felt for and come forward, either publicly or privately, in aid of the Seaman's cause, will, I am sure, not consider me as including them among those who are censurable before God and before man, for not having come forward to repress the crying sins and ignorance of our maritime tribe. So it will be with many of my readers, whose inland residence and circumstances in life have hitherto kept them out of the way of learning what Seamen are, in a political and moral point of view. They have not duly appreciated their claims, nor lamented their depravity and ignorance, because they have not hitherto had the means of learning the one nor the other. Such readers will therefore never take offence at rebukes which apply only to those whose circumstances in life, and residence in the metropolis and sea-port towns, renders ignorance inexcusable and indifference a sin.

Should any one contend, that not any nor all the profane language and licentious conduct of British and American Seamen, in the Pacific Ocean, has prevented a great work of God taking place, as it may this day be seen in several of the islands, I would call the attention of such men to the fact of the many long years, in which the Missionaries laboured so apparently in vain, that it was several times deliberated whether they should not be recalled altogether. Now one cause of that non-success was the obstruction which wicked Seamen furnished. It may not be out of place, if I here state, what I well recollect, hearing some of my old maritime companions relate, concerning these same Islanders and our Seamen who visited them; and this at a time when I understood

nothing of Missionaries or Missionary work. Having always an inclination to learn what I could of strange places, and savage and distant tribes of mankind, I frequently urged a respectable brother officer, who knew the South Sea Islands well, to converse about them; and, among many sad tales he told, was one that suits my present purpose, namely,—That as the natives and our Seamen were much on a par, as to brutal licentiousness, and as each fulfilled all uncleanness with greediness, our Sailors were the means of spreading far and wide among these untutored heathens the most loathsome diseases; and as the poor ignorant sufferers neither understood the nature of their complaints, nor any mode of cure, they fell in great numbers as the victims of our countrymen's sins and vices. So that after a while, they very generally adopted an opinion that the *white* man's, or Englishman's God was a "very unkind God, and that their sufferings were the consequence of the ill will which he bore to them." This as a natural consequence made them jealous and ill disposed towards the white man's God. I need make no comments here. It was some years before I heard of Missionaries being sent from England to teach these poor Islanders the doctrines and practice of the gospel; and when I did learn of Missionaries sailing thither, I could not but say, Alas! Satan is doing more by the instrumentality of Sailors, called Christian, towards your destruction in one week, than ministers of religion can undo by their preaching in a whole year.

These were my feelings years ago, and I have no cause to condemn them at this day. I know the Lord has of late done a great work, in some of those islands; and I also know that when he is pleased to work no efforts of men or devils *can prevent it.* But it is our duty *to use every prudent* and scriptural means, as well to ward off an apparent evil as to accomplish the desired good. Hence, while very many of the different tribes and nations of heathens in the Great Pacific Ocean, the coasts of Africa, the Islands of New Zealand, New Holland, and many other parts of the world, are exposed to the polluting example and truly accursed practice of ungodly Seamen, it well behoves the friends of Missions to these heathens to do all they can to prevent the labours and expenses of such Missions being rendered abortive, by this melancholy counteraction of their own heathen countrymen. It may be pleaded by some, in excuse for exclusively confining their attention to the distant heathen, that they are ferocious and bloody, that they rend, and tear, and even feed on each other; that lust and rage carry them to the most awful excess, as well among themselves as occasionally towards others, and that it is extremely desirable for the honour of God and the cause of humanity, to do all we can in christianizing them, as the sure way of remedying these evils.

Now, all this is very true: but seeing so much of all these pleas may be advanced in the case of unchristianized Seamen, why do not these men feel the honour of God and the cause of humanity concerned here? We readily allow that the ungodly Seaman is not a cannibal; but when we look back a few years, and call to mind the horrid mutinies and murders committed by them on their officers and on each other, under the impulse of lust and rage. * And when we

* It cannot be yet forgotten that His Majesty's ship *Bounty* was seized by a mutinous crew, and the Captain turned adrift in an open boat. Or that the *Hermione* was taken possession of by the crew, after cruelly butchering their officers. Or that His Majesty's ship *Danäe*, Lord Proby captain, was seized by the crew, who nearly murdered the

read of their wantonly shedding the blood of Africans, New Zealanders, and indeed the blood of any poor unhappy untutored heathen, who have at times opposed them in their plundering excursions, on the coasts of Africa, or on those of the Islands of the South Seas; when we read or hear of these, I say, as also of their readiness to perpetrate all the murders and horrors of the detestable Slave trade, both on shore and afloat, we cannot well be ignorant of the loud call of duty, to do what is in our power to reform such awful characters, and to prevent the recurrence of such mutinies, and murders, and rebellions; which, unless Christian principles prevent, may one day be acted over again, with a fourfold degree of bitterness and of blood.

The Seamen of our nation may be compared to the elements of fire and water; which are so essential to our comfort, so productive of our wealth, so important as means of defence, while they are under direction and control: but which are so overwhelmingly destructive, whenever they rise above that control, and burst on us in the fury of the flame and the torrent of a flood. It is strange, indeed it is passing strange, that Senators, and especially professors of the gospel, do not feel this more forcibly; and hasten to apply, and labour to increase the only preventive, namely, the inculcation of the knowledge and practice of the faith and hope of the gospel on their minds. Especially as the enemies of religion and order are at work, with a degree of Satanic application and cunning beyond any former period. While professors of the gospel and ministers of various denominations are, in so many instances, looking to the ends of the earth, for scope for their labours, and are so coldly and criminally passing by their interesting and meritorious Seamen, the radical and infidel, the scoffer and the sceptic, are busily at work vending publications among them, to be read when at sea and to be acted upon when in port. Yes, amidst that moral and intellectual convulsion, which is shaking, and changing, and will change the whole face of the civilized earth, our Seamen must be instructed, moralized, and, by God's grace, Christianized, and that in good earnest; or woe! woe! unto our country, one of these days. And woe unto all the establishments of the nation, moral, political, and religious! The Seamen of this nation are a great moral engine, and will produce much evil or much good. I hope and believe it will be the latter; and the signs of the times are of a character to encourage that hope. Yes, even under all the difficulties and all the apathy with which the Seaman's Friend Society has had to contend, the prospect is brightening round us every day; and our confidence of success, of great and glorious success, is established more firmly every month, on the strongest evidence of the divine blessing on what has been undertaken. Yes, Sir, when that blessing is manifestly seen to rest on any Christian undertaking, it undoubtedly becomes at once a stimulus to those who have embarked in it, and a call to such as have hitherto kept aloof, to unite with its friends, so far as their abilities will enable them. Especially is it a call to those kind and

master, and carried the ship into Brest harbour. The mutinies at Spithead and the Nore must also be fresh in the recollection of many readers. On this dreary subject, mention might be made of very many instances of *mutiny* and *murder*, which have recently occurred in merchant vessels: and, in the West Indies, there are, at this moment, vast numbers of the most desperate Seamen of all nations, who go out to sea as *pirates*. Almost every month brings accounts from Jamaica or New York, of ships plundered, scuttled, or burnt, and all hands murdered in the most horrible and barbarous manner.—Vide "The Speaking Trumpet to Inland Towns."

charitable individuals, who have been labouring apparently to little purpose, in other well-meant but unsuccessful undertakings, to turn their attention to such as God so evidently owns and prospers.

I grant, that the apparent or real want of success in any well meant Christian undertaking, cannot prove that it was not a duty to commence it. Yet when the Lord does positively bless, and bless beyond our most sanguine expectations, the efforts of any Christian Society, it is, beyond a doubt, a plain call on us to embrace the privilege of being fellow-workers together with God in it. Now this is expressly the case, with respect to the efforts already made in behalf of the men for whom I plead. When the friends of Seamen turn their thoughts to contemplate the claims they have on the nation and on the religious public, and the little that has been done for them, they cannot but be grieved and surprized; but when they contemplate what the untaught and unconverted mariners of the nation were, as a body of men, before any efforts were made for their improvement, and thence consider what many of them now are, through the, comparatively speaking, small means that have been employed in their moral improvement; these friends can, and do most deliberately, unite with the Editor of the New York Mariner's Magazine, before referred to, and say with him, "*That no Society in the world has been so useful with such feeble means as the Seaman's Friend Society and Bethel Union has been.*"

I will not say that certain Missions, undertaken and still supported by more than one of our Societies, should not have been undertaken, because the results have hitherto not answered the hopes and expectations formed of them. But I do say, without the smallest *fear* of confutation, that had one *half of the sums so* apparently lost on some of these unfruitful foreign Missions, which might be named, been expended in imparting the means of grace and of moral and religious instruction to our neglected, our profane and heathen-like Seamen, there would, judging from the divine blessing on the little that has been done, have been this day a most glorious harvest of fruits visible to all the Christian world. It may be replied, with reference to those unfruitful fields of missionary exertion, that we may hope against hope, and continue to labour, knowing that we shall reap if we faint not. This will certainly be the case as to the reward of grace, which the devoted missionary will himself eventually experience; and it possibly may be the case at some future day with many of those heathen who as yet continue unprofited by all the expence and labour which have been bestowed on them. I would, therefore, encourage perseverance while there is any reasonable prospect of success, and so long as it can be done with that due attention we owe to the other branches of the great family of mankind. But when, after a while, any particular mission appears hopeless (as I confess I do consider some to be, which different denominations of Christians are at this day expending much wealth upon) and when we can labour but within a limited sphere, and when we have abundance of work near at hand, I cannot but think many are led more by the fashion of the day than by sound judgment, or real love of souls, to go so far off, and at so much cost and labour to exert themselves, where little or no good seems to be effected; while there is a field so near, so wide, and so promising, as our maritime one is. A field this, capable of being tilled at one-tenth part of the expence of the others, and which never received any attention, without immediately evincing that the labour bestowed

upon it was not in vain. Were our farmers to act as many of our spiritual husbandmen have long acted, and as very many of them are now acting, would they not be laughed to scorn? Alas, the children of this world are wiser in their generation than are the children of light. We do not find our farmers passing by, and forgetting or neglecting a field of good soil lying near home, and year after year giving all their labour and attention to the most distant and unfruitful part of their land. If they have the means of attending to every part they will do so; but if they cannot command such means, they say, and say truly, that five pounds well expended on the homestall will make a better return than fifty laid out on the distant and sterile part of the farm. Now when it is taken into the account by those who are competent to judge and compare between the little that, with a great expence, has been effected in some foreign missions, and the much that has been already done, with very limited means, among our seamen, I think the justness of the above comparison will readily be admitted.

Some ministers may plead that they have heard little or nothing of seaman, either as to their immorality or ignorance, or their willingness to receive instruction. It may be so; and it will hereafter be well for these ministers, if they can prove, before the tribunal of heaven, that they never possessed the means of knowing these things. However, the kingdom of God often comes without observation, and it has so come among our seamen. It will be a deep and lasting rebuke on many hundred of ministers and professed advocates for evangelizing mankind, that up to the commencement of the nineteenth century they never manifested even the smallest concern for the moral instruction and spiritual improvement of their brave maritime defenders. The eye of heaven has looked *in vain for* these men coming forth in so imperious a duty; and when the long-waiting patience of God was wearied out, He himself arose and began the work, and would not then admit those men to share in the honour of commencing that regeneration of seamen, which will one day astonish the Christian world.

Sir, I cannot but speak feelingly here, both in my own name, and in the name of all my former companions in sin and peril. When we recollect past days and past scenes, and turn our thoughts from them to the ministers and professors of the gospel, who at that time lived, and made some figure in the religious world, we cannot but say, "To you, ministers, and conspicuous characters of the church, we owe nothing of gratitude, nothing of honour, nothing of veneration, nothing of love for your labours in our behalf. For from you we received no warning, no instruction, no entreaty, no admonition, to fly from the wrath to come. We were much out of your sight, and much more out of your thoughts. Heathens, to whom you owed nothing, had all your sympathies. We to whom you owed, under God, so much, had no part nor lot in them. Therefore God himself began his own work among us without you. It came not within your observation. Some of you, I believe, could not, from circumstances over which you had no control, see it; and some, who might have seen, preferred remaining ignorant. It is, however, at this day pleasing to find here and there church dignitaries, and ministers of various denominations, at length sensible of, and coming forward with readiness to confess their past forgetfulness of a class of men, who, as the Bishop of Chester lately observed, had hitherto been left almost without the pale of religious society*.

* See the speech of his Lordship, on the formation of a Mariner's Church Society, at Liverpool.

But, after all, the great majority of ministers of all denominations, and the greater part of all congregations now embarked in foreign missionary labours throughout the kingdom, not excepting those in London, are, up to this day, doing nothing in the great and necessary work of evangelizing our profane and ignorant seamen. Some are accidentally ignorant of the subject, and some are unconcerned about it. Some are sceptical, and some have manifested hostility. But all of them must shortly answer before that God, whose name they profess to reverence, and whose gospel they profess to love, for not having done something in this cause. As those who are accidentally ignorant of the subject will be glad to receive information, I purpose, in my next, to give a brief sketch of the work of God among seamen. This, through the divine blessing, may lead some to regret they did not know of it before, and may encourage others to unite with us, under the conviction of this being the work of God, that it has prospered and will prosper. Such an account will also show, that more has been effected with small means here, than can be shown by any other society in the world.

Your's truly,
R. MARKS.

Great Missenden, Bucks.

SLOWLY, SAFELY, AND SURELY.

"For ye shall not go out with haste, nor go by flight, for the Lord will go before you; and the God of Israel will be your rearward." *Isaiah* lii. 12.

WHEN Israel's sons from Egypt's land
Were brought by God's resistless hand,
Not their's the captive's fearful flight,
But the strong march of guarded might.

God went behind them, and before,
To guard and guide to Canaan's shore:
By night a fire to point their way;
A pillar of a cloud by day.

And those who now deliverance win,
From death and darkness, self and sin;
Nor haste, nor flight tumultuous prove,
But slowly, safely, surely move.

He whose almighty power has broke,
A heavier far than Egypt's yoke;
Whose love hath foil'd the tyrant's wrath,
Still guides and guards his people's path.

Not their's the fugitive's escape,
Whom dangers daunt in every shape;
Not their's the captives hurried pace,
Who fears the conqueror's eager chace.

Captives they were in slavery's hour,
Now more than conquerors through his power;
Who lov'd, redeem'd, and set them free,
And bade them his salvation see.

How safe and sure the path assigned,
God moves before them, and behind;
Present to faith, when lost to sight,
Their cloud by day, their fire by night.

BERNARD BARTON.

SCRIPTURE MARKS OF GENUINE REPENTANCE.

THE Bible is, in many senses, the Christian's rule. Not only is it the rule by which the outward man is regulated, and the moral character formed; but that also by which the hidden man of the heart — the thoughts and motives—the desires and affections of the soul, are governed and directed. Here he finds the mirror in which he views himself, and judges impartially respecting the state of his soul before God. Here is the standard by which he estimates the sincerity and uprightness of his heart; and, according to which, he proves his Christian experience, and measures his attainments in divine things. Thus he delights in, and comes to the light of scripture truth; brings all his sentiments, principles, and maxims to the law and the testimony; submits every grace to be proved by the touchstone of the Word; and, as a stranger and pilgrim, seeking a better country, and desiring above all things to be led on in those ways of holiness which may conduct him thither, he ventures to walk according to this rule, and walks securely.

Now the sum and substance of practical piety consists in repentance towards God, and faith in our Lord Jesus Christ. These, therefore, constitute the two leading subjects for self-examination; and upon the former of these St. Paul enters in a peculiarly interesting manner, in his Second Epistle to the Corinthians (chap. vii. 9—11.) "I rejoice," says he, that ye "sorrowed to repentance;" "for godly sorrow worketh repentance to salvation, not to be repented of;" "and behold this self-same thing (i. e. observe, for your comfort, in the particulars I am about to mention, sufficient evidence that such was indeed, through grace, the nature of your sorrow, and) that ye sorrowed after a godly *sort*—*what* carefulness it wrought in you, yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea what vehement desire; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Happy will it be, if the brief consideration of the several marks here enumerated should prove, in any measure, useful to the writer or reader, in assisting them to examine the ground on which they stand, the validity of their eternal hopes, and the safety of their state.

1. The first-mentioned evidence or effect of godly sorrow is "carefulness." "Behold, what *carefulness* it wrought in you!" The sincere penitent will be exceedingly careful to avoid the repetition of those sins, the commission of which in times past, is to him a present occasion of unfeigned sorrow; and in future to maintain those good works, the neglect of which constitutes so large a portion of his guilt: Tit. iii. 8. The word *carefulness* (σπουδη) might be rendered *diligence*. The soul that is effectually awakened, is roused from a spiritual insensibility and supineness. Religion now becomes with such an one a matter of earnest seriousness; the concerns of eternity, and the salvation of his soul assume, in his eyes, somewhat of their true import, and toward these all his energies are directed. In a word, he gives diligence to make his calling and election sure.

2. "Yea, *what clearing of yourselves.*" Not that it is the part of true penitence to palliate or excuse former transgressions—far otherwise. The repentant sinner, like Job, abhors himself: like David, confesses—"Behold, I was shapen in iniquity;" and, like the apostle, views himself as the chief of sinners; but, in respect of his future conduct, he is exceedingly jealous over his own heart, being anxious,

in the first place, to approve himself to God, and in the next place, so far to be approved, or at least to deserve the approbation, of men, that there may be no stain in his character, no blot in his Christian profession, no dishonour done to religion by the inconsistency of his life, or any just ground of accusation against him. Acts xxiv. 16. Accordingly, he not only ceases to be conformed to the world, but seeks to be more and more renewed in the spirit of his mind: he not only avoids evil, but *all appearance* of evil; not only has no fellowship with the unfruitful works of darkness, but wholly renounces and openly reproves them. Eph. v. 11.

3. "*Indignation.*" Natural anger, and holy indignation, are perfectly distinct. Though the passion may be physically the same, the object and occasion will be so widely different, that they ought never to be confounded. How easily is the natural mind ruffled, how quickly is its displeasure roused, how suddenly will its anger kindle at any thing that has a tendency to wound its pride, to lessen self-importance, to mortify self-love, to sink one in the world's esteem, to disappoint our temporal hopes, or to injure our honour and reputation! But, as far as divine grace has the ascendancy in us, we shall be far more tender of the honour of God than of our own character or interests; and so far as the grace of repentance is in lively exercise, nothing will be esteemed a just cause for anger, but that which either directly or indirectly dishonours God by the violation of his righteous laws. If we would "be angry and sin not," *sin itself* must be the object of our anger; and it is no mean or invaluable evidence of integrity, and soundness of heart, when sin in general, and especially *our own sin* is that which most of all awakens our indignation and abhorrence. Eph. iv. 26.

4. Another effect or concomitant, inseparable from Godly sorrow, is, "*Fear.*" Every man who truly repents of sin, that is, whose heart is sensibly affected with godly sorrow on account of it, will exceedingly fear the commission of sin, and vigilantly guard against the various occasions which lead to it. When temptation assails him, he says with Joseph—"How can I do this great wickedness, and sin against God?" The prudent man dreads a blasted reputation, a ruined fortune, the loss of health, influence, and friends; and prudential considerations of this kind often serve as a hedge of thorns, to restrain such men within the limits of moral decency, and outward decorum: but the repentant sinner dreads not so much the consequences of sin as the commission, the very existence and indwelling of it in his heart. Let us therefore cultivate this holy fear of offending God, as that which highly becomes sinners living in a sinful world, and carrying continually within us, hearts full of sinful propensities, and who may well expect to meet, at every turn, with temptations and spiritual foes, on the watch to do us mischief. Such a fear as this will be found to be one of our best preservatives in the ways of holiness and peace. Self confidence is the fore-runner of evil; but "blessed is the man that feareth always." Heb. iv. 1, Prov. xxviii. 14.

5. "*Vehement desire.*" And for what does every penitent sinner most ardently long, but for the pardon of those sins, at the remembrance of which he mourns—the favour of that God whom he has so greatly dishonoured, and victory over those remaining corruptions which he still finds, to his sorrow, abiding and working within him. He vehemently desires to be interested in Christ—to be washed in his blood, and clothed in his righteousness. His hatred of sin being equalled only by his love of holiness; he

"hungers and thirsts after righteousness," and longs to be renewed in the spirit of his mind. Not only is he turned from sin, self, and the world, but he is turned to God; so that he can now love and delight in God; yea, his soul is athirst for God, even for the living God, and he exclaims, in the ardency of his feelings, "When shall I come and appear before God?" Ps. xlii. 1, 2. and cxxx. 6.

6. *Zeal and Revenge.* These are closely connected with that holy indignation of which we have already had occasion to speak. Here we see the working of that gracious disposition. An unfeigned and rooted abhorrence of every thing contrary to the mind and will of God, discovers itself in various ways, by an active zeal for the honour of his name. But perhaps our zeal is never better employed, than when directed against ourselves—in keeping under our body, crucifying the flesh with its affections and lusts, mortifying our evil propensities, and, in a manner, taking vengeance on those accursed sins of ours which have crucified the Prince of Life. A branch of Christian duty this, which is not less difficult, than it is absolutely indispensable to the preservation of a believer's present peace, and to his ultimate attainment of immortal glory. Its difficulty cannot be questioned. Satan presents a thousand obstacles, and the world furnishes as many plausible arguments against it; nature pleads powerfully, and shrinks from the conflict; corruption strains every nerve, in striving for the mastery; nay, the Christian combatant meets with many an overthrow, and seems, perhaps, oftentimes to be almost defeated. But still the Lord is on his side. His heavenly Father acknowledges him, the Holy Spirit strengthens him, the Saviour, more or less, favours him with his gracious presence; leads him forth to meet the enemy, and promises him an ultimate triumph. Accordingly, he resists unto blood, tears away every idol from his heart, crucifies each darling lust, each bosom sin, and uses a holy, an unsparing violence, when the glory of God requires, or His word enjoins it, even to the cutting off a right hand, or the plucking out a right eye. Rev. iii. 19. Matt. v. 29, 30*.

J. E. J.

* The observations contained in this paper were suggested by a comparison of the Scriptures quoted at the end of each paragraph, with the several clauses of 2 Cor. vii. 11. to the illustration of which they are respectively applied. The utility of thus illustrating scripture by consulting parallel places, is so great, that it cannot be too much insisted on; and as a help to this delightful exercise, a Bible, with marginal references seems indispensable. No Christian, if possible, should be without one. But some, perhaps, who have long known the importance of this mode of study, may need to be exhorted and encouraged industriously to pursue it. "The holy bread," observes Mr. Searle, "was eaten in the holy place, *before the holy light.*" And to search for the sense, and sweetness, and excellence of one part of scripture, by comparing it with another, while we do so in humble dependence on the Spirit's teaching, is like reading the Bible by the light of the sacred lamp—a lamp fed with its own holy oil.

THE GATHERING OF THE GENTILES,

The Heathen perish day by day,
Thousands on thousands pass away!
O Christians! to their rescue fly,
Preach Jesus to them ere they die.
Wealth, labour, talents, freely give,
Yea, life itself, that they may live.

What hath your Saviour done for *you?*
And what for *Him* will ye not do?
Thou, Spirit of the Lord, go forth,
Call in the south, wake up the north;
Of every clime, from sun to sun,
Gather God's children into one.

MONTGOMERY.

THE CONTRAST, OR TWO DEATH BED SCENES,

As there is a general propensity among the lower classes of society and particularly among those who are much with sick people, to judge of the future happiness or misery of the dying from the manner in which they spend the few moments before death, and as that judgment is frequently erroneous, and never safe, I have been induced to collect a few particulars of the last illness of two persons of very opposite characters, but who were subject to the above sort of scrutiny, and, in one instance at least, the decision appears to me to have been decidedly unfair, cruel and erroneous.

Last summer, Mary B——, a young woman twenty-two years of age, came into this parish in a very weakly and bad state of health, and it was apparent to all the neighbours that a decline was hastening her to the tomb. As is generally the case among the poor, all felt a kind anxiety about her, and most willingly rendered her every little attention in their power. Whenever a bit of meat was dressed, Mary B—— was always remembered, and the most dainty slice was sent her. Her mother, with whom she resided, and of whom I have reason to hope well, as a pious woman, used her utmost efforts to comfort and restore her declining child, and I have no doubt offered up many prayers with strong groans and tears for the salvation of her soul.

About this time I was sent for. Mrs. G. lives in a little cottage by the road side. A small garden in front, enclosed with paling and laid out in flower beds, convinces the traveller of the good taste of the inhabitant. When I arrived, I saw Mary, a tall, interesting young woman, sitting at the cottage door with an infant upon her knee, which she seemed to be caressing. As I approached, a hectic flush, succeeded by a deathlike paleness upon her cheeks, convinced me of her afflicted state.

After a few inquiries, I found she had been then nine months in a decline, and that her infant was of the same age, but so ill as not to be expected to recover. She appeared at this time so deplorably ignorant of her state and character as a sinner, and of the way of salvation through a crucified Saviour, that I could not but heave a heavy sigh when I considered what work must be done *for* her and *in* her, before she could be able, upon gospel grounds, to rejoice in Christ Jesus, as her Lord and Saviour.

After this discovery I left her, and went to a few of the adjoining houses to hear the opinion which was entertained of her state of body and mind, but I was truly shocked to find that she was universally condemned as pettish, ill tempered, and ungrateful, particularly to her mother; but being determined to keep myself as much unbiassed as possible, until I should be able to judge from my own observation; I endeavoured to dismiss from my mind what I had heard, and on the succeeding day, visited her with the sincerest anxiety that my fears might be disappointed; I conversed with her of sin in general, its hatefulness in the sight of God, and of sin in particular as ruining the soul. I then endeavoured to *convince* her of sin, and that I might do it in the least offensive manner, I related to her my own experience, the awful state of iniquity in which I had been living, and the means by which God was pleased to snatch me "as a brand from the burning." In applying this to her own case, I found her most insensible of any impression; she remained totally unmoved, and appeared evidently restless under the exhortation, employing herself in dressing or undressing the child, in feeding or rocking it, and every

now and then breaking off the conversation by a very frivolous remark. When I asked her about her state of mind, she replied, she hoped she was safe, but could give no account of the grounds of that hope; she wished to go to heaven, because there all her tears would be wiped away, and all her trials and sorrows would be ended; and she would avoid hell, because of the worm which never dies and the fire that is never quenched; but it was evident in her conduct that she neither used the means to attain the one or escape the other. During these interviews, I had several opportunities of observing traits of her ungrateful temper towards her attendants, once especially her mother came under the lash of her unkindness before me, and I was glad, as it afforded me an opportunity of laying sin open to her view; this I endeavoured to do, but am sorry to say, that I met with very little success. Indeed I discovered that instead of being profitable, my visits daily became more and more irksome; and the irritability of temper, before mentioned, became increasingly distressing, even to those poor but kind neighbours who had so frequently ministered to her wants. In this state of mind she returned with her husband to B——, and though I confess I felt grieved, when I reflected that she would probably be without any spiritual instructor, yet, so great was the distress which her state occasioned me, as a young and inexperienced person, that I could not but consider it as a relief from a very oppressive load, though I have since lamented that I was prevented from seeing her upon her dying bed.

She had not returned more than a fortnight before she died; and as some of her neighbours were present when that event happened, I was anxious to learn from them whether she had exhibited any symptoms of contrition or alteration of mind *from what she possessed* when with us; but what was my surprise to hear several persons speak of her *as undoubtedly gone to glory*. The reason they gave for this confidence, was, that she had a few days before expressed herself perfectly resigned to suffer the Lord's will, that she had nothing upon her mind, and felt herself confident of mercy. "What," said I, "was there no repentance, no fear of wrath, no humiliation on account of sin?" Alas, no. She dreamed one night that Jesus appeared to her and said, "Thy sins be forgiven thee;" and this, poor Mary and her friends, thought a sufficient ground of hope that all her transgressions were actually washed away, and she should be accounted a true convert, without bringing forth any of those fruits which always accompany genuine repentance.

I make no comment on the above little history, because I wish the reader to judge for himself (after reading the succeeding life) which character had the most plausible pretensions to immortal happiness.

Jane P——, was a person about thirty six years old. She lived in this parish many years, and always bore a character of honesty and neatness; "To be sure she was of a hot temper," said the neighbours, "but that was soon over; and she was certainly uncommonly greedy for the world, but who would not get what they can, when there is a family to bring up; and she was amazingly cruel to a relation she had as a servant, but who can keep a house clean without scolding?" These, and such as these, were the accusations and palliations of poor Jane's character, which I was told of about the time Mary B—— was lying ill, that is twelve months ago, for about that time Jane P—— fell into a decline something similar to Mary's, and I once or twice visited her. She appeared under great conviction of sin, and requested me to see her frequently, which I promised to do, but was prevented for

some months by her husband taking her to different places for a change of air, under the hope that it might be the means of restoring his wife, whom he loved, I believe tenderly, on her own account, as well as because she had borne him four children, and was the means of greatly increasing his worldly riches by her care and management. His kind efforts, however, were all fruitless, and she returned to us again quite the shadow of her former self. I took the first opportunity of visiting her, and was as much shocked to see her wasted form, as charmed to hear her experience. In the most simple and undisguised manner she gave me a history of her whole life, concealing no sins to decrease her guilt, nor even making any excuses for them, as many are apt to do, but giving the bare fact, and leaving one to proceed to another. She was left motherless at five years old, and as soon as she was able to work, was sent to service, where she evinced an uncommon desire to hoard her wages. This she greatly condemned, and I believe several circumstances of ungenerous conduct towards the poor which she related to me, added a thorn of anguish to her dying pillow. One circumstance however in her commendation was, that she had never been given to change her places, and was generally beloved and respected as a servant. When she was married and began to have the cares of a family, her covetous habits increased so much, that she even encroached upon the Sabbath, and usually staid up long after others were retired to rest, in order to gratify them; yet, she told me, that she always said her prayers, either before or after she was in bed. Her severity to her servants she utterly condemned as wilful and cruel to the greatest degree. All this time Jane's sense of sin was so great, and her fear of God's anger so *abiding, that* if ever she was left *alone, her spirits* became so depressed that she could scarcely forbear weeping, and yet she seldom felt that impression while hurrying over her prayers, in a most hasty and irreverent manner, nor yet while reading the Bible. At these times (of melancholy impression) she used to beg of God to send her some severe affliction, by which she might be obliged to think of him—"and now," said she, "I have it, and I am sure I sincerely bless God for it. It has brought me to know myself as a sinner, and Jesus as my Saviour."

In all my visits to her, and I seldom allowed two days to pass without seeing her, Jane P. was always the same, humble, patient, contrite believer, no suffering which she endured ever caused her to utter a repining word. The friends who attended her, always left her with admiration of her altered character, and I once heard a person as he left the room, say with apparent astonishment, "What hath God wrought?" At this time she was rapidly declining, and it was evident to us all, that she was coming to lay her body down in our little church yard. But as she drew nearer to the grave, her conversation and character assumed a more heavenly impression. O, often have I enjoyed such delightful moments with poor Jane, when talking of the home to which we were both anxiously looking, that I have sometimes almost forgotten that I was an inhabitant of this suffering earth. I cannot but reflect with gratitude to God for providentially bringing to us a person so capable of giving instruction to one, who might be reckoned her superior. Little did poor Jane think, while I was endeavouring to prepare her heart for the last sad change, that she was in a far more valuable way benefiting my soul. Her resignation, her patient endurance of affliction, and her exalted piety, have so deeply impressed my own heart, as I trust no time or circumstance can ever eradi-

cate or weaken. I beg to note down a few of the expressions I recollected from her lips, which may serve to show the style of her language, though very faintly, being deprived of the circumstance and the manner which made them peculiarly impressive. When I lamented the pains she was suffering, she stopt me, saying; "O sir, I prayed the Lord for them, and he is now answering my prayers." I wanted to be afflicted that I might be brought to Jesus, I deserve it all for my sins. Jesus is present with me in all my afflictions. He has said to me "I will never leave thee, nor forsake thee;" and it is this sir, which enables me to bear all, and ten times as much, if the Lord were pleased to lay it on me. O the sweet, the precious promises, what should we do without the promises, what should I do sir? There is nothing like affliction for bringing the sinner to God. I pray that he may afflict my husband, my brother, and all my family, just as he has me.

"I am comforted in all my light afflictions when I look up into heaven, and see all my tears wiped away, and all my sorrows ended. I see Jesus now sir, but O when I see him as he is without a veil between, and when I shall be like him! O sir, think of me, a poor polluted, sinful body, not worthy of your notice, being like the Lord Jesus!"

I could relate many more expressions, which I have noted down, but I find the effect of reading them so different from the power of expression, that I forbear, and continue the memoir. Alas in coming to this stage of poor Jane's history, I must quite reverse the serene peace and joy which pervaded her mind, to gloom, dejection, and almost despair.

On Thursday the 17th of November, her sufferings of body were so acute, and she became so restless that I could not see her for more than two minutes; but soon after I had left, her mind was so disturbed by a sense of sin, and she so seriously informed the persons who attended her, that she was too great a sinner to be saved, that they gave credit to her assertions, and were equally alarmed with herself. During the whole of that, and several succeeding days, her mind was agonized with a sense of apparent unpardoned sin. The iniquities of her youth, and of her riper years, with every aggravation, passed in fearful review before her eyes, and she appeared to give herself up as one cast away for ever from the favour of God. In this deplorable state of mind, instead of looking forward to the grave as a rest from her weary pilgrimage, she implored all who saw her to pray that she might continue in the dreadful suffering she endured, rather than die and go to hell.

This extraordinary feeling I cannot conceive to have arisen from any spiritual impression; but, if I may be allowed to judge, I should think it arose from the acute pain she was in, and the last efforts of the great Enemy of Man to harass and disturb the dying moments of one whom he was for ever to lose, and whose eternal happiness he was unable to affect.

When I went down to see her, on Tuesday, I was told she must have some fearful sin upon her mind which she had not divulged, and that she could not die in peace without telling it. It was, moreover, insinuated that the neighbours generally believed that all her former professions were hypocritical, and indeed her own words testified as much.

She was at this time so near death, that it was almost improper for me to disturb her by many questions; as however I felt a great anxiety for her peace of mind, and also to satisfy all around her, I went up stairs, and never shall I forget the sinking impression which

I felt, upon seeing one, who, a few days before, could almost sing of the peculiar mercy of God, now lying gasping, helpless, dying; and O how my feelings were harrowed up, when she said in a low sepulchral tone of voice, "O sir, why has God forsaken me?" In as few words as possible, I informed her that God had not forsaken her, that she must attribute her overwhelming dejection to the infirmities of her body, the weakness of her mind, and the advantage Satan was taking of her situation, to bewilder and distress her soul. I then besought her to have faith in the Lord Jesus, and assured her of my persuasion that her eternal happiness was secured. I then knelt down, and in a short prayer, implored of God to give her confidence in Him, and to relieve her of the burden under which she was labouring. Our prayers, I have every reason to believe, were answered, for soon after I said,—"Jane, you appear now, indeed in the valley of the shadow of death." "Yes," said she, "and I fear nothing." I again told her my confident hope of her going to glory, and she repeated the last word, glory, with apparent satisfaction several times over to herself. This was enough to satisfy me, and I sat down, expecting shortly to see the last of one, whose progress to glory I had so minutely traced. But that pleasure was denied me. I left the house about five o'clock, and poor Jane took her leave of all the doubts, and fears, sorrows and sufferings of this vale of tears, at half-past ten the same night.

Now though I would not confine the mercy of God, for I know that it passeth knowledge, or I should not now be in the land of the living, much less under a dispensation of hope, yet I cannot have much confidence in that assurance which is excited from a mere persuasion *of* the mind, or a dream, *which after all* may be delusive. For this reason, therefore, I cannot but fear that poor Mary B——'s conversion was not genuine. Thoughtless and giddy in her youth, she lived, like most other young people, enjoying the present moment, and imagining sickness and death at an indescribable distance from her; till a slow and flattering disease secretly stole upon her and scarcely alarmed her fears before she was hurried to the tomb. Though she was guilty of no flagrant sins, thoughshe lived a decent and sober life, yet, it was evident that poor Mary's affections were not set on things above, it was evident she had lived without hope, and without God in the world, and, if my fears are true, O where is now her unhappy soul? How bitterly is she lamenting her hardness and insensibility of heart, her stubbornness and indolence of temper, which induced her to despise all the warnings of God's providence, and all the exhortations of her pious friends! She is now deeply bewailing herself in that forlorn region of everlasting despair, where hope never comes, and where even God has forgotten to be gracious, O "how have I hated instruction and my heart despised reproof."

But with what pleasure do I refer the reader to the sincere repentance of Jane P——. She gave indisputable evidence of a radical change in heart and life, for more than *twelve months* before death. She utterly renounced all dependance upon self, or self-righteousness, and knew that if she were ever saved it must be by the free mercy of God in Christ Jesus. She condemned herself for, and bitterly repented over all her transgressions, and by slow degrees felt the burden and weight of sin diminishing from her conscience, and the force of indwelling corruption, and the temptations of Satan, yielding to the power of the new principles implanted in her; till, at length, she was able to rejoice in the Lord, as

her God, in Jesus, as her Saviour, and in the Holy Ghost, as her Comforter. And, even her very doubts and alarms before death, were evidences of the sincerity of her desires after repentance, if indeed they are to be accounted of at all.

Thus poor Jane departed, and is now, I doubt not enjoying the presence and smiles of that Saviour, on whom she relied, and proving that the light afflictions of this present time, are not worthy to be compared with the glory which is now revealed in her.

Reader, would you join the spirit of the blessed, or lie down in everlasting burnings. The question is useless, you are saying, "Let me die the death of the righteous, and let my last end be like hers." Yes, you hope that when you die you may be numbered among the company of those just persons made perfect, who are for ever enjoying the security of God's house, and the blessedness of his family. But, O remember that there is a meetness for the heavenly inheritance, which we must all possess before we can be admitted there; and if you have hitherto neglected the means of acquiring that meetness, under the persuasion that the future will be a more convenient season, for this important work; let the character of poor unhappy Mary deter you from persisting any longer in this dreadful delusion. May you, this very day, adopt the determination of Jane, by a complete surrender of yourself to the Lord Jesus, and may your future upright walk in holiness, afford you, and all around you, a well grounded testimony, that you have chosen "the good part which shall not be taken from you!"

A Constant Reader.

ON ENDURING TO THE END.

"He that endureth to the end shall be saved."—Matt. x. 22.

Though dull and painful be the way
To our eternal rest,
Though clouded every passing day,
Its brightest hours unblest:
Still let us to the end endure,
An heritage of bliss is sure.

Though sin in every bosom springs,
And spreads and almost reigns,
And e'en our holiest thoughts and things,
Dims with unhallowed stains:
Yet let us to the end endure,
The offered remedy* is sure.

What foes of mortal might and rage,
And of immortal too,
Fierce wars of open hatred wage,
Our weary journey through!
But let us to the end endure,
The victory though delayed is sure—

Is sure: for He whose very word
Sustaineth all below,
Hath said, that he will aid afford,
In needful time of woe:
Then let us to the end endure,
His word and covenant are sure.

Yea, he hath said that every thing,
That can his saints befall,
Shall onward on their journey bring,
Through Christ their All in all:
Then let us to the end endure,
His word, our confidence, is sure.

All—all is sure. Then why should we,
Though sore distrest, complain;
Whatever is, to us, shall be,
Imperishable gain:
Then let us to the end endure,
Eternal blessedness is sure.

G. B.

*The blood of Jesus Christ cleanseth us from all sin.—1 John i. 7.

REVIEW OF BOOKS.

Seventeen Sermons, by the Rev. Hugh McNeile, A.M. Rector of Albury, &c. Hatchards. Pp. xvi. and 439.

Twelve Sermons, illustrative of some of the leading doctrines of the Gospel, in connexion with Christian temper and experience. By the Rev. G. Hodson, M.A. Minister of Christ Church, Birmingham, &c. Hatchards. Pp. viii. and 402.

We are often compelled to lament that our narrow limits preclude any adequate notice of many publications which we might justly be expected to review, or which we most earnestly desire to recommend. The insertion of short characters of books which has sometimes been advised without the addition of extracts by which our own ideas may be supported, would seldom satisfy either the author or our readers. And yet without adopting some plan of this nature, many of those works which are forwarded to us, must still remain unreviewed. At the same time, we ought in justice to ourselves, and our publisher, to remark, that inquiries are often made by authors after works which have never been transmitted to us.

The two volumes now before us have been for some time reluctantly postponed. Each of them is deserving of high commendation. Each highly calculated for usefulness, though they will be found very considerably to differ in various respects, which are at once characteristic of their authors, and may well suggest useful remarks, to which however we can now only imperfectly advert.

Mr. McNeile's Sermons are a series of warm, vivid, eloquent harangues, calculated to produce high excitement, and sudden rather than either deep or abiding impression. They are the production of a warm, zealous, affectionate, and deeply impressed mind;—thrown off, we suspect, with considerable rapidity, on plans not very accurately arranged, and consequently not very easy to remember; with language flowing, impassioned, not always very clear, but supported by numerous quotations of Scripture, some of which are exceedingly long and not always strictly appropriate.

In general we have felt his discourses rather deficient in application, yet few of them are destitute of some close appeals to the heart and conscience, some home strokes well calculated to alarm the careless and excite the torpid. Occasionally expressions appear which are, if not strictly speaking unguarded, yet liable to be misunderstood; but the grand object of the writer is to humble the sinner, exalt the Saviour, and promote holiness. The volume is perhaps more calculated to excite the believer than to convert the sinner, and will be more esteemed by religious professors in the higher walks of life, than by those in the middling and lower classes of society. Yet no one can peruse these discourses, and consider the station and connexions of the author without feelings of thankfulness for what God hath wrought in him and by him, and without the most pleasing anticipations of his extensive usefulness. May God give him increasing diligence in study, humility of spirit, deadness to the world, and lively compassion for perishing sinners.

In speaking of man as a sinner, Mr. McNeile remarks,

> Another and perhaps a more deceitful reason why the scriptural statements of the universal guilt of man are evaded by so many, arises from the very *comprehensive* language of scripture upon the subject, describing a variety of characters in a single sentence, and thereby expressing more than any one individual can take to himself. Observe then the

of this. When a man reads one ese comprehensive sentences, self- directs his attention to those parts which do not apply to himself; and onscience not condemning him in, he passes over the whole sen- as if no part of it applied to him- Take, for example, this sentence: n shall be lovers of their own , &c. 2 Timothy iii. 2—5. I am *without natural affection*, whis- the desperately deceitful heart of eader, I am not a *truce-breaker*, not a *false accuser*, I am not there- ne of those persons of whom the le writes. Stay! the conclusion is the Apostle does write of you: *one* is sufficient to convict. You are ithout natural affection? Granted: e you not *unthankful?* You are uce-breakers? Well; but are you *oud*, are you not *boasters*, are you *ovetous?* You are not false ac- ? Be it so: but are you not *of pleasure more than lovers of* and having a *form* of godliness, u not denying the *power* thereof? epeat, *one* clause is sufficient to t; and even if you could prove lete exemption from every clause ie; yet still, under that one, you complete condemnation. That ice of death be passed upon a man, ot necessary to prove him guilty rder, *and* robbery, *and* forgery; rime, one clause, is sufficient to ct.—Pp. 18, 19.

he touched in his body, weighed under a lingering and painful dis- day after day cut off from the en- g intercourse of friends, or only to feel how unavailing are all their thetic efforts to relieve him; night night deprived of refreshing sleep, cret sting of pain again and again g exhausted nature from the rest raves? Ah, dearly beloved bre- none but they who have person- lt it, can form any adequate con- n of what it is thus permanently fer. Most awful (when consider- the light of eternity) are the inven- usually resorted to, under such nstances, to while away the world- time, and make him forget, if le, his pain and danger. Change ene, change of company, false of recovery disingenuously held the morbid stimulating interest from the perusal of some high- ht work of fiction, or from the r of the neighbourhood ingenious- iled:—*and truly deplorable is the* too frequent success of such inventions. A deceitful peace is purchased at a frightful price: to beguile the body into temporary ease, the eternal interests of both body and soul are studiously kept out of sight; and the hand of mistaken kindness is stretched out to blindfold the immortal spirit, at the most momentous crisis of its existence. O! ye parents and friends, and physicians, who are adopting this short-sighted mode of treatment; consider the ETERNITY which must be spent by the sufferers, and invite them (at any apparent risk of increasing their complaints) I beseech you by the mercies of God, to invite them to seek peace only in the light of the countenance of the Lord Jesus, to derive an antidote to their sufferings only from the joyful sound of the everlasting gospel of the grace of God. There it is, that the Christian sufferer finds peace, not by turning away his contemplations from eternity, but by anticipating its brightest joys, &c.—Pp. 120—122.

The following ideas on the scriptural use of the Moral Law, are deserving of notice.

This truth, however, is not easily admitted; nay, this conviction is usually most violently resisted, and then the law proves the occasion of *irritating the corruptions of men*. It stirs up the gall and venom of that inherent pride, which had lain as a thick sediment on the heart; but which now rises and works, and foams over in all the bitterness of the old leaven of a fallen nature. This the apostle Paul describes as having been his own experience. Sin (his sinful nature) *taking occasion* by the commandment, wrought in me all manner of concupiscence. Like a wayward child, that takes occasion, from any prohibition whatever, to feel and manifest a decided preference for the thing prohibited—like a fiery horse, that takes occasion, from the galling check of the bridle, to writhe and rear, and fret himself to a fury—like a running stream, which takes occasion, from a barrier laid across its course, to rise and swell over its banks, and finally to burst the barrier, rushing headlong into its ancient channel: so the nature of man, galled, thwarted, prohibited, from its sinful indulgence by the restrictions of the law of God, rises in stubborn rebellion, and frets with ten-fold violence. "The carnal mind is enmity against God, for it is not subject to the law of

God, neither indeed can be."—Pp. 137, 138.

And shall the believer in Jesus Christ, thus highly privileged, be left in this perplexing world without a guide to direct his steps? Shall the Christian pilgrim, thus richly supplied and clothed for his heaven-ward journey, be left in doubt as to the way in which he should walk? Surely not. This would be to deprive him of one of his highest joys, to rob him of that great reward which it is his happiness to experience in keeping the commandments of his God. No, he is not thus forsaken; no, he is not so left, as a wanderer in a strange country, and among crossing roads, ignorant at every turning which is his way towards home, inquiring from fellow-travellers as ignorant as himself, and exposed with them to the delusions of a wily and powerful adversary. The law is his guide: the precepts of the law are his companions, and his unfeigned delight. This is another lawful use of the law, and we are using it lawfully (because scripturally) when we apply it in all its strictness as the rule and standard of the believer's life.

If any man dispute this, and deny any such application of the law to the Christian, because that Christ hath fulfilled the law for him, and he is completely delivered from the law; let such a man remember, that Christ in his life hath set us an example, that we should follow his steps; and let him ask himself, whither do the steps of Christ lead but among the precepts of the law? What was the life of Christ but one undeviating conformity to the whole law? If then the example of Christ be the rule of a Christian's life, so must the moral law be also; for we challenge any man to point out the smallest discrepancy between the life of Christ and the law of God. "In Him was no sin," but sin is the transgression of the law, therefore he never transgressed the law; and they who would follow his steps must be guided by the precepts of the law. These precepts the apostles press upon their converts: they wear indeed a more attractive dress in the apostolical epistles, than in the books of Moses; under the genial influence of the gospel sun they bloom as the fruits of the spirit, but in substance they are still the precepts of the law. Let the mind therefore, and manners, and conversation be in you my beloved brethren, which were also *in Christ Jesus: and if any man among you object to this application of the law* to the believer's life, only let that man be diligent and successful in cultivating the fruits of the spirit as enumerated in the gospel, and we shall presently find him obeying without intending it, the holy precepts of the moral law.—Pp. 142, 143.

The following brief observations from the Sermon on the Lord's Supper, deserve notice.

Here we have plain and decisive scriptural ground to stand on. The direct and pointed and repeated command of Jesus Christ himself. If it be our duty to love one another because he commanded it, or to search the scriptures, or to pray, or to forgive them that trespass against us, or to avoid anger or blasphemy or impurity, because he has commanded us: then it is equally, and as obviously our duty, to eat of that bread, and drink of that cup, because he has commanded us.—P. 345.

Mr. Hodson's volume is of a very different class, and intended for a specific purpose, which it is well calculated to answer, namely, that of a memorial to his former congregation of his public ministry among them. It contains Twelve Sermons; the subjects of which are well chosen, clearly and accurately stated, ably supported by very appropriate quotations, and forcibly applied. Some may, perhaps, desire more learned, original, striking, or pointed discourses; but, considering the characters and attainments of a great majority of every congregation, we are not aware of any sermons which we can more cordially or entirely recommend. They are especially calculated for family reading, being plain, intelligible, and impressive. We trust they will, in this respect also, prove extensively useful, and meet with such success as may induce the author to supply some additional volumes.

The following is an extract from the sixth sermon, on Conformity to the World.

Let us, once more, listen to the beloved disciple St. John. "Love not the world," saith he, "neither the things that are in the world." How peremptory, how unequivocal, how uncompromising this prohibition! And how

solemn the declaration by which it is supported! "If any man love the world, the love of the Father is not in him!" But still the question recurs, 'what is meant by the *world* and the things of the world? Surely the apostle intended only to forbid the riotings, and impurities, and other vicious excesses of the idolatrous Heathen.' Let us not imagine any such thing. He immediately subjoins his own explanation. "For *all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life,* is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." In this passage there are two things carefully to be observed—first, that the love of the world, which is so frequently forbidden in Scripture, is such an attachment to the things of it, as hinders men from supremely loving God, and obediently doing the will of God; secondly, that the things which produce this effect are, not only the *lust of the flesh,* commonly so called—that is, sensuality, uncleanness, drunkenness, gluttony, and such like—but the *lust of the eye* also; that is, the fondness for such things as dazzle the eye and captivate the heart of the beholder—treasures of gold and silver, precious stones, jewels, magnificent houses, splendid equipages, expensive furnitures, costly dresses, and all that external shew and decoration which attract the notice and admiration of those who see them, and feed vanity and an ostentatious love of display in those who possess them. The *pride of life,* also, is as much included in the things of the world, the love of which is utterly incompatible with the love of God, as either of the former: that is, the eager desire, and vain-glorious estimation of titles and dignities, honour and authority, celebrity and renown, and of those other distinctions which raise men above the ordinary level of society, which form the summit of earthly greatness, and to which the pride and ambition of the unrenewed heart of man unceasingly and restlessly aspire.

Say, my brethren, if these are not the things which, under one form or another, engross the attention of the great bulk of mankind, even in Christian countries? Say, whether even among ourselves these be not the objects in the pursuit or enjoyment of which by far the greater part are occupied; *so* occupied, that they have little or no leisure, and less inclination, *left for the service* of God, and the supremely important concerns of the eternal world?—What is it which young persons, of both sexes, are in general taught to consider as the great business of life? To grow rich, to prosper in the world, to add house to house, and field to field.—What are the objects in which they learn, from their very childhood, to take most delight? Dress, gaiety, public amusements, fashionable frivolities.—And as they advance in life, what is the thing on which their hearts are most set, and which occupies their time and attention almost to the exclusion of every other? Is it not the *world,* in one shape or other, according as their various inclinations or circumstances in life may lead them—worldly possessions, or worldly honour, or worldly amusements? And are not God, and the soul, and death, and judgment, and eternity, left almost, if not altogether, out of view, in the busy, feverish, impatient pursuit of one or other of these objects?

Let me not be misunderstood. It is not diligence in men's lawful callings, it is not activity in business, whether public or private, it is not the persevering endeavour to better our circumstances and provide for our families; nor is it the *sober and moderate* enjoyment of the recreations which a bountiful God has furnished to his creatures—it is not any, nor all, of these which the word of God forbids as inconsistent with the character, and incompatible with the happiness, of the real Christian. Many real Christians there both have been and are, diligent, active, enterprising—men of taste, science, literature—and having as much real enjoyment of life as others, yea, much more real, because purer and more simple, enjoyment of it. But the true Christian will not suffer either the business or the recreations of life to have the *first place* in his heart. He will not, for the sake of them, neglect secret prayer, and the diligent, daily study of the Scriptures. He will not, for the sake of them, trench upon the privileged hours and sacred duties of the Sabbath. He will not, for the sake of growing rich, have recourse to fraud, or deceit, or equivocation, or double-dealing, or under-hand transactions of any kind. The approbation of an all-seeing God, and a good conscience, will be dearer to him than any worldly advantage; he will prefer moderate gains, obtained by a scrupulous adherence to truth, sincerity, and the whole will of God, before a rapid accumulation of wealth acquired

by any sacrifice or compromise of religious principle. And, in his choice of amusements, he will be regulated, both as to the quality and degree of them, by an unbending regard to Scriptural rules, and to those broad, fundamental principles which form the basis of the Christian character.

In fact, this constitutes the grand and essential difference between the true Christian and the nominal professor of Christianity. The one takes the Bible as his standard of judgment and conduct; the other takes the maxims and fashions of the age in which he lives. The one fears nothing so much as being *unscriptural;* the other dreads nothing so much as being *unfashionable.* The one, rather than be singular, will do even what in his conscience he doubts or disapproves; the other—though he affects not *needless* singularity, though he shuns it in matters indifferent or unimportant—dares to be singular where the Bible and his conscience tell him he ought to be so; and will not by any consideration be induced to comply with common usages, where such usages are contrary to the commands of God, the spirit of the Gospel, the welfare of his own soul, and the good of others.

Deism Refuted, or plain Reasons for being a Christian. By Thomas Hartwell Horne, M. A. Cadell, Pp. viii. 245. Seventh edit.

Infidel Credulity, and Christian Indecision Reproved, being the Substance of Two Sermons. By the Rev. William Alleyn Evanson, M. A. Seeley, Pp. 44.

We certainly owe an apology to Mr. Horne for neglecting to notice this valuable little work at an earlier period. The seventh edition has now appeared, and this circumstance renders our opinion of comparatively small importance. We are, however, happy to bear a most decided testimony to its intrinsic value, as containing a very clear, concise, and able summary of the arguments in favour of Divine Revelation, and of the Genuineness, Authenticity, and Inspiration of the Old and New Testaments. We rather object to the title "Deism *Refuted,*" as suggesting the idea of *a controversial work,* which is not a just view of the case. The objections both of ancient and modern infidels are, indeed, noticed, and briefly, but conclusively, refuted. They are, however, very properly placed in the back ground, and not brought prominently forward. We recommend the work as an excellent manual for youth, and as a very suitable present to persons who may, under any circumstances, be placed in contact with the opposers of revealed religion. It is especially deserving of notice, as refuting the very *latest* objections which have been devised. We understand that the author and the publishers made very considerable sacrifices, in the first instance, by publishing a large edition at less than cost price, in order to counteract the malignant attempts of modern infidels; and we trust the intrinsic merit of the work will eventually secure an abundant recompence of their pious and liberal exertions.

Mr. Evanson's Sermons contain a very able and eloquent, though of course brief refutation of Infidelity, and a concise Summary of the Evidences of Christianity; together with a powerful appeal to the hearts and consciences of his hearers not to rest in mere general acquiescence in the truth of the gospel, but to engage decidedly on the Lord's side, and to seek earnestly for that faith which overcometh the world. The first few pages may appear somewhat too florid and declamatory, but the remainder is solid, judicious, eloquent, and well deserving of a serious and attentive perusal.

An Answer to certain calumnies in the late Governor Macquarie's Pamphlet. By the Rev. Samuel Marsden, New South Wales.

Some few of our readers are probably aware that the character and conduct of the Rev. Mr. Marsden, has been represented in various quarters in a very unfavourable light, and that a considerable de-

gree of industry has been employed in pointing him out as a low, trafficking, secularized clergyman. Those who know how often the most exalted characters have had reason to complain 'They laid to my charge things which I knew not' will neither be surprised that Mr. M. has thus been assailed, nor disposed to lend any very ready ear to the accusations. But if any of our readers have for a moment conceived there is any foundation for such grave charges, we earnestly intreat them carefully to peruse the the very able vindication which Mr. M. has published; and we think they will at once be convinced that in a very difficult situation, and under very trying circumstances, Mr. M. has ever maintained, not merely an upright and honorable character, but what is of still greater value, a Christian and holy conduct and conversation.

The religious world, and especially the friends of missions are under deep obligations to Mr. Marsden. He has been for nearly thirty years the confidential agent both of the London and the Church Missionary Societies, and has manifested in very numerous instances, the utmost soundness of judgment, patience of temper, enlargement of views, and enlightened and holy zeal. But for his advice and exertions, the mission to Otaheite, which is now producing such abundant fruit, would most probably have been many years since abandoned. By his suggestion the mission to New Zealand was undertaken,* and every reader of the Church Missionary Reports &c. is aware of the dangers which he personally encountered, and the sacrifices he made for the promotion of that undertaking. We are fully persuaded that the more closely his conduct is investigated, the more evidently will it appear that he deserves the grateful acknowledgments of all who feel the importance, and experience the power of true religion.

The pamphlet before us gives a most melancholy view of the moral state of Paramatta, &c. though we rejoice to find that Government have adopted measures for the correction of existing evils, and have placed this colony on a footing which will most probably hereafter preclude the recurrence of that oppressive and disgraceful conduct to which Mr. M. has been subjected.

* Our readers will rejoice to hear that the New Zealand Mission is in a prosperous state. Rangoo, a chief, who had been baptized by the name of Christian, has recently died in the faith and fear of God; and appearances at present encourage very sanguine expectations. The Missionaries have recently adopted some regulations which appear calculated for usefulness, and which we shall be happy to notice *more at length on the first opportunity.*

Two Sermons preached at Guildford, at the Spring and Autumn Visitations. By Charles Jerram, M. A. Vicar of Chobham, with an Appendix on the subject of Baptismal Regeneration.

A Sermon preached in the Parish Church of Abergavenny, at the Visitation of the Right Reverend the Lord Bishop of Llandaff. By the Rev. C. N. Michell, M. A. Vicar of Llangattock-vibon-aval.

The latter of these publications was forwarded to us some time since, by a respectable correspondent, with an intimation that it had been highly commended, and produced a very considerable impression through an extensive district. We have however seldom met with a more meagre and barren production. It barely occupies fourteen loosely printed pages, and must long ere this have been entirely forgotten, had it not been for an attack on some within the pale of the Church, who "assume a high tone, and arrogate to themselves the title of *Evangelical Preachers.*" The doctrines of these persons are then, according to established precedent, grossly misrepresented, and a con-

trast attempted to be drawn between them and the Saviour; who, we are told, "affected no rigid or hypocritical exterior, but countenanced by his presence the innocent engagements of life." The insinuations contained in such statements are sufficiently obvious, and will be deemed unworthy either of notice or refutation by all who have carefully studied and sincerely approve the Eleventh Article of our Church, and the Homily on Justification or Salvation.

Mr. Jerram's Sermons are of a very different class. They contain no attack on any body of men, but a clear and impressive statement of scriptural truth;—every way calculated to enlighten the understanding, impress the heart, and draw off the attention of his hearers, from subjects of doubtful disputation, to the grand and essential doctrines and precepts of the gospel of Christ.

The first discourse is on Jude 3; from which Mr. J. considers the faith and the proper mode of supporting it. In treating of the faith, Mr. J. describes its paramount importance, the articles of which it is composed, and the distinctive feature which the very name points out. This latter subdivision scarcely arises naturally from the subject; and the sentiments it conveys might perhaps have been more effectually enforced by a short digression, discriminating between the object of faith, that is, the Holy Scriptures, and the principle of faith, by which we credit their declarations.

In pointing out the proper mode of supporting the faith, Mr. J. observes, That the Apostle's advice (exhortation) is somewhat at variance with modern candour—and obviously requires us to insist upon the necessary connexion of the articles of faith with the common salvation—the duty of stating them with the greatest plainness and perspicuity to our respective congregations—and the adoption of the greatest affection and earnestness in our manner. Some forcible remarks on the blessed effects of thus contending for the faith close this discourse; which we cordially recommend to all our readers, and especially to the Vicar of Llangattock-vibon-aval.

The second Sermon is on Acts xx. 20, 21. In illustrating the doctrines of Repentance and Faith, as taught by the Apostle, and inculcated in the formularies of our Church, Mr. J. is naturally led to the subject of Spiritual Regeneration. His views on this latter topic differ from those which many entertain, and we therefore deem it important to insert the whole passage; at the same time directing those who desire fuller information to the Appendix which Mr. J. has added to these Sermons, and which describes the train of reasoning by which he was led to adopt his present views, with various arguments by which these views are supported.

I cannot dismiss this subject without noticing the aspect it has on the controverted question of *Spiritual Regeneration*. From what has been advanced, I think two or three things are very clear. The first is that *Repentance and Faith are perfectly distinct from all that takes place in baptism, and form no part of what is there transacted or conferred.* They are required, in adults, as *qualifications* for baptism; and are stipulated for infants, as duties to be *hereafter* performed, when they arrive at a suitable age. Hence that change of mind, that renewal of soul, which are implied in Repentance and Faith, are evidently no part of baptismal regeneration; they are distinct in themselves, and take place at different times. It is obvious then, that whatever be the nature of baptismal regeneration, it ought never to be confounded with that change of heart which Repentance and Faith suppose and imply. Admiting that all infants are partakers of the former, still not one of them can be exempted from the necessity of the latter, when they become practicable; and so long as an individual in our flock continues in impenitence and unbelief, it is our duty to insist upon the necessity of "Repentance toward God, and Faith toward our Lord Jesus Christ." By whatever name we may designate this change of heart,

whether we call it regeneration, renovation, or conversion, it must take place, or there can be no participation of the blessings of the gospel.

The second point I would allude to is, that in modern times, *that change of heart which is implied in Repentance and Faith, is often denominated Regeneration.* When the Philippian jailer, inquired "What must I do to be saved?" and had followed the apostle's directions, to "believe on the Lord Jesus Christ;" and when the three thousand were "pricked in their hearts" on the day of Pentecost, they would in modern language, by many respectable divines, be said to be regenerate, though they were not yet admitted to the ordinance of baptism. It would be contended, and that justly, that he only, who is "exalted to give repentance and remission of sins," could have produced so extraordinary a change of heart as led to this genuine contrition for sin, and reliance upon the atoning sacrifice for the pardon of it; and therefore that such were truly and spiritually born of God." Here then it is obvious that a change, previous to and distinct from that which takes place in baptism, is considered as true spiritual Regeneration, and is so denominated. Now it is of importance to observe, that whether the particular *term* be here applied in strict conformity with the usage of our church or not, the *doctrine and facts* involved in it are in the most perfect harmony with her. Both our church and these divines equally insist on the absolute necessity of a change of heart, accompanied with a penitent reliance on Jesus Christ for salvation; and the only question is, whether they are equally agreed in the application of the term.

And this leads me to remark again, that, in point of fact, *they do differ from our church in the general application of the term;* I say, the *general* application, for it is admitted on all hands that this term is *occasionally* used in our Homilies and by the fathers of our church, to designate the change on which they insist; but this is the *exception*, not the rule. In her formularies, where the greatest precision was required, she has, I apprehend, appropriated the term exclusively to baptism. She teaches us to pray that the adult penitent, who professes his belief in Jesus Christ, as well as the unconscious infant, who is required, at a future time, both to repent and believe, may receive spiritual regeneration; and, *when the ceremony is performed*, she returns thanks for the conferring of this inestimable blessing. She evidently, therefore, restricts regeneration, in *her* sense of that word, to this significant ordinance. With her, as with the primitive churches, baptism and regeneration are synonymous and convertible terms; and she considers so important a change as taking place in baptism, as to be justly entitled to the appellation of "a new birth," and a "spiritual regeneration."

I observe, therefore, lastly, *that our church considers all her members as having undergone a twofold change;* one in their *nature*, the fruit of which is Repentance and Faith; the other in their *state and condition*, by which the benefits of the gospel are conferred, and this is by baptism: and they bear the relation to each other of *duties* and *privileges:* the former belongs to us, and the latter to God. In strictness, indeed, both these changes proceed from God. The grace or power of Repentance and Faith as really comes from him as the remission of sin and the gift of the Holy Ghost: but still there is a wide difference between the two. It is the bounden duty of every sinner to repent and believe the gospel, and he is again and again commanded to do so, and the performance of these is his own act: but it is not man's province in any way to confer pardon of sin, or the privilege of adoption, or the reward of eternal life. This is God's prerogative, and is exercised without any participation with man. Now when it is observed, that it is to the change in our state and condition, to the conferring of inestimable privileges and spiritual blessings, to the introduction to a new and glorious order of things, that our church has appropriated the term Regeneration; we have only to restrict our use of it, when we would speak with doctrinal precision, to this blessed change; and we shall be at liberty to avail ourselves of all the variety of expression with which the holy scripture and the nature of the thing furnish us, to set forth the nature and necessity of the former change; for it may with great propriety be called a renovation of heart, a renewal of the soul in righteousness, a participation of the divine nature, a new creation, a conformity of the will and affections to the mind of God, and the only source from which a life of Christian obedience can flow. (Jerram, pp. 38—43.)

INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE following statements clearly evince the vast change which is producing in India by the labours of Missionaries of various denominations; and practically refute the assertions of the Abbé Dubois and others, as to the impossibility of producing any impression on the native character and sentiments.

I spoke a few months ago to an intelligent Hindoo of the Merchant Caste, who seemed to inquire into the truths of Christianity; and, after some conversation respecting their superstitions, he said, "Ah, Sir, we are no more so prejudiced against Christianity and the customs of Europeans, as we were twenty years ago; and some few years hence we shall be still less so. I can prove this from my own case; because I am not so superstitious as my father, and my son is not so much prejudiced as myself." This is the sentiment of a Native himself; and I can testify, from what I have daily opportunity to observe and to hear, that he spoke the truth. The Brahmins are still a mighty barrier against the introduction of Christianity into this country; though their influence is rapidly declining. They were formerly accustomed (and many of them do so now) to go from house to house, and receive at each some gift of money or eatables, &c. for which they pronounced a blessing on the giver; but now, when they come to the houses of Soodras, they are often refused, and must hear such words as these, "Go and labour, and you will procure sufficient to maintain yourself."

Thousands of children are under Christian Instruction, without the least objection on their part; and tens of thousands hear the Everlasting Gospel proclaimed by the Messengers of Peace. Here and there, a hardened sinner is brought to the foot of the Cross; and, not unfrequently, are the praises of redeeming mercy heard from the swarthy Indian, who has found peace for his guilty conscience. Our work in India is for future generations, and requires a steady perseverance in well-doing: a knowledge of Christianity is gradually spreading among Hindoos and Mussulmans. More help, more faithful Missionaries, more earnest prayers for the *out-pouring of* the Holy Spirit and the *coming of Christ's Kingdom*—and God will certainly crown all our labours with abundant success.

There is, and none can deny it who knows any thing of these matters, a far greater prospect of the establishment of the Redeemer's Kingdom among the Hindoos, than ever presented itself before. I well remember the time, when, if I offered a Tract or Gospel to a rich Baboo, he would reject it in scorn—now, the same character is continually inquiring for MORE BOOKS. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste—now, they are desirous to get Female Teachers for their Wives and Daughters. In Sulkea Bazaar, the Natives would not let me and my Native companion a place to preach in—now they say, "Come often: tell us more about these things." I have at this moment 36 Boys, the sons of Natives of good estate, reading the Scriptures in my verandah, who, some time ago, were afraid to touch a book. Depend on it that the Lord is fulfilling His promises quicker than our thoughts surmise.

It is not a little encouraging frequently to receive Notes from persons occupying stations of rank and influence, requesting a supply of Religious Tracts, and begging the acceptance of successive donations to replenish our funds: such gratifications were almost entirely unknown to us, a few years since. Our proceedings, formerly, were either narrowly watched with a prejudiced mind and a jealous eye, or regarded as the futile efforts of weak-minded enthusiasts: more correct sentiments now prevail: greater liberality is shown, and a better feeling is entertained: candid investigation has proved the happy corrective of gross mistakes and false opinions. Tracts have been pioneers to the Bible—the Bible has brought the anxious inquirer to the House of God—and the appearance in the sanctuary has been followed by an open and public profession of attachment to the Doctrines of the Cross, and devotedness in heart and life to that Saviour who "died that we might live—who bled that man might never die."

BOMBAY.

A very interesting occurrence took place at St. Thomas's Church, Bombay,

in August last; and such as probably was never before witnessed in any Church of our Establishment. The Syrian Metropolite, Mar Athanasius, who has lately arrived in Bombay, and is proceeding on a Mission to the Syrian Church at Travancore from the Patriarch of Antioch, in the course of last week waited on the Bishop of Calcutta, and on Sunday Morning attended Divine Service at St. Thomas's. The Metropolite remaining after the Sermon to receive the Sacrament, the Lord Bishop conducted him within the rails of the altar, to his own chair; and afterward administered the Communion to him, together with the English Clergy and the Syrian Priest in attendance. It was not a little gratifying to witness this friendly and brotherly union of the Head of our own Church with the Representative of one so venerable for its antiquity.

CHUNAR.

The Right Rev. the Bishop of Calcutta has been for nearly a year engaged in visiting the various parts of his most extensive diocese, and spent Sunday, Sept. 12, at Chunar. The Archdeacon gives the following account of the day.

At Chunar, I may say, we beheld more than had been previously told us. On Saturday morning, the 11th of September, 57 of Mr. Bowley's congregation were admitted to Confirmation, together with nearly the same number of Europeans.

Next day, a still greater number of native Christians communicated, together with a large number of Europeans. Several Gentlemen came up from Benares, and some officers from Sultanpore; among them were Mr. Fraser, Mr. Morris, and Mr. Adlington: these, with Mr. Greenwood and Mr. Bowley, made a greater number of *Clerici* than are to be met with in one place, on this side of India, out of Calcutta. The whole had the appearance of a Jubilee; and the fine church, which the Bishop calls handsome and appropriate, was entirely filled. This service was in the morning: the heat was not oppressive, though the service continued from seven till ten o'clock. The Bishop preached, in English, on the Parable of the Good Samaritan; and here, as at Secrole, ministered to the native Christians in Hindoostanee. I had here the pleasure to assist in administering the Lord's Supper; and with no ordinary feelings—partaking, I trust, of gratitude to the God of all grace—I beheld the blessed fruits of the gospel, in the improved religious state of so many, both Europeans and native Christians, in the place where I entered on my ministry in this country.

In the afternoon, worship was held in Hindoostanee; when Mr. Morris read prayers, and Mr. Bowley preached. One aisle was filled with native Christians—the other by natives; among whom, towards the upper end, were twenty or thirty respectable Hindoo inhabitants of Chunar, several of whom seem on the very threshold of the kingdom of God. The middle of the church was occupied by Europeans.

LONDON MISSIONARY SOCIETY.

NAGERCOIL.

The Missionaries at this place give the following view of their labours and those of their assistants:—

We are daily engaged in publishing the gospel to the Protestant, Roman Catholic, Heathen, and Mahomedan inhabitants of this place and neighbourhood. It has not been entirely preached in vain. We have reason to hope, that there are a few real Christians. During the past year, several families have publicly abandoned the worship and sacrifices of the EVIL SPIRIT. Several Roman Catholic Families have also joined, but there is less hope of these continuing steadfast: they come to our places of worship, and are disappointed at seeing no altars—no images or crucifixes—no holy water—no mysterious rites: they have no services in what they deem a SACRED *language: we have neither cars* nor processions: the Catholics have most of these, in common with the Heathen: they say that the Protestants will not convert the Hindoos without these appendages, as the Jesuits could not succeed even WITH THEM. But we are aiming to propagate the gospel—by preaching its truths—employing natives to read the scriptures to the Heathen and Christian population—establishing and superintending Free Schools—training up the most promising of the Christian youth to become auxiliaries in the work of evangelizing their countrymen—printing and circulating portions of the Scripture, and small treatises explanatory of the doctrines and precepts of the Christian religion. As these means are sanctioned by the Scriptures, we doubt not of success, through the divine blessing accompanying them.

BIBLE SOCIETY.

SUNDAY SCHOOLS.

We are happy to observe that this valuable Institution has recently adopted a measure highly calculated to promote the great cause of scriptural education: having resolved,

"That Auxiliary and Branch Societies, and Bible Associations, be authorized to supply Sunday Schools with Nonpareil Bibles in calf, at 2s. each, and Brevier Testaments, in sheep, at 9d. each, as *School stock exclusively;* and that this Society will furnish its Auxiliaries, Branch Societies, and Bible Associations, with whatever number of Bibles and Testaments they may require for that purpose, at the prices above-mentioned."

RECENT INTELLIGENCE FROM ITALY.

My romantic friends in England will be wofully disappointed, if they calculate on hearing the adventures of a captured wanderer; or expect that I shall, on my return, describe to them the interior of a robber's cave, or detail the secrets of a horde of banditti. Banditti do exist in these places, and robberies and murders are sometimes committed, but not in any degree equal to the imagination of our English novel readers. Travelling in Italy I fear would be a dull thing to a young lady from an English boarding-school:—she might go right on, from Mount Cenis to the extremity of Calabria, without once being put in terror for her life; or having any account to write home to her friends more awful than that of having been overun with fleas and bugs, and well bitten by mosquitos. Even Vesuvius has grown sulky. He who once did growl and smoke, and has oftentimes vomited fire, and ashes, and burning lava, for the amusement of the ladies, and the destruction of the inhabitants;—even he has given up his character of terror, and sits in silent majesty, bearing vineyards on his bosom, and spreading round him abundance and joy; unmoved by the prayers, sighs, and wishes of the northern sentimentalists. In sober truth, the poetry and the romance of Italy depend on the minds people bring to it, and if they cannot find enjoyment in the simple scenes of nature—let them do it up (as the phrase is) as fast as they can, and get back to novels and tea-drinking.

An artist has great advantages in Italy. He is like the bard of old, a sacred and protected character. Painting mingles up so much with their devotion, that the professors of it come in for a share of their respect. I never heard of but one artist falling amongst thieves, and he only from his unfortunate resemblance to Murat's secretary, for *whom they took him.* The robbers kept *him some time amongst* the recesses of the mountains, until he convinced them he was not the person for whom they had mistaken him. They were at length satisfied, and after making him draw all their portraits, they let him go without exacting any ransom. You will be a little shocked at my connecting robbers with religion; but however dreadful, it is nevertheless true, that devotion in Catholic countries is made to consist with the indulgence of every vice, and the commission of every crime. The *genti di coltello* (men of the knife) are amongst the most devout of the people: and in the worst times of the banditti, in the worst place, the neighbourhood of Mola di Gaeta, whoever went to a certain chapel amongst the mountains were sure to go and return in safety, though had their business been other than devotion, they would assuredly have been robbed and murdered.—I have seen the people here rushing from the festivities and debaucheries of Christmas eve to the solemn mass of the Nativity, and staggering up to the altar in a state of stupid intoxication. Their rooms, in which they eat and drink on this occasion, to a most disgusting excess, are lighted only by the brilliant tapers that surround the image of the Virgin —a necessary piece of furniture in every house, even in the tavern &c.—so that their very excesses are committed as it were by a religious light. When they have spent their last farthing in the lottery, and robbed their families of the hope of to-morrow's bread, they go to the Virgin, tell her what numbers they have bought, and entreat her to make them come up a prize.

These are things that we know little of in England. Religion, I grant, is often taken up, in England, as a mask for villainy; but this mixture of crime and devotion, vice and piety, is only to be found where the *Pope is the head of the church, and the priest the master of the conscience.* The first instance of

this extraordinary sort of mixture was presented to me long before I reached Italy: it was at Martigny, in the Catholic part of Switzerland. A sort of fair was going on in the village, and in front of one of the booths was a punchinello, which was made to hold a conversation with the clown of the show. This conversation consisted of the grossest ribaldry and the most offensive jokes. I was retiring from it with disgust, when the clown suddenly stopped and addressed the people, saying they were only taking up their time, while they should be within witnessing the show, which he assured them would be edifying and amusing, as it consisted of matters connected with their salvation. He told them the puppets were to represent the history of our Saviour; beginning with the adoration of the shepherds, and ending with the agony in the garden and the dreadful tragedy of the crucifixion, all of which he described with precision, feeling, and energy. I could hardly believe they were the same lips which the moment before had been the vehicle of indecent jokes and blasphemous merriment.

Nor is this mixture of things sacred with things profane entirely confined to the lower classes. I was at ——— the other night, where was assembled all the beauty and fashion of the place, to witness what is called *tableaux*. This is a species of amusement unknown in England. The end of a large room is formed into a stage, on which pictures of Raphael, Correggio, and other celebrated painters, are represented by beautiful living characters, who place themselves so as to form the composition of the painter. The actors, in the present instance, were the lovely family of ———. To a painter's eye nothing can be more fascinating. The curtain is drawn only for a few minutes, and the fleeting vision of beauty and grace affects the mind like the work of enchantment. To see the finest inventions of the best painters made tangible—put into flesh and blood and substance—it was so new a thing to me that my imagination was carried away with it—I was in a trance of delight. Unhappily the illusion was abruptly destroyed by an instance of bad taste, that turned the whole current of my feelings, and made my blood run cold. They had represented many subjects, classical as well as sacred; at length they came to a fine composition of Albert Durer's, of Christ in the Garden. The whole was beautifully arranged: the three disciples were asleep, and the figure of our Saviour in the attitude of prayer. In the bill of the entertainment that was circulated in the room, there was put at this subject the word "Pantomime," which we were soon made to understand. The man who represented the figure of Christ began to *act* the passion of our Saviour!! I shuddered with horror: but so little were my feelings entered into by the foreign part of the audience, that the curtain dropped amidst clapping of hands and every demonstration of applause. To the credit of my Catholic friend ———, she seemed to think with me.

OBITUARY OF MRS. AND MISS HOPKINS.

Sir,—Having often been instructed and refreshed by the accounts given in your valuable publication, of the peaceable departure of some of God's faithful servants, I venture to forward, for your insertion, a brief notice of the sudden removal of two persons, a mother and her daughter, who were, for several years, parishioners of the late excellent Mr. Abdy.

On Tuesday the 7th of February were committed to the silent tomb of St. John's, Horsleydown, the mortal remains of Mrs. Hopkins, of Charles Street, Southwark, and of her daughter. It was a sight unusually solemn and affecting to behold two adults conveyed, in separate hearses, to the house appointed for all living. I regret that it is not in my power to *forward you an extract* from the excellent Sermon, delivered by the Rector of that parish, on the mournful occasion. In the absence of such a communication you will, perhaps, have the goodness to insert the following conclusion of a Sermon, delivered in St. Olave's, Southwark, on which church our deceased friends regularly attended on a Sunday evening.

But it will naturally be expected that I should, on the present occasion, advert to the character of our two friends, whose sudden removal into a world of spirits has led to our consideration of the text before us (Job xviii. 14.) They are now beyond the reach of human praise or censure. Nor is it a small source of comfort, that we can express an undoubted conviction and persuasion after a diligent inquiry into their former conduct,

and dying experience, that they are now altogether safe and happy in *the house not made with hands, eternal in the heavens.*

I may perhaps, by some, be thought, to be here venturing upon the office of the worthy rector of a neighbouring church, whose parishioners they were. But I am sure that reverend brother will not deny me the gratification of embracing this opportunity of passing my feeble tribute of respect and affection to the memory of his honoured predecessor, and revered father. It was to that father, I mean to the late excellent and venerable Mr. Abdy, that our departed sisters were indebted for their first and earliest impressions of religion. As that faithful servant of Christ was spared to a good old age, many of his spiritual children arrived before him in the realms of glory and immortality. These, however, were some of those who followed after him. And I doubt not that many such are still on earth, walking in the way of God's commandments, who, together with those already departed, shall be *his crown of rejoicing in the day of the Lord Jesus.*

To his ministry then our deceased friends were indebted for those scriptural views of sin, and holiness, and Christ, which eventually terminated in their giving themselves decidedly to the Lord. One prejudice after another gave way, and though of dispositions naturally amiable and cheerful, they were led to feel the burden of their sins, and thankfully to embrace that salvation which is in Christ Jesus. The dying charge given by one of them to her nearest and dearest relative, will not soon be forgotten. It deserves to be remembered, and by it, she, being dead, yet speaketh; *Seek ye the Lord, while he may be found; call ye upon him while he is near.*

It is not too much to say of them both that they were *instant in season and out of season,* embracing every opportunity to alleviate human woe. According to their ability, wherever they could comfort a weeping widow, or clothe a fatherless orphan, there were they seen doing what they could, and wishing they had it in their power to do more. And yet through divine grace, they were enabled to renounce all self-dependence on human merit, and to cast themselves as poor helpless sinners before the cross of Jesus for pardon and salvation. Psalms and hymns and spiritual songs, together with portions of Scripture, all expressive of man's guilt and helplessness, and of God's mercy through Christ, these were constantly on their lips, and evidently affected their hearts.

The pious daughter had been incessant in her attentions to her dying mother. She had watched over her, and fervently prayed that her endeared relative might witness a good confession, and leave a satisfactory testimony behind her. Her wishes were gratified to the utmost. She beheld her mother, in death triumphant over death; and, declaring to the last that she had no refuge, no hope, but in Christ. It pleased God however, that she should have a still higher gratification. He saw good to permit her to survive her mother only a few short days, and then herself to fall asleep in Jesus. Thus was she spared the pain of attending a mother's funeral. Truly united were they in their lives, and in their graves they were not divided. We might say much of this pious daughter's praise, but her Christian modesty and humility left this embargo on her friends, "If ever you hear any one speaking in my praise, do what you can to prevent them going on." Nor will we violate her wish. The praise shall not be given to our departed friends, but to their Saviour and ours, who called them to the knowledge of his grace, and prepared them for his heavenly kingdom. On Tuesday last they were conveyed to the silent vault, where they rest in peace, nearly opposite the mortal remains of their late affectionate and endeared minister. The faithful shepherd and many of his faithful flock, sleeping peacefully together until the trumpet shall sound, and the dead shall be raised. May their sudden removal teach us all the shortness of time, and the importance of being always ready. This dispensation has a voice:—it says to every careless sinner, *Prepare to meet thy God.* It says to this assembled congregation, *Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.*

REGISTER OF EVENTS.

A considerable impression was produced on the public mind about the middle of March, in consequence of his Majesty being seriously indisposed. He is however, we are happy to say, much better, and we trust before this is published, will be perfectly recovered.

The attention of Parliament has during the last month been occupied with a series of important measures, which have produced long and interesting debates. We regret to state that the adoption of any decisive measures on the subject of Slavery, appears to be postponed for another year, though the House of Lords have formally concurred in the Resolutions adopted by the Commons in 1823. Hopes appear to be entertained in some quarters that the Colonial Legislatures may be prevailed upon to carry into effect these Resolutions, but to us we confess, these hopes appear very unfounded.

No material improvement has yet been adopted by any of the thirteen Colonies which have legislatures of their own. In three or four of these, a few very partial improvements have taken place. In the others, though there has been much discussion on the reforms recommended by his Majesty, and though bills have at different times been proposed for carrying them more or less partially into effect, yet as late as the end of November last, there appears no evidence of any disposition to adopt the meliorating provisions of the Trinidad Order in Council. That Order has not yet been promulgated in any of the Colonies subject to the direct legislative power of the Crown, with the exception of Demerara, where indeed it has appeared in a defective shape. It is however understood that these Orders will shortly be transmitted to Berbice, St. Lucia, Honduras, the Mauritius, and the Cape of Good Hope.

Little therefore has yet been done for securing the repose of the Sabbath, or the property of the Slave; for admitting his evidence, or legalizing his marriage; for enabling him to purchase his freedom, or for modifying the severity of his arbitrary punishment; for preventing the detachment of Slaves from the estate, or the separation of families by sale; or for abolishing the driving whip, or the flogging of females: and consequently the friends of humanity must not remit their efforts, but should endeavour to petition Parliament from every quarter, and forward such petitions to London, on or before the 20th of April.

Government appear disposed to sanction the plan of education recommended by the Commissioners of Irish Inquiry. This will we fear, increase the power and influence of the Popish Clergy, and thus materially interfere with the tranquillity and improvement of Ireland. We therefore earnestly call on the friends of scriptural education, to increase their efforts in support of the Hibernian, the Sunday School, or any other societies which are actively employed in teaching the Irish peasantry to read and receive the Sacred Volume as the foundation of their hopes and the rule of their lives.

A Bill, of thirty-two pages, has been introduced into the House of Commons by Mr. Peel, consolidating and simplifying all the enactments contained in ninety-two different statutes, relating to theft, embezzlement, receiving stolen goods, &c. This measure is highly approved of by all the leading members on both sides.

LITERARY INTELLIGENCE.

Recently Published.

The book of Genesis considered and illustrated, in a series of Historical Discourses. By the Rev. Francis Close, A.M.

Hints on the Duty and Importance of keeping holy the Sabbath Day. By Thomas Webster, M.A. New Edition. Price Two pence, or 12s. per hundred.

Sermons on the Lord's Supper. By the Rev. Charles Davy, M. A.

In the Press.

A few further Remarks on the Subject of the Turkish Version of the New Testament, printed at Paris in 1819, in reply to certain Positions advanced by Dr. Henderson, in Defence of his Appeal to the Bible Society.

A Letter addressed to Robert Haldane, Esq. containing some remarks on his Strictures relating to the Continent, and to Continental Bible Societies. By the Rev. Dr. Steinkopff.

Notices and Acknowledgments.

Received and under consideration,—N. R.—On Christian Beneficence,—Mary Anne,—Rev. R. Marks.

The discussion of the questions proposed by L. M. O. would not be generally interesting to our readers; we must therefore decline engaging in it.

It would be very easy for us to reply to the observations of a Lover of Justice; but we have too much real attachment to the Society whose cause he is desirous of advancing, to provoke enquiry into past mistakes. The omission of that class which he has underlined, was not accidental. The employment of such agents has been the source of very great evil, and will require unceasing vigilance and attention on the part of the conductors of the Society for many years to come. We have no objection to transmit to our correspondent a private letter, containing more explicit information on the whole subject than we can with propriety communicate to the public at large. He has only to drop us a line containing an anonymous direction where such letter may be left, and he shall receive it in a few days.

The Letter on the Madras System appeared to us rather calculated to revive a former controversy, and was therefore laid aside. Its not being noticed in our answer to correspondents was entirely accidental.

ANNIVERSARIES IN THE FIRST WEEK IN MAY.

As the first day of May falls this year on Monday, our friends in the country will not receive the notices of the earlier religious meetings in time to make the necessary arrangements for attending them. We therefore insert the following list in our present Number; and call upon all our readers earnestly to pray that a Spirit of love, and peace, and holy wisdom, and christian forbearance, may be largely poured out upon every assembly, and that the result of each Meeting may be an increasing degree of devotion to our adorable Redeemer, and of more holy, zealous, and disinterested endeavours to advance the knowledge of his cause and truth, and the salvation of perishing sinners throughout the world.

CHURCH MISSIONARY SOCIETY.

May 1, *Monday*. Sermon at St. Bride's Church, Fleet Street, by the Rev. E. Cooper, at Half past Six.

May 2, *Tuesday*. Meeting at Free Mason's Hall, at Eleven.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 3, *Wednesday*. Meeting at Free Mason's Hall, at Eleven.

PRAYER BOOK AND HOMILY SOCIETY.

May 3, *Wednesday*. Sermon at Christ Church, Newgate Street, by the Rev. C. S. Hawtrey, M. A. at Half past Six.

May 4, *Thursday*. Meeting at London Coffee House, Ludgate Hill, at Twelve o'clock.

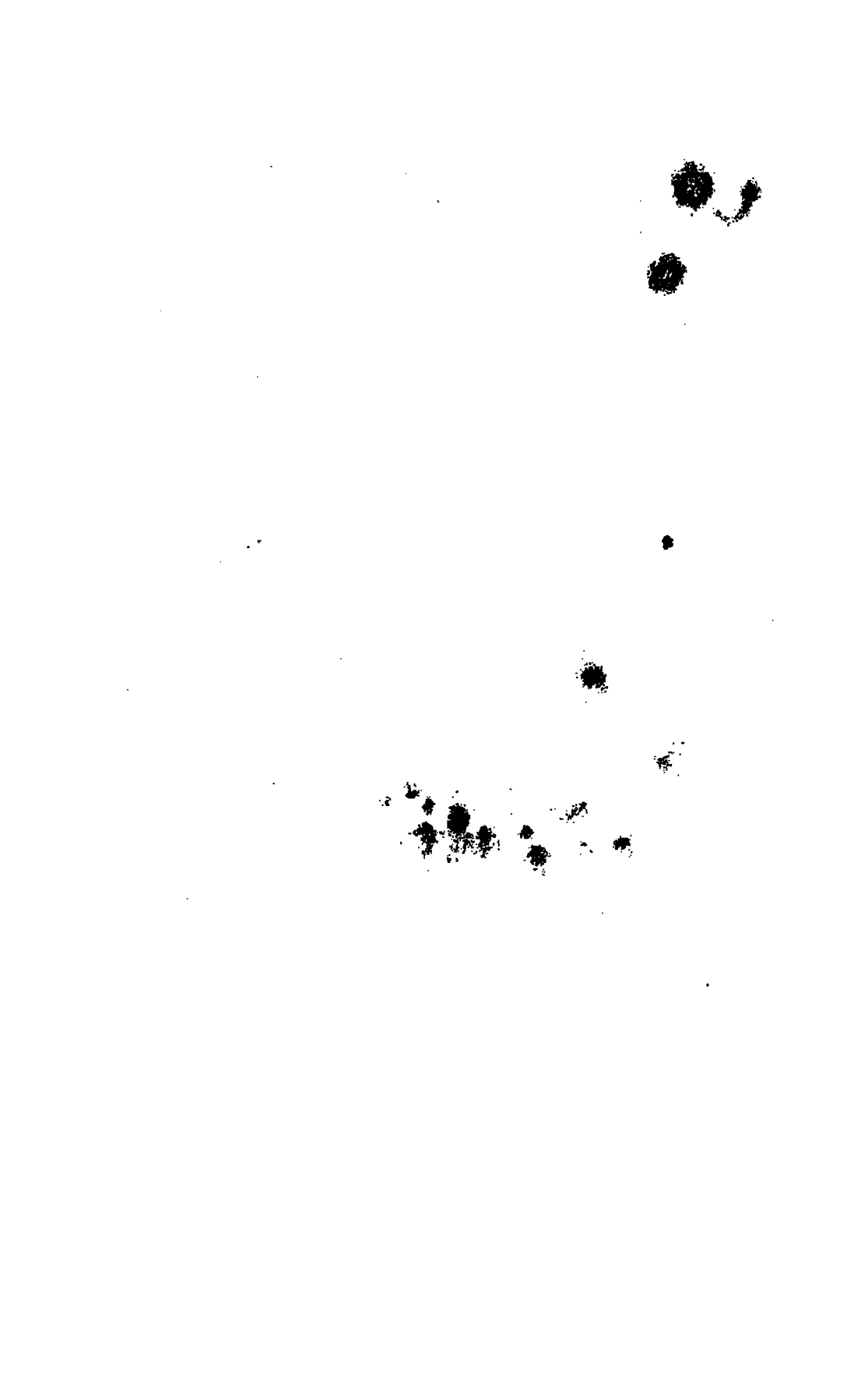
LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

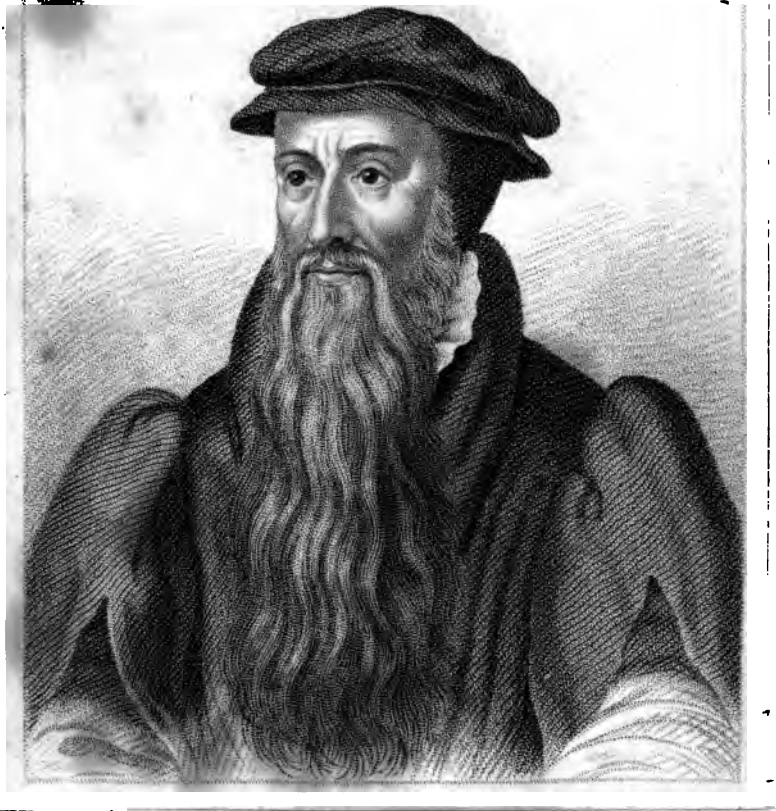
May 4, *Thursday*. Sermon at St. Paul's, Covent Garden, by Rev. Hugh McNeile, at Half past Six.

May 5, *Friday*. Meeting at Free Mason's Hall, at Twelve.

LONDON HIBERNIAN SOCIETY.

May 6, *Saturday*. Meeting at Free Mason's Hall, at Twelve.





JOHN KNOX.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

MAY 1826.

MEMOIRS OF THE REFORMERS.

KNOX.

The great Reformer of Scotland, John Knox, was descended of an ancient family in Renfrewshire, and allied on his maternal side to the Sinclairs. He was born in 1505, at Gifford, a village in East Lothian near Haddington, if not in the town itself, to which on no very strong ground some authorities incline. It was however in the grammar-school of this town that he received the rudiments of education, from whence he was removed to the university of St. Andrew's, and placed under John Mair or Major, a celebrated professor of philosophy and theology. He soon excelled in the dialectics of the day, was created Master of Arts, and advanced to clerical orders before the time usually allowed by the canons of the church.

"It was not long however," observes the latest of his biographers, "till his studies received a new direction, which led to a complete revolution in his religious sentiments, and had an important influence on the whole of his future life. Not satisfied with the excerpts from ancient authors, which he found in the writings of the scholastic divines and canonists, he resolved to have recourse to the original works. In them he found a method of investigating and communicating truth, to which he had hitherto been a stranger, and the simplicity of which recommended itself to his mind, in spite of the prejudices of education, and the pride of superior attainments in his own favourite art. Among the fathers of the Christian church, Jerome and Augustine attracted his particular attention. By the writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original languages. In the works of the latter, he found religious sentiments very opposite to those taught in the Romish church, who, while she retained his name as a saint in her calendar, had banished his doctrine, as heretical, from her pulpits. From this time, he renounced the study of scholastic theology; and although not yet completely emancipated from superstition, his mind was fitted for improving the means which Providence had prepared for leading him to a fuller and more comprehensive view of the system of evangelical religion. It was about the year 1535, when this favourable change commenced; but it does not appear that he professed himself a Protestant before the year 1542." *

The principles of the reformation had made considerable progress in Scotland, under the reign of James V. and the political changes

* M'Crie's Life of Knox, V. I. p. 13.

which took place on the death of that monarch, could not entirely prevent their further increase. Cardinal Beatoun, an ambitious and bigotted papist, had endeavoured to secure to himself the regency during the minority of the young Queen Mary; but the Earl of Arran, who was attached to the new tenets, obtained the government; and Henry VIII. seized the opportunity of pressing an union between his son Edward and the interesting successor to the Scottish crown. But the Arran party proved too weak to carry all their designs against the intrigues of the Cardinal and Queen-mother, and the Regent found it politically expedient to abjure the reformed faith, while Mary herself was betrothed to the Dauphin, and sent to France for education. He had nevertheless been an instrument in the hands of Providence to disseminate evangelical truth before his abjuration; his chaplains had converted many Romanists, and the parliament had declared it lawful for all classes to read the scriptures in the vernacular tongue.

To one of the Regent's preachers Knox was indebted for much insight into biblical knowledge and a purer system. Thomas Guillaume, a native of Athelstone-ford in East Lothian, had thrown off the Dominican habit, translated the New Testament, and declaimed against the papal authority with great force of eloquence. The impression received under the ministry of this powerful herald of the gospel, was deepened by the discourses of the amiable and pious George Wishart. This excellent character, brother to the Laird of Pitarrow in Mearns, having been driven into banishment by the Bishop of Brechin, for teaching the Greek Testament in Montrose, had resided for some years at Cambridge, and was now returned to his native country, in the company of some commissioners who had been to England respecting the marriage. Zealous for the salvation of Caledonia, he lifted up the standard of the cross in Montrose and Dundee. One day a fanatic priest waited for him at the bottom of the stairs, as he came down from an apartment where he had been preaching, in the latter town, with a dagger under his gown. Suspecting some mischief, Wishart suddenly sprung upon him, saying, "Well, friend, what's your pleasure?" and clapping his hand upon the dagger, took it from him; when the assassin fell down on his knees, and craved his pardon. Some of his hearers alarmed for his safety, burst upon them, crying, "Deliver up the traitor!" "No," said Wishart, clasping him, "Whoever hurts him must first hurt me; he has done me no harm, but much good; he has taught me to be more careful for the time to come." In commemoration of this providential escape, Knox for some time carried the weapon before Wishart, who was gratified with the affection of his young friend, and seems to have felt that if he were himself destroyed by the Romanists, he should leave one behind him, who would do the work of an evangelist. On the night in which this Christian hero was seized by Bothwell, he took the dagger from Knox, who entreated that he might accompany him, dismissing him with this refusal, "Nay, return to your pupils, and may God bless you! One is sufficient for a sacrifice!"

Knox became tutor to the sons of the lairds of Ormiston and Langniddrie, residing generally at the house of the latter, and catechising them publicly, to give others the opportunity of attending in a chapel, in which at stated times he expounded the Scriptures. This proceeding was not however without some danger, as the influence of the Cardinal led the existing authorities to persecute even unto death all who presumed to depart from

the regulations of the Romish church. Such was the cruelty exercised against them, that four respectable persons were hanged at Perth for *eating a goose* on a Friday; and a poor young woman was drowned with her baby at her breast, because she did not *invoke the Virgin Mary* in her labour. These horrid measures provoked some conspirators to put him to death at the castle of St. Andrews, on the 29th of May 1546. *

According to some accounts, Knox was actually seized by the agents of the Cardinal; but however this be, he was in such imminent danger, not only from the designs of that ecclesiastic, but also from those of John Hamilton, an illegitimate brother of the Regent, his successor in the see of St. Andrews; that he was obliged to conceal himself, and to remove from place to place, to provide for his safety. He meditated a retreat to Germany; because in England, though the Pope's authority was suppressed, the greater part of his doctrine remained in full vigour, and the conduct of Henry VIII. on religious topics was arbitrary and capricious. But this design was so repugnant to the wishes of the two lairds his patrons, that he relinquished it at their entreaty, and entered the castle of St. Andrews, in Easter 1547, with intent to prosecute the education of his young charges, and lend such assistance to the reformed cause as might be practicable. The conspirators keeping possession of the castle, the Regent had marched against it, to release his eldest son, who had been retained by Beatoun as a pledge of his father's fidelity, and was now fallen into their hands; but he found its reduction an enterprize of much difficulty, while it afforded an asylum to great numbers of Protestants. In the chapel of the castle Knox continued a lecture on St. John's gospel, which he had begun to read to his pupils at Langniddrie, and catechized them publicly in the parish church belonging to the city.

Among the persons who usually attended on these occasions, were John Rough, who had been one of Arran's chaplains, and was now preacher to the garrison; Henry Balnaves, a lawyer and statesman, who had been Arran's secretary of state; and Sir David Lindsay of the Mount, Lyon King at Arms, the Erasmus of Scotland, whose wit and genius had been employed in lashing the vices of the clergy and the manners of the age, both in prose and verse. Though of such different professional character, they were united in attachment to the reformed tenets, and urged Knox strongly to preach in public, and become colleague to Rough; but he refused, alleging, "that he would not run, where God had not called him;" meaning, that he would do nothing without a lawful vocation. Rough accordingly preached a sermon on the election of ministers, in which he declared the power which a congregation, however small, had over any one in whom they perceived gifts suited to the office, and how dangerous it was for such a person to reject the call of those who desired instruction. Sermon being concluded, the preacher turned to Knox, addressing him in this pointed manner: "Brother, you shall not be offended, although I speak unto you that which I have in charge, even from all those that are here present, which is this: In the name of God, and of his Son Jesus Christ; and in the name of all that presently call you by my mouth, I charge you that you refuse not this holy vocation; but as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren,

* Chalmers, Caledonia, II. 526.—Pitscottie's History of Scotland, 188, &c.—Knox's Historie of the Reformation.

and the comfort of me, whom you understand well enough to be oppressed by the multitude of labours, that you take the public office and charge of preaching, even as you look to avoid God's heavy displeasure, and desire that he shall multiply his graces unto you." Then directing himself to the congregation, he said, "Was not this your charge unto me? and do you not approve this vocation?" They answered, "It was, and we approve it." Overcome by this appeal and nomination, Knox failed in an attempt at reply, and rushed to his chamber to meditate on the importance of the proposal.

The deep responsibility of the ministerial office, the accidental peril of its assumption from the circumstances of the day, and the consequent decision of character to which its possessor was called, might well account for the mental anxiety of the Scotch Reformer, at this critical period of his life; without taking the pains, which Dr. M'Crie has thought it expedient to bestow, in analyzing the causes of that anxiety, to prove that it did not arise from any suspicion of deficiency in the external formalities of his call. The respectable biographer, who discovers in this part of his work no inconsiderable portion of anti-episcopal feeling, observes, "I will not say that our Reformer utterly disregarded his early ordination in the Popish church (although, if we may credit the testimony of his adversaries, this was his sentiment), but I have little doubt that he looked upon the charge which he received at St. Andrews as principally constituting his call to the ministry." * It may be permitted to remark on this observation, that if Knox could argue from the abuse of episcopacy in the Romish hierarchy, against its use as a very primitive form of government and conveyance of ordination, so far as *utterly to disregard* the sacred function received from that church, (without entering into the comparative question between his prior ordination and subsequent charge) it would be difficult to consider him as exhibiting in this instance the judgment and modesty becoming the well-read scholar or the humble divine.

Any hesitation which he may have felt in accepting the call of the congregation was probably terminated by the result of a dispute which he held with a theologian of note and authority, named Annand. This polemic, driven from all his strong holds in argument by the superior skill and information of Knox, took refuge in the doctrine of the infallible authority of the church, which he alleged had rendered all further debate on these points unnecessary, by its condemnation of the tenets of the Lutherans as heretical. Knox replied, that before the admission of the authority of a church, it was necessary to prove it a true church by scriptural tests. "For (said he) as for your Roman church, as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and the head thereof, called the Pope, to be the Man of Sin, of whom the apostle speaks, than I doubt that Jesus Christ suffered by the procurement of the visible church of Jerusalem. Yea, I offer myself, by word or writing, to prove the Roman church this day farther degenerate from the purity which was in the days of the apostles, than were the church of the Jews from the ordinances given by Moses, when they consented to the innocent death of Jesus Christ." This was undoubtedly very strong language; but he engaged, at the request of the audience, to maintain his position on the following Sunday.

* Vol. I. p. 57.

He then preached from the seventh chapter of Daniel, and the latter part. Having shown that the four mystic animals represented the Babylonian, Persian, Grecian, and Roman empires, out of the ruins of the last of which rose the empire described in his text, he proceeded to show that this was applicable to no power but the Papal; and proved to the satisfaction of his auditory that the Pope was Antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles. This sermon occasioned much conversation among all descriptions of the public. Some said, "Others have hewed the branches of papistry, but he striketh at the root, to destroy the whole." Some remarked, "If our doctors do not now defend the Pope and his authority which have been so openly impugned, the devil take my part of him, and his laws too." Some observed, "Mr. George Wishart spoke less plainly, and was burnt for it; and so will he be in the end. The tyranny of the Cardinal however made not his cause the better, neither yet the suffering of God's servant made his cause the worse." "Then" replied the Laird of Niddrie, "we would advise you and them to provide better defences than fire and sword; for it may be that else ye shall be disappointed: men now have other eyes than they had then."

The Vicar-general, at the instance of the bishop-elect, summoned Knox and Rough before a convention of the learned men of the abbey and university in St. Leonard's yards, when Nine Articles were exhibited against them.

1. No mortal man can be the head of the church.
2. The Pope is Antichrist, and therefore no member of the mystical body of Christ.
3. Man may neither make nor devise a Religion, that is acceptable to God; but Man is bound to observe and keep the religion that from God is received, without chopping or changing thereof.
4. The Sacraments of the New Testament ought to be ministered, as they were instituted by Jesus Christ, and practised by his apostles; nothing ought to be added unto them, nothing ought to be diminished from them.
5. The Mass is abominable Idolatry, blasphemous to the death of Christ, and a prophanation of the Lord's Supper.
6. There is no Purgatory, in which the souls of men can either be pained or purged after this life. But heaven remains for the faithful, and hell for the reprobate and unfaithful.
7. Prayer *for* the dead is vain, and *to* the dead is idolatrous.
8. There are no bishops, except they preach even by themselves, without any substitute.
9. Tithes by the law of God do not appertain of necessity to churchmen.

Knox conducted the defence for himself and his colleague, and having reason to think that Winram, the Vicar general, was favourable to reformed doctrine, he called on him to deal uprightly in an affair of such importance. "The people (he said) ought not to be left in the dark. If his colleague or he had held any unscriptural tenet, he wished the Sub-prior, as Vicar-general, to expose it; but if, on the other hand, the doctrine taught by them was true, it was the bounden duty of that officer to give it the sanction of his authority." Winram, replying that he did not appear there in a judicial character, proceeded to state some objections to one of the propositions maintained by Knox, "that, in the worship of God, and especially in the administration of the Sacraments, the rule prescribed in the scriptures is to be

observed without addition or diminution; and that the church has no right to devise religious ceremonies, and impose significations upon them." After maintaining the argument for a short time, the sub-prior devolved it on a grey friar named Arbugkill, who, being hardly pressed by his antagonist, bringing proofs from the epistles as well as other portions of the New Testament, had the rashness to assert, that the apostles had not received the Holy Ghost when they wrote the epistles, but they afterwards received him and ordained ceremonies. Knox smiled at this extravagance, Winram, rebuked it, and Arbugkill endeavoured to qualify it. At length he resolved all into the authority of the church. But Knox declared that the church could not contradict scriptural laws on the subject of divine worship. "Why then," said the impatient friar, "you leave us no church at all!"—"O yes, I do," replied the sarcastic reformer; "there is the church of the malignants, which the Psalmist speaks of when he says, 'I have hated the congregation of evil doers;' this church you may have without the word, and even contending against it. If you choose to belong to this church, I cannot help it: for my own part, I will be of no church but that which has Christ for its pastor, hears his voice, and will not hearken to the voice of a stranger."

Orders were now issued that the learned men of the abbey and university should occupy the pulpit in the parish church by turns on Sundays, and abstain in their sermons from touching on the controverted points. Knox however had the privilege of preaching on other days, and he took occasion to praise God that Jesus Christ was preached, and nothing said publicly against the doctrine he had taught the people; requesting, that if in his absence, they should speak any *thing* which they forbore while he was present, the hearers would suspend their judgment, till an opportunity was afforded him to reply. He was so successful in his work, that the whole garrison in the castle, and many of the citizens, openly professed protestantism, and partook of the sacrament in the same manner as it was administered in the church of Scotland, after the Protestant religion was established by law, in the year 1560. It pleased God, in the course of his inscrutable providence, to terminate the able and zealous labours of his servant at St. Andrews after a few months. In the end of June 1547, a French fleet with a land force arriving to the assistance of the Governor, the Castle was invested by sea and land, and surrendered on the last day of July, on condition that the lives of the besieged should be spared, that they should be conveyed to France, and from thence to any other country which they might prefer, except Scotland. They accordingly embarked, and in a few days reached Fescamps, and ascending the Seine anchored before Rouen, where the faithless French detained them as prisoners of war. Knox with some others was confined on board the galleys, bound with chains, and exposed to multiplied indignities.

From Rouen they sailed to Nantes, and lay on the Loire during the following winter. The Roman Catholic worship was often performed on board, and the prisoners required to show some reverence to it, on pain of torture; but nothing could induce them to depart from their principles. One day a fine painted image of the Virgin was brought into one of the galleys, and a scotchman desired to kiss it. He refused, saying that such idols were accursed, and he would not touch it. "But you shall," replied an officer, thrusting it in his face; which provoked the prisoner to seize the puppet, and toss it into the river, saying, "Let our Lady

now save herself! She is light enough, let her learn to swim!" This conduct had the effect of preserving them from further importunities.

Knox was at first depressed in spirit, but found such relief in prayer, that he composed a work on this duty, to encourage others to its exercise. After some time, the galleys returning to Scotland, continued for a while on the east coast, watching for English vessels; and he was seized with a fever, during which his life was despaired of; but even in this state his fortitude of mind remained unsubdued, and he comforted his fellow-prisoners with hopes of release through a merciful Providence, who in all their trials would consult his own glory. While they lay on the coast between Dundee and St. Andrews, Mr. (afterwards Sir) James Balfour, pointed to the spires of the latter, and asked him if he knew the place. "Yes! (replied the sickly and emaciated captive) I know it well; for I see the steeple of that place where God first opened my mouth in public to his glory; and *I am fully persuaded,* how weak soever I now appear that I shall not depart this life, till my tongue shall glorify his godly name in the same place."

"While free from fever," says Dr. M'Crie, "he relieved the tedious hours of captivity, by committing to writing a confession of his faith, containing the substance of what he had taught at St. Andrews, with a particular account of the disputation which he had maintained in St. Leonard's Yards. This he found means to convey to his religious acquaintances in Scotland, accompanied with an earnest exhortation to persevere in the faith which they had professed, whatever persecutions they might suffer for its sake."

The principal gentlemen in the number of the prisoners were confined in Rouen, Cherbourg, Brest, and Mont St. Michel. The unhappy captives of the latter inquired of their venerated countryman whether it were lawful to attempt to escape by breaking their psrion; a measure, which the more considerate disliked, lest the escape of some should only serve to increase the bitterness of the thraldom of others from their vindictive persecutors. He entered into the generosity of the feeling which prompted the inquiry, but gave it as his opinion that such a fear was not a sufficient reason for relinquishing the design, and that they might endeavour to escape, provided it were done without bloodshed. Encouraged by this decision, they made the attempt, and succeeded. Knox himself obtained his liberty in 1549, but in what manner is not sufficiently ascertained.

John Rough had left the castle of St. Andrews previous to the commencement of the siege, and retired to England. But though this good man, by an attention to his personal safety or convenience, escaped the horrors of a rigorous confinement with the rest of his countrymen at that trying season, yet he was destined to drink deeply of the cup of affliction for righteousness' sake. He preached the gospel in England until the death of Edward VI. when he went to Norden in Friesland. There he was obliged to support himself and his wife by knitting caps, stockings, &c. Having occasion to visit London on business, he became pastor to a little congregation which used to assemble privately in the city. But one of their number, with the spirit of a Judas or a Demas, revealed their place of meeting, and poor Rough was carried before Bishop Bonner, whose blood-thirsty vengeance could not be satisfied till he had condemned him to the flames, and he was executed on the 22nd of December 1557.

THE FIELD OF THE WORD.

HIGH on his everlasting throne,
The King of saints his work surveys,
Marks the dear souls He calls his own,
And smiles on the peculiar race.
He rests well pleased their toil to see:
Beneath his easy yoke they move,
With all their heart and strength agree
In the sweet labour of his love.

See where the servants of their God,
A busy multitude, appear,
For Jesus day and night employ'd,
His husbandry they toil to clear.
The love of Christ their hearts constrains,
And strengthens their unwearied hands;
They spend their blood, and sweat, and pains,
To cultivate Emmanuel's lands.

Alarm'd at their successful toil,
Satan and his wild spirits rage,
They labour to tear up and spoil
And blast the rising heritage.
In every wilderness, they sow
The seed of death, the carnal mind;
They would not let one virtue grow,
Nor leave one seed of good behind.

Yet still the servants of their Lord
Look up and calmly persevere,
Supported by the Master's word,
The adverse powers they scorn to fear;
Gladly their happy work pursue:
The labour of their hands is seen,
Their hands the face of earth renew,
Some spots at least are lively green.

To dig the ground they thus bestow
Their lives; from every soften'd clod
They gather out the stones, and sow
The immortal seed the word of God.
They water it with tears and prayers;
They long for the returning word,
Happy, if all their pains and cares
Can bring forth fruit to please their Lord.

Jesus their work delighted sees,
Their industry vouchsafes to crown;
He kindly gives the wish'd increase,
And sends the promised blessing down:
The sap of life, the Spirit's powers,
He rains incessant from above;
He all his gracious fulness showers
To perfect their great work of love.

O multiply thy sowers' seed,
And fruit we every hour shall bear;
Throughout the world thy gospel spread,
Thy everlasting grace declare:
We all in perfect love renew'd,
Shall know the greatness of thy power,
Stand in the temple of our God
As pillars, and go out no more.

AN APPEAL TO THE CHRISTIAN PUBLIC IN BEHALF OF BRITISH SEAMEN.—LETTER V.

SIR,—In laying before your readers the account I promised, of the rise and progress of religion among British Seamen in the last few years, it will be proper again to advert to the general state of our Seamen before, and for some years after, the commencement of the late long and arduous war. That state in an intellectual, a moral, and religious point of view, will then be seen as deplorable indeed. Up to the period to which I call the reader's attention, it may truly be affirmed, that with a few exceptions, the masters and captains of our merchant vessels, and very many of the lieutenants of the navy, and not a few officers of higher rank, made up a rude, an ignorant, and illiterate race of men; almost entirely ignorant of every thing but the mere concerns of their profession. They knew how to stow a cargo, to rig and unrig, and in a clumsy unscientific way, to keep the navigational reckoning of a ship. And when this is said you have almost all the sum of their intellectual acquirements before you. They prided themselves in the roughness of their manners, and, many of them, in the ignorance, real or affected, of their minds. As to every thing that did not immediately relate to a ship or to a seafaring life, to know any thing of books, of religion, or even of the pursuits and occupations of landsmen was, in those days, a sufficient reason to stamp the reproach of *land-lubber*, on any individual who so far differed from the semi-sea animals around him. If he were not as boisterous in his manners, as blasphemous in his language, and as hardened and degenerate in his practice as his comrades, he was scouted and despised as being a *milksop* and no seaman. Such was the case with *some of the captains*, with most of the lieutenants, and with almost all the warrant officers of the navy, and the masters of merchant vessels. As to the common Seamen, they were as ignorant and as bad as men could be who had never received any moral or religious instruction, and who had no fear of God before their eyes. They were ignorant, profane, rough, and licentious, to an incredible degree. They were as ignorant of every part of respectable or decent society on shore, and as unfit to mix with those who were intelligent and virtuous, as though they were a different race of beings. They feared nothing but being laughed at for conscientious feelings, unless it were the severe floggings then so common in our ships of war; and they loved nothing but sin, in its grossest and most disgusting forms. The name of God was unheard among them, unless in the way of horrid blasphemy; while hell and damnation were words and subjects most familiar to their ears and their thoughts, as things which many of them coolly believed awaited the close of such a life as they led—of such as they loved, and were determined to persevere in. They were excluded from all useful means of grace, and exposed to every kind of the most demoralizing and destructive company.—When at sea, they heard not of the Almighty, and when in port, as the crews of our ships of war, they were encouraged in all the wickedness of unbridled lusts and intemperance.—Oaths and execrations howled round their ears, and mingled with the wind of the troubled elements when from port, and the most abominable licentiousness hardened their hearts when in harbour. Thus their years passed away in times of war. In times of peace, many of

them were employed in the West India ships, and became familiar with all the vices, the cruelties, and filthy habits of our slave colonies. To complete their character, very many of them were conversant with all the horrid scenes of the detestable slave trade. Much of all the told and of the untold and horrid murders, cruelties, and abominations, acted on the unhappy, blood stained shores of Africa, in that traffic of human flesh, perpetrated on board the slave ships on the wide ocean, were committed by our Seamen. In a word, the sailor was such a compound of evil, was a being so revolting to the feelings, so contrary to the pursuits and manners of serious and reflecting people, that his mere profession was considered a sufficient excuse for not attempting to reform his heart, a certain and insurmountable barrier to the christianizing of his soul.—To say that a man was a sailor, and to say that he was hopeless and irreclaimable, meant the same thing. This was, no doubt, a very unchristian conclusion, but it was so generally adopted, that no minister of the gospel, no congregations, or pious individuals were found coming forward to pray for the abandoned Seamen, to weep over his sins, or to labour to subdue them. The Seaman's personal bravery, excited the worldling's admiration, and his unbounded sins, and follies, and ignorance called forth their smile of merriment and contempt, but neither their bravery, nor their sins, nor ignorance, roused any orders of men, either religious or irreligious, to attempt their reformation. They lived and died as outcasts of Society, at once a reproach to the professors of religion, and a disgrace to the nation they had so deeply polluted, and so valiantly served. Those parts of the naval articles of war which set forth that *the public worship of Almighty God should be duly, orderly, and reverendly performed,—and that all oaths, execrations, drunkenness, or other scandalous actions, in derogation of God's honour, and corruption of good manners shall be punished by a court martial,* are sensible and pious laws; but they were the merest dead letter that ever existed in the form of sound words and good discipline. Few ships ever had a chaplain on board, and several which had them would have been better without them, with a very few exceptions they were the butt of the officers jokes, and furnished but too many sad subjects for their contempt and ridicule. As schoolmasters for the younger class of midshipmen, some of them were useful, but as preachers, and teachers of the gospel of Christ—as spiritual guardians, and admonishers, and instructors of men's souls, but few indeed are had in honourable remembrance at this day.

In the year 1780, the Naval and Military Bible Society was established, and a small number of copies of the Holy Scriptures found their way into some ships of war, but the state of the navy was then such, that I never heard of any positive good being produced by them; and for some years the Society suspended its operations altogether for want of funds. Nor did any description of men, during a long period, appear to lament this as a calamity. At length, God put it into the hearts of a few, to make further efforts, and this Society again resumed its labours, and has been the most efficient, considering its limited means, of any Society ever established for supplying the Seamen of the royal navy with the word of God.—Its supplies, however, are of course confined to the King's ships—a field far too wide for its means to occupy.—It needs, and it well deserves, to have its funds increased four-fold.

In looking back to the period when this Society was entirely paralyzed, and contemplating our

immense navy, the mind is at once struck with the mightiness of its power, and the profligacy of its morals. Among the officers some improvement was visible at the commencement of the present century, so far as general intellectual acquirements were concerned. But still religion was almost entirely a stranger among them. Like as it is in a natural sense, when a large fleet is enveloped in the darkness of a gloomy stormy night, and the eye sees nothing but confused portions of blackness, with here and there a single ray of light now and then breaking on the sight from some distant vessel: So it was in a spiritual sense, darkness, mental, spiritual darkness enveloped our navy, and only here and there could a star of light cheer the Christian's eye. The brightest of those lights which then shone almost alone, and whose splendour has been continually increasing, has not yet, blessed be God, set; it is still above the horizon, and is the cheering, animating light at the head of many pious Institutions. I refer to the venerated and truly honourable Admiral Lord Gambier, whose example and steady undaunted profession of religion, as an individual, and as the captain of a ship, and admiral of a fleet, long shone without a second to encourage or strengthen his hands. The late Admiral Lord Duncan, was, I believe, the next officer of rank, who, in the dark and profane period of our naval history, showed a more than usual respect for religion. He always had a respectable chaplain on board, and caused the Sabbath to be observed, by having divine service performed in his own ship. Years however passed away, before true religion seemed to spread, or even to engage any notice in the navy in general. The most striking instance of its progress appeared on board the Repulse, 74 guns, under the command of the honourable *Captain, now Admiral* Legge, where the Rev. Mr. Terrott was the honoured instrument in the hands of God, of turning many from darkness unto light, and from the power of Satan unto God. The labours and success of this most excellent man, showed what might have been expected, had every chaplain afloat sailed in a ship as well regulated in general discipline as was the Repulse, and had himself devoted his time and talents to the work of the ministry as did Mr. Terrott. Truth, however, compels me to say, that neither while I served in the navy, nor since I quitted it, did I ever hear of any real general reformation being produced by the labours of any other chaplain in the navy; and had Mr. Terrott himself served under many other commanders, his usefulness and labours would have been no doubt exceedingly counteracted, and circumscribed. I have elsewhere attempted to describe the commencement of this great work:* but at the same time the following extract, will not, I trust, be regarded as a needless repetition.

"It was begun on the bosom of the ocean, on board of a few ships of war, where neither chaplain nor spiritual guide was found! It was in the darkest, the most threatening period of the late war, when we were cut off from our homes, from teachers, from churches and chapels, from admonishers and friends, that the Lord Jehovah by his own Spirit awakened here a poor sinful seaman, and there a stern and profane officer, to a sense of his danger, and of the supreme importance of eternal things. The same blessed Spirit which convinced them of sin directed their eyes and drew their

* See the substance of a sermon preached on the third Anniversary of the British and Foreign Seaman's Friend Society, &c. October 19, 1821; and now forming the concluding number in "The Ocean." As a separate sermon it is out of print. See also Christian Guardian, vol. xiii. p. 475.

hearts to Jesus Christ, and He the author and giver of every good and perfect gift, gave them repentance unto life, and faith to believe. Their's was a lively faith, which wrought by love, and purified their hearts, and made them at once as conspicuous among their comrades, as new creatures once dead in trespasses and sins could well be when quickened by the Holy Ghost. Having themselves tasted that the Lord was gracious, though rude of speech, and but little versed in the wisdom of this world, and less in the sciences and arguments of the schools, yet the love of Christ constrained them, and as God gave them utterance, they spake with their tongues, in unpolished language it is true, but with all the eloquence and simplicity of warm and feeling hearts, beseeching sinners to be reconciled unto God. Their custom was to assemble a few of their shipmates in some retired part of the ship, where, screened round with a few old hammocks, or pieces of worn-out canvass, they read their Bibles, and, in their unadorned, but earnest manner, discoursed of heaven and of hell—of death and of judgment —of the sins of men, and of the merits and love, the sufferings and death of Jesus Christ. Thus did the Lord begin to attack the power and reign of satan, even where his throne seems to be established. It was a day of small things, but it was not in vain in the Lord. The people of God on shore knew not of the rise or progress of this work. Little were they aware how the Almighty was planting his gracious footsteps on the sea, and thus riding in mercy amidst winds and storms. Neither did they, for a long time, hear of the scoffs of those who blasphemed their praying shipmates, nor learn what persecutions some of them endured for the name of Jesus. Year after year passed *away, while* amidst all the difficul*ties, the evils* and horrors of maritime warfare, this little leave tinued to extend its influer that at the close of the war, ' a band of praying officers or s on board of about fourscore of the royal navy."

The humble part whic writer was permitted and e to take in one of His Ma ships of war, for about three are in part related in " *The spect,*" and need not be re here. Permit me, howev avail myself of some remarl information contained in the numbers of the *Sailor's Mag*

" The establishment of pea proved highly favourable t advancement of the Rede kingdom among Sailors; ar well observed in a late publi ' since the release of many brave defenders from actu vice, numerous gratifying have appeared, that amidst th ardous operations of war, r was obtaining no slight in throughout our numerous and one of the most gratify these tokens has been the appearance of an unusual n of naval officers decidedly con for the interest of the gospel of whom have become its s able and successful minister within and without the pale Established Church.' It w tural that these servants o most High God should ha deepest sympathy with the wants of those whom the commanded in battle, and make it their first endeav ' show unto *them* the way vation;' and it can be more conceived than described, wit surprize and attention Sailo tened to their ministry fro pulpit, and read their instru from the press."

" A new scene was also t in this department, illustra the sovereignty and grace of its commencement was simp efficient. A—— was accus

when a boy, to visit collier ships, his father being a coal-meter. The Lord had rescued him from sin, and he had suffered so much under convictions, and had received so little attention from Christians at that time, that he determined to pity and help any one who appeared to him under serious impressions. One day in 1814, while attending divine worship, he formed an acquaintance with the captain of the ship Friendship, from South Shields, whom he observed weeping under the sermon. A—— visited the ship, and seeing the crew idle, asked if they would come into the cabin, and he would pray with them; this was complied with, and the ship was visited a second time for the same purpose." This was the beginning of a work which soon spread from ship to ship, in a manner the most unexpected and cheering, until, in less than two years, Sailors met for prayer and religious exercises, almost every evening, in various places on the Thames.

When winter came on, some method was necessary to apprise the Sailors what ship " was appointed for the night. A signal was fixed on, and a lantern hoisted at the maintop-gallant-mast-head, on board the Thomas of North Shields, Captain M——. As the spring advanced, it was agreed that a blue flag should be made, with the word BETHEL in the centre, and a star in the corner rising in the East in red, and in another part of it a dove bearing an olive branch has since been added. This was first hoisted on the Lord's day afternoon, on board the Zephyr, captain H——, of South Shields, when the people assembled were more numerous than on any preceding occasion. This very gracious display of Almighty mercy to Sailors was chiefly among the collier ships, in what is called the Lower Pool." A few serious men encouraged these poor mariners, and sometimes assembled *them together on shore,* until one, whose judgment and credibility may be fully relied on, states that frequently not less than fifty Sailors were present at one time who manifested every sign of being truly converted to God. About this time, that very useful institution, the " London Seamen's Bible Society," was formed, whose reports must give unfeigned pleasure to every friend of Seamen. Great, very great has been the good effected by this Society, though with very limited and inadequate means.

It is remarked with reference to this period that " it was not to be imagined that Satan would view with indifference such an assault on his kingdom, as was now making by converted sailors. Persecution, therefore, the natural consequence of a revival in religion, raged furiously for a time. Owners forbade their captains to allow such meetings on board their ships. Ungodly captains and sailors poured forth the most dreadful oaths; even cabin-boys joined in throwing coals at those who were seriously disposed, and the watermen united in the general clamour against this work of God. Sailors to their utter astonishment, found, that when they called for damnation with every breath,—when they wallowed in uncleanness, and pressed forward to destroy body and soul,—then they were applauded; but now they wished to seek the salvation of their souls, the comfort of their families, and the glory of God, they were insulted by men and bitterly persecuted. But the Lord their God supported them. They have lived down these prejudices, weathered the storm, and compelled their enemies to confess that this is the work of God."

This will be a proper place to state that amidst all the excellent publications of the Religious Tract Society, there was but one expressly intended for Seamen, and that was written by a Landsman, and conse-

quently partook of those nautical blunders and landsman-like expressions and comparisons, which must ever be the case when any person, not actually conversant with a sea life, attempts to illustrate religious subjects by nautical similies, an evil much greater than many are aware of. For such is *Jack's* keen criticism, in every thing pertaining to his own profession, that when the most excellent men write the best of books, if they introduce nautical matters, and do it, as every landsman must do, in an unnautical way, the Sailor's prejudice is so great that he throws down the book or tract in disgust, and condemns it as a "lubberly" thing. Knowing all this, I was led to write seven Tracts expressly for their instruction and improvement; which were presented to, and adopted by, the Religious Tract Society in London, and of which about five hundred thousand copies have been circulated. Many other interesting and instructive Tracts and Sermons have been since published, and extensively circulated, both in this country, and in America, and in some instances on the European Continent. In the reports of the Tract Society, several very interesting accounts are given of the gratitude with which these Tracts were received by Seamen, and of the good that they were instrumental in effecting.

The growing attention of Seamen to religious concerns, on the Thames, was now more evident every month, and pious laymen, with one or two dissenting ministers, visited and preached and exhorted in various ships; and in the early part of the year 1818, the first floating chapel ever fitted up for general and public worship of Almighty God was opened on the Thames, and has continued to do much good, not only in affording public worship, but in distributing *Tracts, and promoting domestic worship on board of ships* when out at sea. The gentlemen who have charge of this portion of useful Christian labours, are formed into a Society called "The Port of London Society for promoting religion among Seamen." The launching of this vessel for such a purpose may be said to have formed a new era in our maritime history. It has already become the parent of several others, both Episcopal and Non-Episcopal, in different parts of the kingdom and in America.

Important and useful, however, as this vessel was, and will be, it was soon found that in so wide and ever-shifting a field of labour as the river Thames, no one vessel or place of worship could supply an adequate quantum of means of grace to the wide-spreading hosts of Sailors scattered through the thousands of ships and vessels on the river. It was also found that many vessels lay at too great a distance, for the crews to avail themselves of its advantages; and that many hundreds of thoughtless Seamen wandered about the quays, and remained idle on board their own vessels, and needed the active and zealous exertions of good men to rouse them—to visit their ships—to address them in the streets—and, in fact, to carry religion home to those who would not or could not go forth to find it for themselves. Hence originated what is called the Bethel Union and British and Foreign Seaman's Friend Society; whose objects are to promote the moral and religious instruction of Seamen, in every lawful, prudent, and possible way. These Christian undertakings have manifestly received the seal of the divine approbation. Crews that were brought under the sound of the gospel, in the Thames, carried more or less of their awakened feelings with them into other ports; and meetings for prayer and reading and religious conversation, became more and more frequent, and shortly the Bethel flag was seen flying in nearly

he principal sea-ports in the dom. Nor did it stop here. flame kindled in England was ed across the Atlantic; and, at day, America is treading close l the steps of the mother-coun- and many and great are the fs that the Lord is with her of th.

iis good work was, for a sea- confined to pious men among Dissenters or Methodists, to e labours and zeal the Bishop hester paid a due tribute, at rpool, not long ago. But the blished Church did not long l by idle.* An Episcopal float- Chapel was established at in, under the patronage of the bishop of that see; and another iverpool, under the patronage he Bishop of that diocese. rpool indeed has done and is ; nobly in this cause. All de- nations of ministers are there to come forward, and uniting, ey have done, hand and heart, have greatly forwarded this of the Lord, without fear or isy of their foreign Missionary rs being impeded. Bristol Clifton have also fitted out ng Chapels, and at Portsmouth Plymouth very active means sing. At Hull much is doing, n most of the northern ports ngland, the Bethel flag flies, Bethel companies are at work. In Leith, Glasgow, Greenock, and Aberdeen, I believe vessels are fitted up for places of public worship, and Schools for adult Sailors and for Sailor-boys are formed.

In short, distant as the great mass of the religious world still stand from this cause, it has pleased the Lord to fan this little spark into a wide-spreading flame; so that, although but few, comparatively speaking, of the numerous professors of the gospel have joined in the work, it has gone round our sea-girt islands, so that in most of her ports the Bethel flag may be seen from time to time flying at ships' mast-heads, either for Sabbath-day service or for evening prayer meetings. But Bethel flags and Bethel meetings and "*Bethel men*," as the serious Sailors are now called by their profane comrades, are not confined to our own shores. They are carried to sea in many ships, and the flags have been unfurled in the East and West Indies, in the Mediterranean, and in most of the European ports, from Russia in the north to Smyrna in the south. In short, neither my time nor your pages, Sir, will admit of my saying more at present, than that God is with the friends of our long neglected Seamen of a truth. The work has prospered beyond all calculation or hopes, although the field may be said to be only just entered upon. In our own country, those who have the best opportunity of knowing what has been effected, hesitate not to say, that five thousand souls have been added to the Lord, from among our profane and heathenlike Seamen, within the last six years.

As to the great inroad that religion is making among those who at present must still be termed unchristian, it certainly is known to have produced such a check to their open and former blasphemous and disgusting conduct, that they appear quite a different race of men, in our streets and sea-ports, from what they

mong the early and hearty en- urs of Churchmen in the cause of n, may here be named those of *Prayer Book and Homily Society*, ntered, about this time, warmly ffectionately into the service of ng neglected countrymen. A le Address to Seamen was pub- by the Society, and widely circu- mong the shipping on the Thames; active and pious agent was ap- d to visit ships, and dispose of Books and Homilies, wherever practicable. Whoever reads the Report of the proceedings of the , for the thirteenth year (1824— especially that part of the Appen- ich refers to their labours among n, will be much *gratified*.

once were. Nor has any minister ever attempted of late to preach to Sailors, on ship-board or on shore, but he has been listened to with the most solemn attention; nor has any thing like the shadow of interruption or improper behaviour been shown towards them. To this fact will all who have gone forth in the service of these neglected men bear witness. Nor is the case different in America: the same happy effects are produced, and Seamen are daily added unto the Lord. I remain, dear Sir, *

Yours very truly,

R. MARKS.

Great Missenden, March 1826.

* I have very recently received a letter, inclosing a £5. note for the Sailor's cause, from a worthy clergyman in Suffolk; in which letter he says, "I quite agree with the sentiments your recent letters in the Christian Guardian express, concerning the impropriety of the religious world to neglect home duties, in comparison with distant calls. This I have thought exemplified in the case of Ireland, but was not aware before that it was so strongly so in that of Seamen. I feel very thankful that you have taken up the subject so warmly, and pray heartily for your abundant success. Whenever I have ventured to drop a hint of the kind, it has been attributed to something like Antinomian indifference to the state of the heathen."

And so, Mr. Editor, your old friend, and those with him, who cannot agree to leave our tens of thousands of Seamen to perish in ignorance and heathen licentiousness, must be stigmatized with "*Antinomian indifference to the state of the heathen.*" In my own case, I know no such effectual way to silence such unjust and ungenerous charges, than by stating thus publicly, that in my former poor little parish I established a Bible Society; and that while I was there, about *one hundred pounds* were sent to the parent Society for foreign services:—That as soon as possible, after coming to my present station, I proposed the establishment of a Missionary Society; and having just now made up our fourth year's account, previous to our Anniversary Meeting, I can affirm, that had all the parishes in England alone done what this has done, the income for Foreign Missions would have been *five hundred thousand pounds annually*, and in England only. It has ever been my object and endeavour to inform my people's minds respecting the actual moral wants and deplorable state of those three-fifths of the world, which at present are unacquainted with the Gospel. Nor have I confined my little services and presence merely to advocate the cause of the Church Missionary Society, but have, as occasions offered, most cheerfully assisted at the meetings of other denominations, and at Bible Societies. This is my answer to those who accuse me of Antinomian indifference to the heathen. They have compelled me thus as it were to boast.

PRAYER ON BEHALF OF OUR ENSLAVED BRETHREN.

MR. EDITOR,—The sacred scriptures have commanded us "in all things to let our requests be made known to God." And every Christian will feel how important it is to seek help from the "Lord of all power and might," and to ask Him to "stretch forth the right hand of his Majesty to be our defence."

We have lately been called upon to petition "the powers that be," to take compassion upon the 830,000 slaves in our West India colonies, and to enact a law to better their *condition, and eventually to secure their freedom.*

Such petitions are highly important. But there is a power, who hath in his hand the heart of kings, and who "sitteth in the congregation of princes." To Him will every good man look. He hath an eye to see the oppression of the oppressed, an ear to hear their cries, and a hand to help and defend them. Exod. ii. 23; Deut. xxiv. 14, 15. Surely then, it becomes us to address the throne of the Divine Majesty, confessing our guilt and seeking for a merciful interposition from the God of all grace, on behalf of our enslaved brethren. With this view the fol-

lowing prayer has been composed, which, however defective in itself, may at least suggest to the minds of some, the importance of pleading with God on behalf of those who are now subjected to the most cruel and degrading oppression.

PRAYER.

O. thou eternal Jehovah, who hast "made of one blood all nations of men," and who art "no respecter of persons," we bow our knees to the throne of thy Divine Majesty, we adore and bless thy good providence for having cast our lot in this land of liberty, where we are favoured with thy word and the ordinances of thy house. Praised be thy name, O Lord, for all thy mercies of creation and providence to us and to all men.

We humbly confess before thee, O thou heart-searching God, the sins we have in thought, word, and deed, committed against thy divine majesty; and more especially would we humble ourselves in thy sight on account of our national guilt and iniquity, in causing and promoting the slavery of so many millions* of our fellow creatures. We acknowledge, O Lord, our share in this transgression, not only as inhabitants of this land, but in neglecting to humble ourselves, for so many years, before thee on account of such iniquity; and for not feeling as we ought for the miseries of our enslaved brethren, nor seeking their deliverance.

O thou "God of pardons," who "delightest in mercy," forgive, we pray thee, all our sins. "Wash us throughly from our iniquity" in the precious blood of Jesus Christ, "and cleanse us from our sin" by "the Spirit of holiness." Forgive, for the sake of thy dear Son, the transgressions of this land. "The voice of our brother's blood hath cried unto thee" for vengeance; but "deliver us from bloodguiltiness, O God, thou God of our salvation." Turn away thy wrath from us, we beseech thee, O Lord. "Remember not, Lord, our offences, nor the offences of our forefathers," in leading our brethren into captivity, and in keeping them in cruel bondage; "neither take thou vengeance of our sins: spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever."

O thou gracious God, be pleased to impress on the heart of every one in this kingdom his guilt before thee; and may all be humbled in thy sight, and seek thy pardon. Be pleased to direct our Legislature to take pity on the slave, and deliver him from bondage. Grant that by the endeavours of our Parliament, "peace and happiness, truth and justice, religion and piety may be established" among us, and among all the negroes and inhabitants of our several colonies, "for all generations." Give, we pray thee, O Lord, a spirit of tenderness, and charity, to those who have long ruled the slaves with the arm of oppression. Grant to the owners of these unhappy and oppressed men a right judgment in all things, and fill them with that "mind which was also in Christ Jesus." Send thy glorious gospel among the captives, and pour thy Holy Spirit out upon them, that they may be delivered from the bondage of sin and satan, and be made free by the Son of thy love. "May righteousness and peace spring up before thee" among them. "Let the wilderness and the solitary place be glad: O let the desert rejoice and blossom as the rose."

Hear our prayer, accept our praise, O heavenly Father, and send down an answer of peace, for the alone sake of Jesus Christ. Amen.

R. K. N.

* During the two hundred years that the slave trade was carried on.

THE COTTAGE VISITOR.—No. VIII.

"Yes, but when you had resigned her,
Life and you were reconciled;
Anna left—she left behind her
One—one dear—one only child."
MONTGOMERY.

"In all my wanderings round this world of care,
In all my griefs,—and GOD has given my share—
I still had hopes my latest hours to crown;
Amidst these humble bowers to lay me down;
I still had hopes,—my long vexations past,
Here to return—and die at home at last."
GOLDSMITH.

THE parish church of D——, is a neat, but ancient gothic structure, that commands veneration by its antiquity, and enforces admiration by its beauty. It stands in the centre of an extensive burial ground, and both that and the sacred edifice, are closed from the world by a circumambient range of chesnut trees, whose expansive branches form a verdant canopy over a commodious gravel walk, which is shaded by their luxuriant foliage. To this walk I frequently retire to indulge in meditation, and "hold communion with the dead."—Some indeed may shudder at the contemplation of decay, and hurry into scenes of dissipation, to banish it from their minds. The lovers of earthly pleasure may consider the church yard as a fit retreat for the hypochondriac, and prefer for themselves the crowded theatre or the airy amusements of the ball-room; they may indeed banish reflection from their minds, and run their giddy round of delusive indifference, but they are nevertheless hastening to the silent chambers of the tomb;—a grassy hillock will soon cover the place of their repose, or a faithless stone commemorate their virtues; and all the fascinations of beauty, and *all the allurements* of pleasure, and *all the frivolities* of fashion will assuredly terminate there—for death is the common portion, and the grave the common home of man. Is it irrational then to prepare for that which is inevitable, and to reflect on that which must shortly be our dwelling? For my own part,

I love to muse when none are nigh,
Where yew tree branches wave;
And hear the winds with softest sigh,
Sweep o'er the grassy grave.

It seems a mournful music meet
To sooth a lonely hour;
Sad though it be, it is more sweet,
Than that from pleasure's bower.

I know not why it should be sad,
Or seem a mournful tone:
Except by man the spot be clad,
With terrors not his own.

The votary of fashion looks forward to the grave as the termination of pleasure;—the man of business dreads it as quenching all his hopes of future prosperity;—the possessor of wealth considers it as a separation from his idolized possessions;—and the guilty wretch who lives in the open violation of all the commandments of God, and all the precepts of the gospel, regards it as but the prison-house of his soul, from whence it will only be released to stand at the tribunal of its Judge. But the Christian who has been taught by the Spirit of God to place his affections beyond the narrow boundaries of time, and by faith in the Lord Jesus, sanctification by his Spirit, and pardon through the blood of atonement, has been qualified for an inheritance in glory, and looks forward with scriptural confidence to its possession,—such an individual considers the grave not only as a place of repose, unruffled by the storms of affliction, and undisturbed by the calamities of time—but as the passage to everlasting blessedness, and the road which leads to glory and to God;—it is such and only such, that can

contemplate death with composure, and the grave with pleasurable emotion.

One beautiful evening in the month of May, when the sun in golden splendour was gradually sinking into repose, and leaving "the world to darkness and to me;" the air was calm and serene, and scarcely a zephyr unfurled its balmy wings, or sported among the sighing foliage; the grass which had just been moistened by a fertilizing shower, mournfully waved above the mouldering tenants of the tomb, and appeared to weep for the dust it concealed; and the lofty spire gilded with the splendid rays of the declining sun was pointing the contemplative mind to celestial objects, and everlasting realities. Such a scene could not fail to solemnize every feeling, and spread its soothing power through every breast. I felt its influence upon my own, and while I pensively paced along the gravel walk, wrapt in solemn contemplation, I was led to rejoice in the power of that sovereign grace which had made me to differ from the far greater portion of my fellow creatures, and taught me to regard my dissolution without terror, and to "rejoice in hope of the glory of God." Suddenly my attention was excited by the entrance of a funeral, the shabby appearance of which was enough to satisfy the beholder that the expence was defrayed by the parish. No solemn bell, no costly vehicles, no waving plumes, no crape-clad attendants proclaimed the quality of the dust about to be committed to the worms. Yet, if the bell could not toll for the departed poor, I fancied an equal solemnity in the stillness which universally reigned; if the attendants were not clothed in the habiliments of mourning, their grief was as unaffected, and their sorrow as pungent; for my own part, I felt as much as if thousands were crowding to catch a glimpse of the costly "*prison house*"—or a multitudinous procession of sombre carriages rolled in lazy grandeur to the theatre of decay. I gazed with solemn awe upon the mournful ceremonial; I heard the voice of the clergyman fluttering in the air, as he repeated the melancholy sentence "dust to dust, ashes to ashes, dust to dust," while at every pause the rattling of the mould upon the coffin, added a ten-fold energy to the awful recollection;—but soon the following sentence "in sure and certain hope of the resurrection to eternal life," dispelled the dismal cloud, and illuminated the gloomy prospect;—without this cheering assurance, oh how revolting is the grave, how awful is dissolution! To become the inseparable companions of worms, or to sink with a perishable world into everlasting oblivion;—reason and instinct both prove its fallacy, and deny its possibility! Yes! when the voice of the Eternal shall summon the intelligent universe to judgment, the grave shall no longer withhold its prisoners, our bodies shall be reorganized, our spirits shall be immortalized, and if numbered with the glorified company of the redeemed, our felicity shall be interminable, and our glory shall be immortal.

While busied with these reflections, the attendants of the mournful ceremony I had just witnessed, were again returning to mingle in the pursuits, the bustle, and the sorrows of life; nor did I discover their absence till the church yard contained, besides myself, only one solitary individual, whose limping gait and hoary appearance, were sufficient evidence that the same ceremony would speedily be performed for her. To her I hastened to inquire who the person was, I had just seen committed to the tomb.

"Why sir, all must die, the great folks as well as the poor folks, and the poor folks as well as the rich, as our John reads in the Bible."

"Yes, we must all die," I replied, "and how important is it then that we pray to be prepared for death."

"To be sure it is sir, you be quite right there, and I do prepare myself as well as ever I can. I go to church every Sunday, and then our John reads the Bible to me, and I comes to all the buryings, though my poor legs will hardly carry me."

"But you must remember, my good friend, that your going to church, hearing the Bible read, and coming to all the burials, will not prepare you, unless your heart be changed by the Spirit of God."

"I know that, sir, as our parson says,—he's a good man, God bless him,—we must all have new hearts, because we are sinful creatures; but thank the Lord, I am not so bad as some in our village."

"You are bad enough to deserve the anger, and to need the mercy of God, and I would have you pray for that."

"Pray, sir! aye, I believe I do indeed, every night and morning, as sure as ever the times come. I am not one of them that live without ever saying their prayers, I assures you. No no, I have been better taught than all that comes to."

"Alas! my friend, I fear that with all your teaching, you are yet sadly ignorant of the state of your own soul, and the way to obtain its salvation, or else you would show more sorrow for your sins, express yourself more humbly with respect to your own state, and desire more earnestly to have Jesus Christ for your Saviour."

"And so I do sir, I put all my trust in him and hope for his mercy."

"But you must really feel your need of him—feel that you must perish for ever without him, and that he alone can save you from the wrath to come. And I hope *God will open* your eyes to see your *real state as a guilty* sinner against him, before he calls you out of this world into that which is to come. But can you answer my question who it is just buried?"

"I was going to tell you sir. It was a poor woman that came to our village on her way home; the poor creature was very bad when she came, and so our overseers took pity on her, and that's no such common thing neither, no—no, trust them for that, they will take care and not hurt themselves by being over kind. I am sure they allows me but two shillings a week; but we must learn to be content."

"How long had she been here?"

"I think it was about three weeks."

"And what account did she give of herself?"

"Why, as how she came from across the water there at Ireland, and was took bad at one place and obliged to stop till all her money was gone; and so she begged her way to our village, and then the poor creature died: but she has left a sweet child behind her, Lord provide for it."

"Had she but one child?"

"No sir, she said she never had but one, and that her husband was a soldier. I am sure I never hardly felt so much for any body in all my life, as I did for her, poor soul."

From the intelligence I received from this garrulous old dame, I could not but feel deeply interested in the case of the unfortunate woman, and the motherless child; I accordingly walked to the parish work-house to make some farther enquiries. Scarcely have I ever beheld a more interesting child, and the circumstances in which she was placed, left without a parent to the protection of the pitiless world,—without a home and without a friend; rendered her still more so. She was just arrived at that engaging period of infancy when the little tongue begins to lisp its mother dialect, and prattle its unintelligible

tales. I immediately took charge of the child, and committed her to the care of a woman of whose piety and kindness I was confidently assured, and as I watched her faculties gradually expanding, and the feebleness of infancy merging in the innocent pursuits of childhood, I felt every parental feeling kindled afresh within my breast, and could almost think that one of my departed offspring was again restored to call me father.

Two more years had performed their evolutions, and the recollection of the poor woman would have been almost effaced from our minds, had not the presence of the child still preserved it alive; when one afternoon, as I was taking my accustomed walk, a travelling soldier appeared in view; his appearance revealed the hardships he had endured; and a scar upon his right cheek proclaimed that he had fought and bled in our defence. I have always had an intuitive regard for a soldier; and as the defenders of our country, and the protectors of our rights, and privileges, and property, he is surely entitled both to our hospitality and respect. I accordingly prepared to salute the one now before me, but he interrupted me, the reader will suppose how much to my surprise, by calling me by name; it was in short none other than James H——, the very youth whose discharge I had so unsuccessfully laboured to procure.

"What, James, is it you!" I exclaimed. "Welcome, my friend, to your native village once more."

"Thank you sir, 'tis a long time since I left it. But pray how is my poor mother and little Tom?"

"Your mother is well, but your brother is——in heaven."

"Is he dead indeed, sir; poor dear little fellow:" said he, as he dropped the tribute of a tear to his memory. "I thought he would never live to be a man, and so it has proved."

"You see, James, that there is no earthly sweet without a bitter, and no earthly pleasure unmingled with a portion of grief. This should convince us of the unsatisfying nature of all creature enjoyments, and teach us to set our affections on things above."

"It should so, sir; however, thank God that I am permitted to find my dear mother alive, that I might see her once more."

I now turned to accompany him home, and in the course of our walk he informed me that soon after his departure from D——, he was ordered with the regiment into Ireland, where he continued for a considerable time, in the course of which he was married;—that about six months after his marriage, the regiment was ordered into America, and on account of the ill health of his wife, he was compelled to leave her behind.

"Was she a native of Ireland?" I inquired.

"No, sir, she was born at S——, about fifty miles beyond D——, but had lived with an aunt in Ireland for some time." Conviction instantly flashed across my mind that it was the poor woman with whom the reader is already acquainted.

"Was her name Sarah?"

"It was," he replied, looking anxiously into my face; "can you tell me any thing of her? and is she still alive? but I fear she is not;" his countenance changing from anxiety to sorrow; "for I wrote to Ireland while I was waiting at Plymouth, and received an answer that they had not heard any thing of her since she left Ireland; so that I almost despair of ever seeing her again in this world."

I now began as prudently as I could, to prepare him for the intelligence of her death; but he appeared to be conscious of my intention, and laying his hand upon my arm, he said with a touching tone and truly pathetic manner, "Ah sir, I know it—I know it."

He then walked on for a considerable way in gloomy silence; till at length the familiarity of the scenes around him, excited his attention, and cast a brighter shade upon his countenance. Every cottage, every field, yea almost every tree was pregnant with some youthful recollection; nor could all the scenes of desolation and blood that he had witnessed erase from his mind the remembrance of his home, and the pleasures of his childhood.

At length we entered D——, and judging it imprudent for him to repair directly to the cottage of his mother, I prevailed upon him to walk forward to my house and procure some refreshment, while I endeavoured to prepare her to receive him, The old woman was sitting as usual at her reel, while a neighbour's child was reading to her the "exceeding great and precious promises" contained in that blessed volume which was now her only yet unspeakable solace. I told her of the possibility that her son was still alive, but she would not believe it. I told her of the probability of it, but she still shook her head incredulously, adding, "I wish I could think so." I told her that I had heard of him,—and a smile of joy played upon her aged cheeks, and a tear of gratitude glistened in her languid eye. But when I told her that he was then in the village, she jumped up in a transport of joy, and exclaimed, "God be praised, God be praised, lead me to him, let me see his dear face once more, only once more, and I shall die in peace." Just now James himself entered the room; but such was the havoc that the hardships of war had made upon his features that even his mother could scarcely recognize her son.

"What, don't you know me, mother?" cried the sun-burnt warrior;—the voice was sufficient. "Yes, 'tis he—'tis my own son—*my dear James!*" She cried as she threw her withered arms round his neck.

The story of his return ran with amazing velocity through the village, and crowds came running around him to congratulate him on his arrival, and welcome him home. "How changed he is—how yellow his face is—I should not have known him," was repeated by twenty voices at once, while all seemed anxious to testify their joy, and afford some token of their unfeigned delight.

Among the rest I had caused to be introduced the child which I now suspected was his own—she immediately caught his attention; he stood gazing at her for some time, and then turning to me, he inquired, with great anxiety, whose child it was. I now informed him of all the particulars which have been already related—his eyes brightened as I advanced—"Yes; 'tis my own daughter! the very image of my poor Sarah," said the rejoicing father, as he clasped her again and again to his affectionate breast. The scene was highly affecting—the aged mother wept to embrace her long lost son; the son bedewed with tears the features of a child of whose birth he had been utterly unconscious; and even the child sympathized in their feelings, and mingled her tears with theirs; while many a tearful eye revealed the feelings of the surrounding friends;—such a scene may be more easily imagined than described; it forcibly reminded me of the stanza—

'Tis worth an age of wandering, to return
To souls that still can feel, to hearts that burn;
'Tis more than worth a common life of pain,
To hear the whisper, "Thou art mine again;"
To see in eyes we love the tear-drop swell,
With more of feeling than the lip can tell.

I could not help observing, "Let

us learn, my friends, from the occurrences of this day, to look forward with stronger hope, and to prepare with greater vigilance, for that 'rest which remains for the people of God;' for if the meeting of friends upon earth, where alas we may soon be separated again for ever, be calculated to afford such exquisite pleasure as that which we all feel at the present moment, how much greater delight, and still more exquisite pleasure, will that meeting afford which shall unite us in everlasting union, and will be blest by the assurance that the sad 'farewell' will be heard and uttered no more for ever. But let us remember that we only increase in preparation for that blessedness, in proportion as we hate iniquity, love holiness, live in conformity to the word and precepts of God, and more exclusively to his service and his glory. May it then be our happiness to enjoy his blessing in this life, his support amid the agonies of death, that hereafter we may all be united in that glorious kingdom, where 'our sun shall no more go down, neither our moon withdraw herself, but God shall be our everlasting light and the days of our mourning shall be ended for ever.'"

By the help of his pension and persevering industry, James H—— was enabled to provide for himself, his child, and his aged mother. But God had still greater purposes of mercy towards him. I had frequently furnished him with religious tracts, especially those of a military nature, and the event exceeded my expectation; the Spirit of God blessed these little tracts to the conviction and conversion of his soul,—he enlisted under the banner of the gospel, put on the whole armour of God, became a good soldier of Jesus Christ, and fought the good fight of faith. May some of my readers be influenced by his example, to enrol themselves members of the church militant upon earth, that hereafter they may unite with the church triumphant in heaven. Θ. H.

ON RESIGNATION.

If the hearts of our fellow mortals were open to our view, if we were permitted to behold the soul, and to penetrate its deep recesses, few, very few would pass the scrutiny of our observations without testifying that sorrow, bereavement, or disappointment in some shape or other, had been their lot, and left with them visible traces of its power. Sorrow is indeed the portion of all. Who is there that has trod his way through life, till arrived at its meridian, that would not declare himself "born to trouble?" One is called to weep over the grave of a friend, dear to him as his own soul, or perhaps sickness assails him, and mars every enjoyment; another is called upon to part with his children, and to *view the olive* branches around him wither one after another, and become a prey to the "universal conqueror." Thus affliction cometh alike to all, but the manner in which it is received, its immediate consequences, and its *effects*, will to an observing eye mark the difference between the righteous and the ungodly, between him who putteth his trust in the Lord at all times, and that unhappy man who being afflicted remains "without hope and without God in the world." To the one, affliction is a blighting and withering principle, it saps the foundation of his happiness, and having stripped him of his pleasures, leaves him as before "with hope only in this life," and consequently "of all men the most miserable." Not so with the

godly; to them the chastening of the Lord is no less grievous, but they know it to be the pruning of a skilful hand, and whilst they bow submissively to the will of their God, His grace and comfort are so present with them, that when sorrowful, they are justly styled "always rejoicing." This is resignation. Perhaps none amongst the Christian graces wears a more lovely aspect, or reflects so clearly the glory of God;—it is the effect of sanctified affliction,—it is a beam from the Sun of Righteousness which illumines the dark cloud of adversity,—it is the direct influence of the Spirit, acting upon and rendering our trials blessings in disguise,—it is an emanation from the immediate presence of our Lord.—None but those who have passed through the furnace can bear witness to that saving power through which they walked amidst the fire and were not burnt, and who when the flame kindled around them, were enabled through faith to say, "When he hath tried me I shall come forth as gold."—None but those who have passed through the deep waters can testify of that Almighty arm,—which (when they had resigned their all) supported them through the rivers, so that they should not overflow their soul: it is true they may have to look up and say, "all thy waves and billows are gone over me," but they say it in the firm conviction that each tossing wave and rolling billow has brought them a step nearer to the haven where their soul longeth to be, to the port of eternal peace. Such is resignation, when we regard it as the gift and blessing of God, and denied to none who with a true heart seek it through the merits of their Redeemer.

We may surely consider it as the *wisdom*, *mercy*, and *loving-kindness* of God; who thus leads His children to abandon *self*, and lean on Him *the Rock of* Ages for strength and *succour: for in* infinite compassion to their infirmities, He tries His children with sorrow till they are strengthened in all patience, He refines them in the furnace of affliction till they are partakers of His purity, and fitted to join the assembly of the Saints in Light. There are few who have never beheld the goodness of God displayed in some instance of sanctified affliction; in some humble, though eminent Christian who has been enabled to glorify his Lord more in patient suffering than by active service.—Oh, my dear fellow Christians, (you particularly who are weak in faith as *I* am,) we cannot reflect on the calm and waveless surface of the minds just recorded, without emulation exciting our hearts to follow on, and seek earnestly till we are made partakers and subjects of the same grace. To *us* belongs the humbling conviction, that we have not already attained,—yet courage —still may we follow after, we know in whom we have believed, and we know His Almighty strength proportioned to our day. There are none amongst us who fear His arm is shortened so that it cannot save; it would then be proof of a faithless heart, did we not trust our God to lead us on till we shall wholly abandon *self*, and live only in His will and for it.

Thus transformed by heavenly grace, we shall find our hearts welcoming affliction, both as the pleasure of the Lord, and as the forerunner and earnest of eternal blessedness;—whilst we lean on the sure and certain anchor of faith, our feeble steps, though weak and tottering, shall never fall from the path of life; clouds may darken this lower sphere, but hope rises brightly on the children of God, and bids them anticipate the day when faith shall be turned into sight,—when their prayers shall terminate in endless praises—and, their conflicts, in quietness and assurance for ever.

MARY ANNE.

REVIEW OF BOOKS.

The Christian Exodus, or the Deliverance of the Israelites from Egypt, practically considered, in a series of discourses. By the Rev. R. P. Buddicom, M. A. F. A. S. Seeleys. Pp. xx. and 450. and xii. and 470.

The Book of Genesis considered and illustrated, in a series of Historical Discourses. By the Rev. Francis Close, M. A. Hatchards. Pp. xx. and 458.

Occasional Sermons. By Thomas Mortimer, M. A. Seeleys. Pp. xii. and 336.

THE question is often asked, What is the most useful way of preaching? and widely different answers are given, according to the taste, circumstances, and experience of the parties addressed. A master in Israel, some years ago, remarked 'Our method of preaching is not that by which Christianity was propagated; yet the genius of Christianity is not changed. There was nothing, in the primitive method, set or formal. The primitive Bishop stood up and read the gospel, or some other portion of Scripture, and pressed on his hearers, with great earnestness and affection, a few plain and forcible truths, evidently resulting from that portion of the Divine Word. Edification was there the object of both speaker and hearers; and while this continues to be the object, no better method can be found. A parable, or history, or passage of scripture, thus illustrated, and enforced, is the best method of introducing truth to any people who are ignorant of it, and of setting it home with power to those who know it; and not formal, doctrinal, argumentative, discourses.' *

Observations, however, of this nature must in many cases be received with considerable allowance; very extensive usefulness is attained by widely differing methods, and the grand point is for each individual to ascertain, and sedulously pursue that peculiar line which his own talents and circumstances render expedient. It is quite obvious that the preacher who is placed among the enlightened and enterprising inhabitants of Liverpool, or the gay and polished sojourners at Cheltenham, may find a very different mode of proceeding necessary, than the same individual would think proper to adopt in addressing the mixed multitudes who attend St. Leonard's, Shoreditch, or St. Olave's, Tooley Street. The preacher must be judged, not merely abstractedly by what he says, but by its appropriateness and applicability to the peculiar classes of his hearers.

At the same time we always feel disposed to judge favourably of series of discourses on successive portions of holy writ. There are many points of great importance which are in danger of being comparatively overlooked, while ministers are intent on single texts, and there are some topics from which they are very prone to shrink under the apprehension of being esteemed personal &c. In considering, however, successive portions of sacred Scripture, these topics come forwards, and the preacher may often speak with a plainness and decision, which under other circumstances would not be expedient. We were therefore happy at receiving almost in the same instant, the valuable discourses of Mr. Buddicom, and Mr. Close.

The Christian Exodus is a series of Discourses, in which the history of Israel between the departure from Egypt and the settlement in Canaan is illustrated and applied with reference to the vicissitudes of the

* Cecil's *Remains.*

Christian life. The subjects are interesting and well chosen,—the application judicious and sensible,—and the whole series highly creditable to the learning and piety of the author.

In the second Sermon. The captivity of the Israelites in Egypt is applied to the spiritual bondage of men in nature and in sin.

The condition of the Israelites is eminently applicable to the spiritual circumstances of unconverted man, as the slave of Satan, and subject to the operation of the legal covenant. The God of this world has obtained an universal victory over it, and men are taken captive by him at his will; for "of whom a man is overcome, of the same is he brought in bondage." Now man was overcome of Satan, and man is therefore his slave—"Whosoever committeth sin is the servant of sin." "By the offence of one, judgment came upon all men to condemnation." "All have sinned, and come short of the glory of God." "The scriptures have concluded all under sin." "The Lord looked down from heaven upon the children of men, to see if there were any, that did understand, and seek God. They were all gone aside, they are altogether become filthy; there is none that doeth good, no not one." No human being is born into the world, however illustrious his lineage, or elevated his rank, or splendid his attainments, over whom—until a mightier power shall break the chain, Satan does not exercise a tyranny the most despotic. *The strong man armed keepeth his palace, and his goods are in peace.*

Nor let it be overlooked, in this humiliating view of our natural condition, that, while it extends to all mankind, it involves an entire, although perhaps a secret subjection of the whole man, body, soul, and spirit, to the will of his relentless master. The slavery of the individual is as complete and total, as that of the species is universal. "Every imagination of the thoughts of man's heart, is only evil continually." "From the sole of the foot, even unto the head, there is no soundness in it."

The Understanding with which man was originally gifted is now greatly depraved. Whatever attainments he may make in earthly science, sin has *paralyzed all his* powers of acquiring *spiritual and saving* knowledge. His intellect is now narrow in its comprehension, warped in its exercise, and unable to discern the way of life and happiness. The most distinguished sages of Greece and Rome, in those periods of their history on which philosophy loves to dwell, could not discover the true character of the Deity, the supreme good of man, nor his responsibility to the tribunal of eternal justice. They have left a record, traced in unfading characters, to prove, that "the world by wisdom knew not God." The Jews themselves afford the most unequivocal example of the extent of Satan's dominion over the mind. With an express revelation from heaven, they abandoned the worship of God to bow down in flagrant idolatry before the abominations of surrounding kingdoms. Even through every period of the Christian world, and amidst all the brightness of the Christian dispensation, the natural understanding of man "receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

The Will is perverted. Instead of choosing a path enlightened by the Spirit, and blessed with the presence of God, men, with full knowledge of the consequences, resolve to walk "in the sight of their own eyes, and in the imagination of their own hearts." "Life and death, blessing and the curse are placed before them; and the better alternative is urged upon them by the solicitude of infinite mercy. Yet a mournful perversity induces them "to forsake the fountain of living waters, and to hew out to themselves cisterns, broken cisterns, that can hold no water." *They will not come unto the Son of God that they may have life.*

The Affections are also depraved. If that Being whose character is the most glorious, whose love is the most transcendent, whose power of ensuring the blessedness of the soul is infinite, were truly estimated by his creatures, they would have "none in heaven but him, and none upon the earth that they desire beside him." Now what is the fact? Is any such love felt by the fallen creature towards his Creator and Redeemer, before he is renewed in the spirit of his mind? Assuredly not, *The carnal mind is enmity against God.* "Man loves not to retain God in all his knowledge." However secret and unsuspected, either by himself or by the world, may be the influence under which

he acts, his joys and sorrows, his hopes and fears, are fixed within the circle of earthly things, and there repose. If the real language of his heart could be heard and interpreted, it would be found to say, "*Depart from us, for we desire not the knowledge of thy ways.*"—Buddicom, vol. I. Pp. 30—34.

The following excellent observations on a difficult subject deserve especial attention, Ex. vii. 3. "I will harden Pharaoh's heart."

No propensity of our fallen nature is more powerful, than that which tempts men to cast the blame of their sin upon God. Fallen Adam answered the expostulation of his insulted Maker with such an accusation. *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* In this rebellious temper, would every transgressor accuse an infinitely holy God, and exculpate himself, by saying, 'The Lord hardened the heart of Pharaoh: how then could he avoid iniquity? And if he shall resolve by an act of arbitrary will, and by an exercise of relentless power, to seal up my soul in impenitence and evil, what remedy remains? How can I flee from the way of death, how attain the holiness which he commands; and how lay hold on eternal life? Surely the mercies of the gospel are offered only in mockery: and when I perish, where will be the justice of a sentence, from which I was left without the power of escaping?" "Dost thou think," saith the excellent Baxter, "to have any excuse or comfort, by accusing the righteous and holy God? O what a foolish thing is sin: and how does it bereave sinners of their understanding! Thou mightest have better laid the blame upon any one in the world, than upon the most righteous and holy God. For never sin came from him, nor was caused by him." *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn aside of his own lust and enticed.* To imagine that the Most High infused into the heart of Pharaoh, that malice, wickedness, cruelty, and impenitence, which his history records, would be indeed to make Jehovah himself the author of sin. Neither can we, I think, without a dreadful impiety, imagine, that the Lord, with one hand offered a measure of grace to the monarch, and with the other closed up his *soul in obduracy*, that he should despise and dishonour it. No, my brethren, *He is not willing that any should perish.*—Not *willing* that they should perish? Nay, *he so loved the world, that he gave his only begotten Son; to the end that whosoever believeth in him should not perish, but should have everlasting life. He would have all men to be saved, and to come to a knowledge of the truth. Have I any pleasure at all,* is the gracious question of his own mouth, *that the wicked should die; and not that he should return from his ways and live?* The case of Pharaoh himself, is a triumphant evidence to the contrary. Read the history of this self-willed and presumptuous man. How repeatedly does God vouchsafe him opportunities and occasions for repentance. Every remonstrance from the lips of the Most High, every judgment, and every plague from his hand, was a loud and a solemn call to the soul of Pharaoh. Against all these solicitations however, pride, cruelty, avarice, enmity toward Israel, and the God of Israel, united, and made this wretched man stifle all his good convictions, and rush on towards destruction. He absolutely declared war against the Lord: "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go." And be it recollected, that he made the impious challenge long before the sentence of obduracy was pronounced against him. God had indeed declared, that he *would* harden Pharaoh's heart, because he had foreseen the wilful rebellion of his guilty instrument. "I am sure the king of Egypt will not let you go." The sentence "I *have* hardened Pharaoh's heart" went not forth, until he had resisted every effort for his instruction and conversion. The Sovereign of the earth declares his will to his creature; the creature positively refuses to obey, asserts his independence, rebel and traitor as he is, and *will act* just the contrary. Nay, as if to make the unwillingness of God to cast Pharaoh off for ever, indisputable, we find him expostulating with the monarch, even after he is said to have hardened his heart; and crying, "*How long wilt thou refuse to humble thyself before me?* Surely then, we can hardly consider the dreadful sentence to have been finally and irreversibly passed, and the king absolutely abandoned to his impenitence without remedy and without hope.—Buddicom, vol. I. Pp. 170—173.

If, however, there be one especial warning, which Pharaoh being dead yet speaketh, it is that which practically enjoins us to beware—*Lest we harden our hearts against the convictions of the Holy Spirit.* Call to mind the fate of those who have resisted the impressions of his gracious pleading. Did the careless transgressors of the world before the flood escape, when they made light of the coming judgment? Did the men of Sodom and Gomorrah eventually triumph in the long impunity of their guilt? Did the king of Egypt avoid the threatened vengeance which the voice of Moses had taught him to expect; or was not his heart hardened, his conscience seared, his soul cast into blind security? Did the hand of mercy go back upon the dial, or await the tardy purpose of Felix, after he had tranquillized the startling terrors of his mind, by saying to that apostle through whose voice the Holy Spirit had aroused them, *Go thy way for this time: when I have a convenient season I will send for thee?* Is it not written, *My Spirit shall not always strive with man?* And if it cease to strive, is not the heart by that terminated struggle virtually hardened and abandoned? Is it not written again, *They rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy and he fought against them. And woe unto them,* saith the Lord, *when I forsake them.* Moses was commissioned to lay before Pharaoh the command of the Most High;—to declare in unequivocal terms the consequences of disobedience, and the terrors of approaching judgment. *We are ambassadors for Christ, as though God did beseech you by us.* We are commanded to declare the terrors of the Lord; to dwell upon the unsearchable riches of his grace; to warn you by the one, and to press the other upon your hearts, whether ye will hear or whether ye will forbear. We declare, that if you turn not from all iniquity, you die infallibly and for ever. We testify, that if you close not with the Son of God, as your Redeemer, you are lost beyond the reach of mercy. We forewarn you, that if you pass the hours of salvation in carelessness, lethargy, or scorn, instead of employing them to glorify God in your bodies, and in your spirits, which are his, you cannot escape condemnation. We tell you the truth. With the same plainness and affectionate earnestness, we assure you, that the calls and messages of divine mercy never leave you as they find you. They either influence you to "repentance towards God, and faith towards our Lord Jesus Christ," or tend to enwrap you in a more deep and deadly insensibility. They are either a savour of life unto life, or a savour of death unto death to your souls: *See then, that ye refuse not him that speaketh. Who hath hardened himself against God and prospered?* Beware of this opposition of the heart; lest haply ye be found fighting against God. *If a man turn not, he will whet his sword; he hath bent his bow and made it ready. To-day then, while it is called to-day, harden not your hearts.* The Roman Consul of old demanded from Antiochus, that he should withdraw his armies from the siege of a city allied to Rome. "What time," said the king, "do you allow me to consider, whether I shall accept or reject your demand?" "your resolution must be taken before you stir beyond the limits of this circle," said the inflexible general, as he traced one around the monarch; "before you step beyond its circumference, declare, whether you will be the enemy or the friend of Rome. Such a limit (if I may be permitted thus to speak) does God in Jesus Christ command us to draw around you. This hour, this very hour, even before ye leave the sanctuary, are ye called upon to close your ears and affections no longer against the mercies of God. How know ye, whether he may not be making at this moment, the last offer of his love? How know ye, whether this moment may not be the turning point, between your penitence and belief, or your obduracy and final rejection? *Behold now is the accepted time; behold now is the day of salvation! Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Would you hear the awful alternative? Remember, how Jesus wept over the coming woes of Jerusalem, while her towers were yet entire, and her temple the glory of the world. Remember, how he declared her hour of mercy to have gone by for ever, even before the threatened judgment had arrived. Remember, and fear, lest neglected love make the devoted *city*, a type of the devoted *soul*. *If thou hadst known, even thou at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes.*—Pp. 182—185.

The closing part of the Discourse on the invitation given by Moses to Hobab, is every way deserving of attention.

Is it a Christian's duty to invite others to partake his happiness, and to say with Moses, "Come with us, and we will do you good?" *Reflect then with what zeal, disinterestedness, and self-denial, common consistency in religion demands you to labour for the spiritual welfare of your fellow sinners.* While ye aim to adorn the doctrine of God your Saviour in all things, aim also to have companions in the way to heaven. Especially, aim to open the riches of that gospel which may make the most ignorant wise unto salvation. Have ye the record of the faithful and true witness, that not even a cup of cold water given in the name of a disciple shall be forgotten by him? Are ye commanded to minister to all the wants of the body? And shall ye suppose God unmindful of, or indifferent to that higher and more momentous labour of love which aims to enlarge the gracious dominion of the Son of God, and the mild triumph of the cross, over the principles of unbelief and sin within the minds of fallen men? Spiritual benevolence exceeds temporal liberality, in its very nature. The former is only a confined exercise of *love;* the latter a manifestation of *faith* and *love.* In the former case, we look for an immediate result; in the latter, we cast our bread upon the waters, hoping to find it after many days; or, at least, to behold some blessed result, in the full disclosures of eternal judgment. O then, by every method which Christian compassion can devise, endeavour to spread the glad tidings of that invitation, which God permits you to make; and which the course of his wise and wondrous providence is carrying by so many channels to the four winds of heaven. "Come with us and we will do you good." I know not, indeed, how a Christian can be indifferent to the spiritual want and destitution of a world that lieth in wickedness: or omit any method of bringing even one soul to Christ; and yet be prepared to answer that startling question, "Where is thy brother? and whence is it, that while thou hast the gospel, and mightest have been instrumental in making it the power of God to his salvation, thou hast stood by in cold abstraction, and cried, Am I my brother's keeper?" I do indeed fully *comprehend, that well-intentioned* Christians may differ upon the most eligible and consistent mode of advancing the knowledge of religion, the faith of Christ crucified, the interests of true morality, and the triumphs of the gospel. But, if it be imperative upon every one who has the cross and hope of the Son of God, as the guiding star of his own Spirit to extend the blessings of redemption, and the supply of temporal want to those who are living in poverty, ignorance, and sin, the only question which I can imagine proper to be asked, is simply, in what manner this work of mercy can be done, in most conscientious accord with every man's view of religion, and of his obligations to that portion of the Redeemer's church, with which, among its various denominations the inquirer is united. The signs of the times are full of encouragement to all the desires of Christian mercy. Efforts, hitherto unparalleled, are now made to spread the knowledge of religion, at home and abroad; and to hasten that period which shines so brightly in the anticipations of Christian hope, when every idol that hath usurped the place of God shall be broken in pieces before the cross;—when from the East, and from the West, from the North and from the South, shall be heard that song of adoring rapture, *Hallelujah! for the kingdoms of this world are become the kingdoms of our God, and of his Christ!* That glorious dominion is surely on its increase. The angel is "flying through the midst of heaven, having the everlasting gospel, to preach to them of every nation and country, and tongue, and language, and people." It is the duty of all who are themselves animated by its hopes, to aid the measures which may advance that universal jubilee, when man, in every climate of his habitation, and every circumstance of his being, shall hear the glad sound which proclaims his deliverance from the slavery and death of sin, to become the freedman of Christ, and the heir of eternal life in heaven. Let no one shrink from taking his part in this labour of love whether public or private, according to the ability which God giveth. Let no one say, in an excessive humility most dishonourable to his heavenly Father, that he can do nothing to lead others in the way of life. That little captive maid, whom the Syrians brought out of the land of Israel, was the honoured, although the humble instrument of inducing Naaman to wash in those waters of Jordan which cleansed

the leprosy of his body, and of becoming the subject of that converting mercy, which removed the more dangerous leprosy of sin from his soul. She was probably acquainted with the God of Israel: she acted in faith; and her labour was not in vain in the Lord. Avoid ye, the unbelief or doubt of Gideon, "O my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh; and I am the least in my father's house." Stand upon your watch to be spiritually useful to others; and leave the success, in faith, to Him who alone giveth the increase. Above all, endeavour, each of you to persuade others by the unequivocal testimony of a holy life, to admire the influence of religion, and the beauty of holiness. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

The following extract from the Sermon on the death of Moses is all we can at present find room for.

A resignation thus arising from faith and hope, ENABLED MOSES TO ASCEND MOUNT NEBO, AND TO DIE, IN PEACE AND COMFORT. His conflicts were ended, his trials passed, his temptations withdrawn, his victory well nigh gained; and little was left that could again annoy his departing spirit. His life had been spent in a communion with God, almost uninterrupted—in acts of duty and obedience, the most unreserved, devoted, and universal. His great sin-offering whose propitiation he taught—the Saviour whose reproach he gladly suffered, and in whose atoning sacrifice he firmly believed, had justified him from the sin which yet God had so fearfully rebuked. Thus refreshed in the abundance of that peace which passeth all understanding, he went to meet his death on Nebo, with the calm chastened triumph of the prophet in after days, when he went forth nearly to the same place, to meet the chariots and horses of fire that were to translate him to heaven. His last earthly duty is performed; his blessing given; his hymn of praise and rapture uttered: and now he hastens joyfully forward to lay his flesh in the grave with hope, and to resign his soul to God who gave it.

Mark then, the perfect man, and behold the upright: for the end of that man is peace. No cloud obscures his comfort, save that which his own broken *and contrite spirit* spreads before him; *and even through this* partial gloom is seen the mercy, and is heard the voice of him who declares to the humble, the penitent, and the believing, *Go in peace, thy sins are forgiven thee.* He looks back upon the past; and while he mourns over that imperfect and unworthy service, which only the death and intercession of his adorable Lord can induce the pure and holy God to accept at his hands, he still takes comfort in remembering that his best joy and pleasure were in the way of righteousness. *This is his rejoicing, the testimony of his conscience, that in simplicity and godly sincerity he hath had his conversation in the world.* That Saviour, whose renewing Spirit had already visited him, sanctified his soul, divorced it from the love of sin, and united it firmly to the love of virtue and holiness, cries to him when his last hour approaches, "I will come again, and receive you unto myself." It has been Christ to him to live; it must be gain, and therefore comfort to him now to die. *O death where is thy sting? O grave where is thy victory?* Death comes not to affright him with apprehensions of punishment, as the handwriting on the wall terrified Belshazzar in the midst of his atheistical revel: but as the final struggle approaches, he is supported with the consolations of that promise, *When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee.* Occasionally indeed, death may alarm, when he cannot injure, and the Christian sun may set in clouds, to rise in glory. But generally the effect of righteousness will be quietness and assurance, living and in death. He who passes a life of faith, and usefulness, and holiness, like the admirable Hooker, will usually be permitted to adopt his language at the approach of death. 'I have long been preparing to leave this world, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near, and though I have by his grace loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence to him and to all men, yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore where I have failed, Lord, show mercy unto me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners. I am at peace with all men, and God is at peace with me; from which blessed assurance I feel an inward

joy which this world can neither give nor take away.' Keep innocency therefore, and take heed to the thing that is right; for that shall bring a man peace at the last. Be followers of them who through faith and patience have inherited the promises: and a gracious God for his Son's sake, whom you have loved and served in the gospel, will enable you to say, with him whose earthly work and expectation were accomplished, when he held the infant Redeemer in his arms, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*—P. 279.

Mr. Close's Volume is exclusively confined to the Book of Genesis; for though a few texts are taken from the New Testament, yet they are rather to be regarded as mottos referring to particular histories. In extent of literary information, and in glowing eloquence, it scarcely equals Mr. Buddicom's Work; but it contains full, clear, and striking expositions and illustrations of divine truth; and as such is deserving of every encouragement, and will, we hope, meet with extensive circulation.

Take, for instance, the following extract from the Sermon on Enoch.

The privilege of "walking with God" was not confined to Enoch, or Noah, or any of those eminent saints who are particularly mentioned, it is the purchased inheritance of the people of God in all ages. "Being justified by faith, they have peace with God." Their conversation is in heaven, even while they sojourn upon earth. They hold converse with God in secret prayer, in public ordinances, and in all "the means of grace:" God meets them in these holy occupations, and sheds abroad in their hearts that filial spirit by which they can look up to a holy God, and call him Abba, Father. These are not visions and dreams; they are the substance which God gives his people to inherit, and all who know themselves as sinners, and come to Christ as a Saviour, may partake of them. The cold-hearted formalist, the inconsistent professor of Christ's religion, the relapsed wanderer, and the almost and half-way Christian, may be destitute of these joys, and may deride them as enthusiastic; but "these things write we" unto every mourning penitent and *weary Christian*, "these things write we to you," saith an apostle, "that your joy may be full;" that your faith in God's promises in Christ Jesus may be firm and unshaken, that your hope in him may be strengthened, and that you may go on your way rejoicing, thanking God, and taking courage!

FURTHER, IN THIS EXPRESSION OF WALKING WITH GOD, A HOLY CONFORMITY OF THE HEART AND LIFE TO HIS IMAGE IS FULLY IMPLIED. This follows as a natural consequence from that state of favour and union with God which we have faintly described. It is impossible to be united to Him by a living faith, to enjoy his presence and favour, without exhibiting in our conduct the reflected image of God. When Moses descended from the mount where he had held converse with the Almighty, his face shone as the sun, it was irradiated with a beam of heavenly glory. It was evident that he had been with God. And thus it must be with all true believers: if they have been with God in secret prayer, if they have enjoyed His presence in holy worship, if their hearts have been enlarged in heavenly contemplation, and His word has been sweet to their souls, a heavenly influence will rest upon their whole conduct and conversation; all men will see that they are real disciples of Christ, by the sweetness of their dispositions, their heavenly conversation, their holy, active, useful, consistent habits. Men may delude themselves with phantasies of their own, and imagine that they are spiritual, and heirs of promise, but "by their fruits ye shall know them;" and no man can be walking with God in the enjoyment of His favour, and in reliance on his promises, unless he be walking also in obedience to His commands. We must show our faith by our works, and prove our inward feelings and our attainments in grace, by the conquest of sin, and by devotion to every good word and work.

The duty of interceding for our brethren is thus enforced from the example of Abraham.

Lastly, WE NOT ONLY LEARN FROM THIS NARRATIVE, HOW WE OUGHT TO APPROACH GOD IN PRAYER, BUT ALSO FOR WHOM WE OUGHT TO PRAY WHEN WE DRAW NEAR TO HIM. The father of the faithful prostrates himself before God, and pours out his soul in prayer. And for whom does he pray? not for himself, nor for his family, nor for his relations in the ungodly city, for he felt sure that God "would not destroy the

righteous with the wicked;" for whom then does he plead? For sinners, for the ungodly, that they might be spared for the sake of the righteous! Thus Moses also, the servant of the Lord, often stood in the gap to turn aside the wrath of God from his rebellious people, and thus the Lord Jesus Christ stands between sinners and the punishment they have deserved, and turns aside the flaming sword of justice, and stretches out the sceptre of mercy! These are examples for us, my brethren. We ought indeed to pray first for ourselves, for our own souls; we should also intercede for all who are near and dear to us; for our children and servants; but our compassion should not be bounded by these narrow limits; our hearts should bleed for all the ungodly, remembering the doom which they will bring upon themselves. Every instance of wickedness should excite us to pray for the transgressor. Pity should touch our hearts, and in the true spirit of him who prayed for his murderers, we should intercede for those who do not pray for themselves. And how delightful is the consideration that such prayers shall never be disappointed! Some of those perhaps whom you most regard seem to despise your advice, and warnings, and entreaties; they will not listen to your arguments, they will pursue their ruinous course—but you have a remedy—you can pray for them—you can thus benefit them, as it were, against their inclinations—and God's grace will visit them some time or other in answer to your prayers, perhaps when you are lying in the grave. "God forbid, then, that you should sin against the Lord in ceasing to pray for them!"

And now, before I conclude this subject, I would most solemnly and affectionately put a question of great importance to every one present. A question which should be answered to our conscience with an abiding conviction that, though it is a matter with which no human being can interfere, yet a heart-searching God will inquire into it! The question is simply this, DO YOU EVER PRAY? I do not ask you whether you utter certain expressions without feeling or seriousness: the point to be ascertained is not whether you repeat a "form of sound words,"—but it is simply this, do you day and night solemnly come into the presence of God, with a deep sense of *your offences* and wants, with a conviction of sin, and with an earnest desire for pardon and peace through a Saviour? Many a person has been regularly in the habit of saying his prayers from a sense of duty all his life long, and yet has never once prayed. Prayer is the language of the heart and soul, it is not "the fruit of the lips," it is not eloquence nor studied sentences that constitute prayer. Have you then ever prayed in this scriptural sense? Have you with a truly contrite heart confessed your sins to God? Have you bewailed them before him? Have you in simplicity, and with earnestness sought forgiveness at his hands?—Close, P. 257.

While the faithful minister will in various instances, deem it expedient to call the attention of his people to a regular series of discourses on successive portions of holy writ, he will anxiously endeavour to improve passing events, by appropriate sermons. To such an attempt we are indebted for Mr. Mortimer's small, but valuable volume of occasional discourses. It contains ten sermons, four of which are for charitable institutions, three are funeral sermons, one on the late commercial panic, and two referring to the Christian ministry, and the remembrance of removed pastors. Mr. M. intended to insert a sermon on the Slave Trade, but was induced to substitute in its room a sermon on the decease of a young man connected with one of his congregations. We regret the omission, because we think it highly important that Christian readers should be more generally informed and excited on the slave question. The addition of another sermon would not have rendered the volume too large, and an additional sixpence would not have been regarded in the price.

Two of these sermons have already appeared in print, one of which has previously been noticed in our pages.* Our last Number also contains an extract from the sermon preached on the death of Mrs. and Miss Hopkins, which ap-

* Christian Guardian, April 1825, p. 150.

pears as the eighth in the present volume.

The first sermon is entitled, the Retreat from the Storm; and was occasioned by the late commercial panic, or rather the late commercial distress. The subject is Isaiah xxxii. 18—20. After adverting to the Egyptian plagues, the destruction of Sennacherib, and the desolation of Jerusalem, Mr. M. refers to the plague of London, and then proceeds:

You will by this time be prepared, my brethren, for my adverting to a point of great delicacy, and of some difficulty. I mean the painful occurrences of the past fortnight in the commercial world. Far be it from me to impeach the honour or integrity of those respectable houses which by the unexpected and unprecedented demands made upon them, have been compelled, for a season, to suspend their payments. With the private character of some of those individuals I have the happiness to be well acquainted, and feel assured that it remains unstained by their misfortunes; misfortunes to which the mercantile world must be continually exposed; and I will add, misfortunes which, in the case of the honoured individuals to whom I allude, have only tended to endear them still more cordially to those friends, who witnessed with admiration their devotedness to God and their benevolence to their poorer brethren in the days of their prosperity; and who hope, with equal admiration, to behold their calm submission to the wise, though unscrutable, dispensations of Providence, in this the day of their adversity. Let *such* men know that they are not degraded by their misfortunes; that the church of Christ sympathizes with them, and prays for them; and that this most painful circumstance *shall turn to their salvation through prayer and the supply of the Spirit of Jesus Christ.* He can repair every loss, and sanctify every trial. Let them then imitate the conduct of the great Pattern of the faithful, who, in reference to his cup of trembling, that cup of the Divine wrath against our sins, thus expressed his meek submission: *If it may not pass from me except I drink it, thy will be done.*

But the word of comfort to such persons will more appropriately come under the second division of our subject. Let me here, for a few moments, advert to persons of a different description; men upon whom the troubles of the world have unexpectedly lighted, and found them unprepared. For such men I entreat your prayers, that their trials may not overwhelm them, or, driving them to desperation, lead to the most fatal consequences. Bring such persons, I entreat you, and the thousands who are now suffering in consequence of their misfortunes, bring them all before the throne of Divine Mercy; and do all in your power to bear their burdens, and to comfort their hearts.

In considering the peaceful retreat, Mr. M. especially dwells on the reception of the Lord's Supper. We are sure he did not intend to exalt this ordinance to the neglect of others, yet we think an impression of this kind may be excited in the minds of some—and we are all aware how prone men are to substitute a reception of the outward and visible sign, in the room of that inward and spiritual application unto and reception of the Saviour, without which outward ordinances cannot profit.

In discoursing on the best Remembrance of Removed Pastors, from Heb. xiii. 7, 8. Mr. M. dissents from the usual explanation of "the end of their conversation," as referring to the termination of their Christian course, and considers the passage as referring to the Saviour himself.

It appears to say, "Remember, indeed, the servants of Christ with affection and gratitude; but consider not with a slight transient thought, but with reiterated contemplation, their great Lord and Master, who was the end of all their conversation, for you are aware that for them *to live was Christ.*" Thus is the attention called off from the messenger, and directed to him that sent him.

We differ from our author in his conception of the meaning of this passage; but are happy in being able to testify that his doctrine is sound, his expostulations practical, useful, and scriptural; and his addresses warm, glowing, and impressive.

INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION OF THE APOCRYPHA.

It is now several months since we concluded, as we then hoped, our notice of this painful controversy, by the publication of the decisive resolution of Nov. 21, 1825, distinctly withdrawing the Society from all future participation in apocryphal circulation. We greeted that resolution with heart-felt pleasure, as tending both to establish the integrity of the Society's proceedings, and to restore its harmony and union.

We believe that these feelings of satisfaction and renewed confidence, were shared with a very large proportion of the Society's warmest friends. In England, at least, this impression was unquestionably general. But there happened unfortunately to be a few individuals among the leading members of the Scottish Auxiliary Societies, whose doubts and difficulties were not so easily removed. It had happened to these gentlemen to have been the first to detect and to oppose the deviation from the fundamental principles of the Society. Their contest had been long and severe, commencing, as it did, many months before the question was brought before the British public. Many of the most objectionable parts of the practice, too, were first detected by, and became better known to them than they even yet are by the members generally. They also sustained the severity of that protracted contest, by which the proposed return to a purer practice was resisted. It can, therefore, be no matter of surprise, if their feelings on the question should be found to be more deep and fervent, their fears more alive and active, their distrust more fixed and rooted, than in the case of later participators in the controversy, or partially informed auditors of the discussion.

Accordingly, we have to notice, since the commencement of the present year, the appearance of three pamphlets of no minor importance, and all issuing from the Scottish capital. First came, "A Review of the Conduct of the London Committee," bearing the respected name of Robert Haldane, Esq. The author of this tract was enabled from his own personal knowledge to bear testimony to several most questionable *points in the foreign* operations of the *Society. We read* this pamphlet with *deep concern,* and waited with much anxiety for the explanations which it imperatively demanded;—explanations which, we are sorry to say, have proved less satisfactory than we hoped to have found them.

But the next production of the Edinburgh press was of still more serious importance. It offered us, in a volume of 160 pages, "The Second Statement of the Edinburgh Bible Society,"—in which, upon a discussion of six propositions, it is professed to be shown,

"I. That the object of the British and Foreign Bible Society is to circulate, solely and exclusively, THE WORD OF GOD."

"II. That the Apocrypha is JUSTLY AND NECESSARILY excluded, by the law of the Society."

"III. That the idea of circulating the Apocrypha being a necessary means of getting the Bible circulated, is most erroneous in point of principle, and not even supported by fact."

"IV. That the London Committee have been in the habit of circulating the Apocrypha along with the Bible, for a long period,—to a great extent,—in the most offensive forms,—with more than ordinary zeal,—and with studied concealment."

"V. That the London Committee have shown the utmost unwillingness to relinquish the practice of circulating the Apocrypha, and to return to any thing that resembles conformity to the spirit and principle, and laws of the Institution."

"VI. That the Resolution passed by the Committee of the British and Foreign Bible Society, on the 21st of November last, affords no adequate security against the circulation of the Apocrypha, by means of funds committed to them for the purpose of promoting the circulation exclusively of the Holy Scriptures; and, moreover, conveys impressions to our minds respecting the sentiments and views of the Committee, inconsistent with due confidence in the propriety of their future procedure."

Of these propositions we shall briefly say, that the *first three* we hold to be now established:—that the *fourth and fifth* are substantially true, though stated in unnecessarily offensive language:—

and that the *sixth* is not correct in fact, and not warranted in assumption.

Of the style and spirit of the pamphlet, generally, we can say nothing commendatory. Its tone is more severe and inimical, more distinctly opposed to that charity which "hopeth all things, and believeth all things," than even most *anonymous* writers of the present day feel it prudent or creditable to use; —and few *individuals*, we apprehend, would have been willing singly to connect their names with its overstrained arguments, and unwarranted conclusions. In this case, however, as in many others, very estimable characters have been found willing to do that, conjointly, which they would have shrunk from attempting individually.—And they are right, thus far, that one committee may fairly impugn the conduct of another, with less of obvious temerity and self-confidence than would be apparent in a single accuser. But then it should be remembered, that the greater weight with which their accusation would be accompanied, should have induced an increased caution in their statements, and a calmer and more temperate manner in enforcing them. Vehemence of language and an uncharitable disposition can never appear to worse advantage than in the official publications of a Bible Committee.

A pamphlet has however appeared entitled, "Statements of Dissentient Members of the Committee of the Edinburgh Bible Society," containing the sentiments of the Rev. H. Grey, John Campbell, Esq. the Rev. E. Craig, the Rev. J. Brown, and the Rev. Gilbert Wardlaw; in which these gentlemen declare their disapproval of the conclusion arrived at in the sixth of the above propositions, and sanctioned by a majority of their associates.—We have only room for a single extract from it; which extract, however, appears to us to contain, in itself, a full and complete answer to the leading arguments of the "Second Statement."

"Because, though the resolution of the Committee of the British and Foreign Bible Society of the 21st of November is not altogether satisfactory,—being deficient, as not containing a distinct acknowledgment that the circulation of the Apocrypha, by means of the funds of the Society, is inconsistent with a fundamental law of its constitution, and being also somewhat vague and ambiguous in its phraseology,—it yet appears to them, *that by friendly* communications with that Committee, such additions and explanations might probably have been obtained, as would have afforded all reasonable security that the funds of the British and Foreign Bible Society should henceforward be exclusively devoted to their proper object (which was the full extent of the claim of right that the Committee of the Edinburgh Bible Society had on the Committee of the British and Foreign Bible Society, on the ground of the common connecting fundamental principle of the two institutions)—that to break off the negotiation at this point was to hazard the ultimate loss of an important object, the limiting the expenditure of the funds of the British and Foreign Bible Society to the circulation of the pure word of God; which by the interference of the Edinburgh Committee, had been all but completely gained—and that nothing short of the obstinate refusal of the Committee of the British and Foreign Bible Society to make the necessary additions, and give the necessary explanations, which we were not warranted to anticipate, could have authorized the Committee of the Edinburgh Bible Society to take the step against which this dissent is entered."

The result, however, of these discussions in Scotland, left nearly the whole of the Scottish Auxiliary Societies in a state of separation from the parent body. And even the southern division of the empire was actively supplied with the accusing "statements" of the Edinburgh Committee. To these overt acts of hostility on the part of their northern coadjutors, the Committee of the Bible Society replied by a measure which must be acknowledged to betoken a very different spirit. A deputation of four of its members was appointed, and sent down to Edinburgh and Glasgow, for the purpose of giving all necessary explanations of those past transactions which had been made the ground of public accusations; of adding the strongest assurances of the sincere intention of the Committee to carry their resolution of Nov. 21, into full effect; and of seeking to convince the members of the Scottish Committees of the impolicy and impracticability of the line of conduct which they had marked out and dictated.

This deputation consisted of the Rev. Joseph Hughes, the Rev. Dr. Thorpe, E. N. Thornton, Esq. and Percival White, Esq. They arrived in Edinburgh early in April, and immediately opened a communication with the

Committee of the Bible Society of that place.

After a preliminary discussion, in which the same uncongenial spirit which had manifested itself in the Second Statement, became too apparent;—it was found that the only ground on which the Committee of the Edinburgh Bible Society would consent to renew their connexion with the parent Institution, was laid down in five points, to which they required the assent of the parent Committee.

1. The full recognition of the Fundamental Law of the Society, as excluding the circulation of the Apocrypha.

2. An expression of regret on the part of the London Committee, at having in their past proceedings, lost sight of this principle.

3. Such additions and explanations of the Resolution of November last, as would render any evasion of it impossible.

4. *An entire termination of all connexion with such Continental Societies as circulated, although with their own funds, the Apocryphal Books.*

5. *Such a change in the composition of the London Committee, as would restore confidence in the intentions and proceedings of that body.*

To such terms as these it was obviously out of the power of the deputation to agree; and as the Edinburgh Committee could not be induced to admit the least modification of them, all hope of agreement or re-union in this quarter vanished, and the deputation proceeded forward to Glasgow.

Their reception at this place was of a very different kind. The utmost anxiety was manifested, both by the Members of the Presbytery and the Committee of of the Bible Society, to find some ground of union, some plan of agreement, upon which harmony might be restored. And after much discussion and deliberation, three Resolutions were drawn up, to the following purport, and assurances given that, upon their adoption by the London Committee, the grounds of separation of the Glasgow Auxiliary Society would be held to have been taken away, and a complete re-union might be immediately effected.

1. That the fundamental law of the Society, which limits its operation to the circulation of the Holy Scriptures, be fully and distinctly recognized, and the Committee adverts, with concern and *regret, to the circulation* of the Apocrypha, *as inconsistent with* that law.

2. That in conformity with the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha.

3. That in all cases, in which grants of the Holy Scriptures, whether gratuitously or otherwise shall be made, the books shall be issued bound, and on the express condition that they shall be distributed without alteration or addition.

On Friday, the 21st of April, the Committee assembled at the Society's House, in Earl Street, to receive the Report of the Deputation; when the above Resolutions were agreed to, the first being thus altered:—

"That the fundamental law of the Society, which limits its operation to the circulation of the Holy Scriptures, be fully and distinctly recognized, as excluding the circulation of the Apocrypha."

These Resolutions were confirmed, on Tuesday, April 25, and will be introduced in the forthcoming Report. It is confidently hoped that they will be the means of reconciling the Parent Society with the greater portion of the Northern Auxiliaries, and of uniting the entire body in their accustomed bonds of harmony and concord.

After the complete disavowal of the Apocrypha contained in the first resolution, and the limitations in the second and third, together with the conciliatory spirit displayed in the Parent Committee, any further requisitions would evince a very wrong spirit.

We may here add, that the receipts of the Parent Society for the year ending at Lady day, amounted to about £83,000. This deficiency is not more than might have been anticipated, from the losses sustained from the failure of country banks, and from the non-arrival of the accustomed remittances from Scotland.

The other Religious Societies, we understand, have not experienced much, if any, diminution in their resources. Both the Bible Society, and the Church Missionary, have recently become entitled to legacies of £500 each, left by their late venerable Patron, the Bishop of Durham. His Lordship bequeathed to various charitable and religious institutions about £24,000. He has been succeeded at Durham by Dr. Van Mildert, Bishop of Llandaff, whose see is to be filled by the Rev. Charles Sumner His Majesty's Librarian.

INTELLIGENCE FROM NAPLES.

The Carnival is just over. The Carnival! about which so much is said and written, and about which an Englishman's expectations are so much excited. How many tales of one's infancy have been laid in the merry scenes of the Carnival! and how many ideas of gaiety, wit, hilarity, and happiness, are associated in one's mind with that period when a whole nation is given up to licensed mirth, and king, priests, and people, mingle together in one springtide of delight and joy! Such may be the Carnival existing in the imagination of the readers and tellers of poetic tales, but such I am sorry to say is not the reality. Whatever this celebrated festival may have been in other ages, or what it may be in other states, I know not, but here it is the most stupid and senseless thing that was ever offered in the shape of insult to the human mind. Imagine, if you can (for it really requires to be seen to be believed) people of all ranks, sexes, and ages, masked and riding in open carriages up and down a street which is the Cheapside of Naples, pelting each other with sugar-plums! In this the whole wit and the whole amusement of the Carnival consists. Those who have most friends pelt most, and get most pelted; for you are expected to overwhelm with a hurricane of sweets those you most love or are best known to. Indeed with such fury of friendship and affection are these missiles hurled, that if the faces and persons of the combatants were not well masked and protected, visible signs not very favourable to beauty would be left on the features of many a fair one, as no very agreeable recollection of the encounters of the day.

In this amusement then, do grown gentlemen and ladies seriously occupy themselves, day after day! Kings and priests take part in it; and even the barefooted monk elevates his shaven crown amongst the crowd, and twists his sombre features into a grin of unmixed delight. But this is Catholic! indeed, what abomination, what folly, what degradation of the human mind exists here, that may not be traced to this most fertile of all sources, the Catholic church. Oh! may Heaven preserve England for ever from its influence! May there be one nook left in the world, where this scourge of the human race is not felt, and may that nook be my dear dear country! The Pope has been heard to *say, that he hopes to live till he sees the Church in the state of prosperity* it enjoyed before the Reformation; and I must say he is using his endeavours to attain the object of his hopes. The Jesuits do not hesitate to avow that they look to the Catholic Emancipation as one great step towards uniting the Church of England to the holy see: and one of their fraternity, an Irishman who is travelling here, in the full confidence of carrying his point this Parliament, had the impudence to laugh, in my company, at those Protestants who, by supporting the claims of the Catholics, were aiding and abetting their own destruction. Oh how I glory in the declaration of the Duke of York! Let the Protestants stand by him—let them make much of him! You will laugh at me and my fears, but I am sure whoever has seen, as I have seen, the Catholic church, both at its fountain-head and in its polluted streams, *must feel* as I *feel*, if he have a human heart in his breast, or is capable of being moved by the deplorable and lost condition of his fellow-creatures.

On the first of this month we had an earthquake. I felt it distinctly for some seconds, indeed long enough to reflect on its probable consequences. The walls of my house shook; the floor shook on which I stood, so as to make me almost lose my balance. The Italians call it most light; but to me it was very dreadful. It seemed as if a large portion of the earth, or rather the whole globe itself, was moving out of its place. When it was over, I looked round my painting room, in which I was standing, and said a very little more would have shaken these pictures about my ears, and a little more than that would have put an end to me and to the inhabitants of this populous city, and opened a speedy passage for us to eternity: but, as I said before, to the Italians it was nothing? It was not strong enough to take the masks off their faces; so they went on rioting and revelling, and pelting their sugar-plums, as if nothing had happened.—News travels slowly here. It was not till some days after this, we heard that a town called Tito in the interior of the kingdom had really been shaken about the ears of its inhabitants; that the principal church was nearly destroyed, and that large masses of rock had been rent and separated from the mountains, and had rolled down into the vallies, carrying terror and destruction in their course.

It is singular that in my last letter I should have alluded too triflingly,

to the country having lost its terrific character, and that this letter could hardly have reached its destination before the pen was almost shaken out of my hand. In truth, if we think soberly, and reflect seriously on the matter, the very beauties of this country savour strongly of volcanic action; those wild and fantastic forms that now make such an impression on the imagination, have, at some time or other, been produced by these convulsions of nature. Sometimes, as in the bay of Baia, a hill is thrown up from the bottom of the sea, in the course of a few hours; and the morning finds a mountain where night left a plain. Sometimes a rent is made in the rock, and a new passage is opened to the waters—rivers are seen suddenly flowing over a country which, but a moment before, presented nothing to the eye but peaceful vineyards or groves of oranges—the cottage is left standing on the very verge of the precipice—and the goats are seen feeding on points inaccessible even to their feet. A partial earthquake of this kind happened lately at Amalfi in the gulf of Salerno, of the effect of which I have preserved a drawing. So fertile and luxuriant is vegetation in this fine climate, that the wound is healed almost as soon as it is made. Flowers, trees, and fruits, soon become visible in the clefts of the rent rock; and nature seems to take a peculiar delight in dressing out with luxuriant beauty, scenes which would otherwise look like devastation and ruin. Dressed and decorated as they now are, they present nothing to the eye but images of delight: the very rents and chasms add to their fantastic character, and the whole looks like the work of enchantment.

The host is just passing by! The wafer is carried in a little vase by the priest, and a man goes behind with a sort of cast-iron umbrella, which protects both priest and wafer from the sun, and gives some dignity to what otherwise would be a most paltry procession. A dirty flag is carried before, and two or three boys with censers and with the box or canopy, in which I suppose the little god is to be placed, when it gets to the sick man's house. Some police soldiers walk on the sides, and a barefooted verger heads the whole, ringing a little bell to announce to the people that the deity is coming. The carriages all stop, and down go all the foot-passengers *on their knees. Some fall upon their faces, and knock their heads against the ground.* I see them from my balcony the whole length of a wide street, and a most curious and melancholy sight it is.

This scene passing before my eyes, brings me back most unwillingly from God and nature to Antichrist and the Man of Sin. The people, both here and in Rome, call the Pope, God upon Earth. I recollect one of my modellers telling me how thankful they were to the holy father for giving them such a delightful rain, which had done so much good to the corn and to the vines. It is plain the priests must encourage this, or the people could not get it into their heads. They believe every thing the priest tells them.

You will think I torment you on the subject of Popery; but I am really frightened lest the generosity and kind-heartedness of Englishmen should be deceived into granting what their character as Christians calls upon them to withhold. I wish them to know that Popery is now just what Popery always was, saving and excepting the deficiency in power. You are going to grant them power, and you may depend upon it they will use it to your destruction. I have lately looked much into Catholic books, and it is really wonderful how little they have in support of the whole or any part of this dreadful lie. They talk of their antiquity and of their universality. I can conceive a wen or excrescence to grow on a man, which had its origin in some accident of his youth: I can conceive it continuing to increase, till it spread over and disfigure the greatest part of his body. This wen, however great, extended, and terrible it may become, is still the wen—the man exists in his original identity. Not less absurd would it be to call this wen or excresence the man, than it is to call Popery Christianity. England has already done too much toward setting up and establishing this curse on humanity—let her not add this misnamed emancipation to her other crimes. Let her give the Catholics a nobler emancipation: let her educate the poor, and put the Bible into their hands, and there will be soon an end to the power of popes and priests. The Bible is a thing unknown here. I have lately lost my spectacles, and Bagster's little print is almost illegible to me, and I have been trying to procure an Italian Bible, without any success. There is a little book which contains a sort of history of the Old and New Testament, and this is all the Neapolitans are allowed to read.

OBITUARY OF MRS. KLEIN.

DIED, October 29, 1825, at Crawford Island, Isles de Loss, West Africa, Mrs. Susanna Klein, wife of the Rev. Jonathan Solomon Klein, Chaplain to that island, and formerly one of the Missionaries in the employ of the Church Missionary Society.

Mrs. Klein was a native of Lincolnshire, and neice of the late Rev. Thomas Scott, Rector of Aston Sandford. Her earlier years were spent with her father's family, in the country; and on visiting her uncle, a very intimate friendship was formed between her and Mrs. Barber, who then, as Miss Gines, resided in his house. She was shortly after afflicted with severe indisposition, and was for many years compelled to decline all active exertion, and to live almost entirely in solitude. On Mr. Scott's leaving London, she accompanied his family into the country, where her health was so far restored, as to justify in the opinion of her friends an union with the Rev. Mr. Klein; who after having been prepared as a Missionary under the tuition of Mr. Scott, sailed for Africa, in November, 1811. The event has proved that her friends were not mistaken in their sentiments; and under the heavy losses of the West African Missionaries, it is consolatory to reflect, that an individual, the prime and flower of whose days were exercised with severe affliction, was enabled to maintain a considerable degree of activity and usefulness, for near fourteen years, in a very unhealthy climate.

It is not our intention to trace the labours of Mr. and Mrs. Klein. The narrative of the proceedings of their earlier years in Africa, is contained in the publications of the Church Missionary Society. The effect of those labours has been most seriously injured by the continuation of the abominable traffic in Slaves. The Schools which under the patronage of the Church Missionary Society, they were enabled to form in some of the native villages, have long since been dispersed, and in one of her last letters, Mrs. K. feelingly laments that some of their earlier pupils were then completing their education under Mohammedan teachers. After Mr. Klein had taken up his abode in Crawford Island, to which he had been appointed chaplain by the late Sir Charles Macarthy, a plan was formed for educating in that Island some of the native children from the neighbouring continent. Into *this measure the late lamented Governor entered heartily,* and *subscribed to it liberally;* and Mrs. Klein wrote home soliciting assistance for this especial object. The Church Missionary Society immediately offered both books and pecuniary aid, and many respectable individuals expressed their willingness to assist. Encouraged by such intimations, Mrs. K. applied herself diligently to the preparation of elementary books in the Susoo language, and sent over specimens of them, and of a translation into that language, of part of the Holy Scriptures, in which Mr. K. and herself had diligently employed their leisure time for many years. The death however of Sir Charles Macarthy; some important changes resulting from the state of things in Africa, which rendered it necessary for Mr. and Mrs. K. to give up their own house for the accommodation of troops; and the difficulties arising from interruption of correspondence &c. prevented any further progress being made in Mrs. K.'s favourite plan of establishing a School, which might eventually supply native schoolmasters or catechists for the instruction of the Susoo and other tribes inhabiting the neighbouring coasts.

We most entirely coincide in sentiment with the late Mrs. K. that the eventual conversion of Africa, must, under the divine blessing, depend on native Missionaries. And we cannot but regret the obstacles and impediments with which every plan for educating the native youth, has hitherto had to struggle. We feel this the more deeply at the moment when called upon to record the removal of one, who, from the soundness of her understanding, the depth of her piety, the opportunities she enjoyed in Mr. Scott's family for many years of reading and conversing on the most important subjects, and the ardour of her zeal for the conversion of the Negroes, appeared most admirably adapted to superintend many departments of the required establishment.

We trust, however, some fruit of her labours will still remain—that the elementary books she has prepared may yet be found useful, and that her remaining papers which she is understood to have arranged shortly before her death, and divided into parcels respectively addressed to the Rev. J. Scott, and the Rev. T. Webster, may contain important suggestions and valuable information. Mrs. K. was removed after some weeks illness, in which she suffered from fever and jaundice, and is supposed to have been about 57 or 58, at the time of her decease.

Notices and Acknowledgments.

Received:—Senex.—L. K. J.—Anne.—Letter from near Barnstaple.

Our highly respected friend, B. W. is assured, that we have no hostility to the Society in question;—that we have recommended it to the notice of our readers, by inserting extracts from its Reports, &c. of which a glance at our Index will afford sufficient proof;—that we should still more frequently have inserted such extracts, had the Reports been sent to us, as those of other Societies usually are;—and that nothing but a sense of duty called forth the observations which have been attended with so much irritation. Under all circumstances, we deem it expedient to wait the result of the public meeting to which he refers, and of which we shall endeavour to obtain a faithful Report.

L. J.'s ideas of *official contradiction*, are obviously very confused. An official document must proceed from some responsible authority. Whereas all his communications have hitherto been annoymous, and therefore, according to his own showing, unworthy of notice. The persons whom he names are no more responsible for the abuses to which we refer, than persons occupying similar situations in the Society to which he objects are for the evils which he censures. We may, therefore, safely leave the highest authorities in church and state, to settle the question between them. Menaces, however, of the nature with which L. J. has disgraced his two last letters can only injure the cause they are intended to support.

We have not received any communication from the Rev. G. C. Gorham, as Mr. Josiah Conder's fears have led him to anticipate: nor is there any ground for expecting such communication, since Mr. G. expressly stated on a former occasion, that he did not intend to renew the controversy in our pages. After the Eclectic Reviewer's assertion, with reference to Mr. Gorham, that *by the publication of his own note we could* expose *him*, it was quite natural for Mr. Gorham to demand from Mr. C. a copy of that Note; and the refusal of such copy appears to us most unreasonable, and utterly indefensible on any honourable or Christian supposition.

ANNIVERSARIES IN MAY.

Our last Number contained a list of the principal Anniversaries held in the first week in May, we now insert the following in addition.

PORT OF LONDON SOCIETY.

May 8, *Monday*. Meeting at City of London Tavern, at Twelve.

NEWFOUNDLAND SCHOOL SOCIETY.

May 8, *Monday*. Sermon at St. Bride's Church, Fleet Street, by the Rev. E. Cooper, at Half past Six.

May 16, *Tuesday*. Meeting at Free Mason's Hall, at Twelve.

CONTINENTAL SOCIETY.

May 8, *Monday*. Sermon at St. Ann's Blackfriars, by Rev. Hugh McNeile, at Half past Six.

May 17, *Wednesday*. Meeting at Free Mason's Hall, at Twelve.

NAVAL AND MILITARY BIBLE SOCIETY.

May 9, *Tuesday*. Meeting at Free Mason's Hall, at Twelve.

SPANISH AND FRENCH TRANSLATION SOCIETY.

May 10, *Wednesday*. Sermon at St. John's Chapel, Bedford Row, by the Rev. D. Wilson, at Twelve.

RELIGIOUS TRACT SOCIETY.

May 12, *Friday*. Meeting at City of London Tavern, at Six in the Morning.

AFRICAN INSTITUTION.

May 19, Friday. Meeting at Free Mason's Hall, at Twelve.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JUNE 1826.

MEMOIRS OF THE REFORMERS.

KNOX.

[*Continued from page* 167.]

THE favour shown to protestant doctrine in England during the minority of Edward VI. was a natural inducement to Knox to repair thither immediately on his liberation. Cranmer, and the other friends to reformed tenets, had placed some able foreign divines as professors in the Universities, while they employed others in itinerating through different parts of the kingdom, where the clergy were most illiterate or disaffected to the Reformation, and where the inhabitants were most addicted to superstition. The fame of the zealous Scot had preceded his arrival in London, and it was not long ere the privy Council sent him to preach at Berwick.

In 1550 a charge being exhibited against him before Tonstal, Bishop of Durham, he delivered at Newcastle an ample defence of his doctrine in the presence of that diocesan, the clergy of the cathedral, and some lay authorities, on the fourth of April.

"This day I do appear in your presence, honourable audience, to give a reason why so constantly I do affirm the mass to be, and at all times to have been, idolatry and abomination before God; and because men of great erudition in your audience affirmed the contrary, most gladly would I that here they were present, either in proper person, or else by their learned men, to ponder and weigh the causes moving me thereto: for unless I evidently prove mine intent by God's holy scriptures, I will recant it as wicked doctrine, and confess myself most worthy of grievous punishment. How difficult it is to pull forth of the hearts of the people the thing wherein opinion of holiness standeth, declareth the great tumult and uproar moved against Paul by Demetrius and his fellows, who by idolatry got great vantage, as our priests have done by the mass in times past. The people, I say, hearing that the honour of their great goddess Diana stood in jeopardy, with furious voices cried, 'Great is Diana of the Ephesians;' and hereunto were they moved by long custom and false opinion. I know, that in the mass hath not only been esteemed great holiness and honouring of God, but also the ground and foundation of our religion: so that, in opinion of many, the mass taken away, there resteth no true worshipping nor honouring of God in the earth. The deeper hath it pierced the hearts of men, that it occupieth the place of the last and mystical supper of our Lord Jesus. But if I shall by plain and evident scriptures prove the mass, in her most honest garment, to have been idolatry before God, and blasphemous to the death and passion of

Christ, and contrary to the supper of Jesus Christ; then good hope have I, honourable audience, and beloved brethren, that the fear, love, and obedience of God, who in his scriptures hath spoken all verity necessary for our salvation, shall move you to give place to the same. O Lord Eternal! move and govern my tongue to speak the verity, and the hearts of the people to understand and obey the same!"

"We may not think ourselves so free or wise, that we may do unto God, and unto his honour, what we think expedient. No! The contrary is commanded by God, saying, 'Unto my word shall ye add nothing; nothing shall ye diminish therefrom; that ye may observe the precepts of your Lord God.' Which words are not to be understood of the Decalogue or Law moral only, but of statutes, rites, and ceremonies; for equal obedience of all his laws requireth God. And in witness thereof, Nadab and Abihu offering strange fire, whereof God had given unto them no charge, were instantly as they offered punished to death by fire. In the punishment of these two aforesaid is to be observed, that Nadab and Abihu were the principal priests next to Aaron their father, and that they were comprehended neither in adultery, covetousness, nor desire of worldly honour, but of a good zeal and simple intent making sacrifice, desiring no profit of the people thereby, but to honour God, and to mitigate his wrath. And yet in the doing of this self same act and sacrifice were they consumed away with fire; whereof it is plain, that neither the preeminence of the person or man that maketh or setteth up any religion without the express commandment of God, nor yet the intent whereof he doeth the same, is accepted before God: for nothing in his religion will he admit without his own word, but all that is added *thereto doth he abhor*, and punisheth the inventors and doers thereof, as ye have heard in Nadab and Abihu."—

"Jesus Christ saith, 'I will lay upon you none other burden than I have already;' and 'That which ye have, observe diligently.' O God eternal! hast thou lain no other burden upon our backs than Jesus Christ laid by his word? Then who hath burdened us with all these ceremonies? prescribed fasting? compelled chastity, unlawful vows, invocation of saints, with the idolatry of the mass? The Devil, the Devil, brethren, invented all these burdens to depress imprudent men to perdition!"

The ability with which his defence was conducted seems to have hindered further prosecution. He continued his labours at Berwick during the remaining part of this year, and in the following was removed to Newcastle. In December 1551, the Privy Council appointed him one of King Edward's six chaplains in ordinary; of whom two were to be always present with the court, and four itinerating by turns, at an annual salary of forty pounds each.* His indefatigable zeal in the propagation of a purer system of faith rendered him peculiarly obnoxious to the more bigoted of the papists; and they soon discovered in their treatment of him, a spirit similar to that which actuated the opposers of the Gospel at its first promulgation, in attributing seditious motives to the exertions of its preachers. The northern papists rejoiced at the fall of the Protector Somerset, which occurred at this period, as he had used his authority in forwarding the work of reformation, and hoped for some advantage from the elevation of the Duke of Northumberland, whose intrigues had been instrumental in working his ruin. They had circulated certain prognostications as

* Strype's Memorials of the Reformation, Vol. II, p. 297.

to the speedy demise of the King. Knox lamented in a memorable sermon preached at Newcastle on Christmas, 1552, the inveterate opposition of the Romanists to evangelic truth, and affirmed, that whosoever in his heart were an enemy to Christ's doctrine and gospel, which was then preached within the realm, was an enemy to God, and secret traitor also to the crown and commonwealth of England, and that, as such, thirsted after nothing more than the King's death, which their iniquities would procure; adding, that they regarded not who should reign over them, so that their Idolatry might be re-established. His enemies, aggravating his language with much artful malice, represented his discourse to some of the courtiers in such an odious light, that they accused him of high misdemeanours before the Privy Council, by whom he was summoned to repair immediately to London, and answer for his conduct. But after hearing his defence, they gave him an honourable acquittal, and employed him to preach before the court, where his sermons gave great satisfaction, particularly to his Majesty. It was also resolved that he should preach in the pulpits of the metropolis, as well as in those of the southern countries during the following year; but they allowed him to return for a short time to Newcastle, either that he might settle his affairs in the north, or that a public testimony might be borne to his innocence in the place where it had been attacked.

Notwithstanding the ascendency of Northumberland, the favour of the Sovereign and the good-will of the Council prevailed so far that he was offered the benefice of All-hallows, in Bread Street, London, which he refused from some conscientious scruples in regard to the Liturgy. There is good reason to conclude that at the same period he declined the acceptance of a Bishopric from a preference of presbyterian discipline. In the discharge of his duties as a preacher he was not less faithful at court than in the country. His last sermon before the King is on record as a testimony of this faithfulness. He preached on that occasion, from John xiii. 18. *He that eateth bread with me, hath lifted up his heel against me;* in the presence of Northumberland and his relation the Marquis of Winchester. It had been often seen, he said, that the most excellent and godly princes were surrounded with false and ungodly officers and counsellors. Having inquired into the reasons of this, and illustrated the fact from the scripture examples of Ahithophel under King David, Shebna under Hezekiah, and Judas under Jesus Christ, he added: "What wonder is it, then, that a young and innocent king be deceived by crafty, covetous, wicked, and ungodly counsellors? I am greatly afraid that Ahithophel be counsellor, that Judas bear the purse, and that Shebna be scribe, comptroller, and treasurer."

On the accession of Queen Mary in 1553, she promised the Protestants not to do violence to their consciences; and Knox, though, in common with other friends of the reformed cause, he was fully aware of the precariousness of such an assurance, yet exhorted the congregations before whom he preached to give no countenance to rebellious machinations, and prayed for the Queen by name. He itinerated into Buckinghamshire, and was heard with much avidity, especially at Amersham, while he earnestly exhorted the people to repentance under the tokens of divine displeasure, and to a steady adherence to the faith which they had embraced. He continued his labours in Buckinghamshire and Kent, from August till November, when he returned to the capital, where he resided chiefly with Mr.

Locke and Mr. Hickman, two respectable merchants of his acquaintance.

He had been for some time engaged to a Miss Bowes, with whom he had become acquainted at Berwick; but though he had the concurrence of her mother, her father was averse to their union. His refusal arose partly from feelings of superior rank, as the young lady descended on both sides from baronets, and partly from disinclination to the reformed doctrines, which was more likely to increase than diminish by the political changes taking place on the new reign. A betrothment between them had not removed the coldness and disdain of Mr. Bowes, though he probably would have contributed to his support, had he acceded to the request of the two ladies to seek a settlement in Berwick or its vicinity, on the stoppage of his salary, and the continuance of much bodily infirmity, occasioned principally by his rigorous confinement in France. Knox preferred, under all the circumstances, to retire to Newcastle. The Parliament had by this time repealed all the acts in favour of protestantism, restored the Roman Catholic forms, and ordained that all who observed the reformed worship after the 20th of December, should be exposed to the penalties denounced against heretics. He could not, however, prevail on himself to flee the kingdom, or desist from preaching. In the end of December, or the beginning of January 1554, his servant was seized, as he carried letters from him to his wife and mother-in-law, for so may the ladies be termed, and the letters were taken from him, in the hope of extracting some matter of accusation against the writer. As they contained merely religious exhortation, he was not alarmed at this adventure; but fearing some report connected with the capture might give uneasiness to his friends at Berwick, he set out on a visit to that place. Some of his wife's relations, however, persuaded that he was in imminent danger of liberty, if not of life, prevailed on him to relinquish his design of proceeding to Berwick, and to retire to the coast, from whence he might escape by sea. The apprehensions of his friends were but too well grounded; and, not hoping to elude the pursuit of his enemies, he procured a vessel, which landed him safely at Dieppe, on the 28th of January, 1554. The state of his mind under these trials may be judged by the following letters, addressed to Mrs. Bowes.

"The desire that I have to hear of your continuance with Christ Jesus, in the day of this his battle, which shortly shall end to the confusion of his proud enemies, neither by tongue nor by pen can I express, beloved mother. Assuredly, it is such, that it vanquisheth and overcometh all remembrance and solicitude, which the flesh useth to take for feeding and defence of herself. For, in every realm and nation, God will stir up some one or other to minister those things that appertain to this wretched life; and if men will cease to do their office, yet will he send his ravens: so that, in every place, perchance, I may find some fathers to my body. But, alas! where I shall find children to be begotten unto God by the word of life, that can I not presently consider; and therefore the spiritual life of such as sometime boldly professed Christ (God knoweth) is to my heart more dear than all the glory, riches, and honour in the earth; and the falling back of such men, as I hear daily, to turn back to that idol again, is to me more dolorous than, I trust, the corporal death shall be, whenever it shall come at God's appointment. Some will ask then, Why did I flee? Assuredly, I cannot tell. But of one thing I am sure,—the fear of death was not the chief cause of my fleeing. I trust that one cause hath been, to let me see with my corporal

eyes, that all had not a true heart to Christ Jesus, that in the day of rest and peace bare a fair face. But my fleeing is no matter: by God's grace I may come to battle before all the conflict be ended. And haste the time, O Lord! at thy good pleasure, that once again my tongue may yet praise thy holy name before the congregation, if it were but in the very hour of death."—"I would not bow my knee before that most abominable idol for all the torments that earthly tyrants can devise, God so assisting me, as his Holy Spirit presently moveth me to write unfeignedly. And albeit that I have, in the beginning of this battle, appeared to play the faint-hearted and feeble soldier, (the cause I remit to God) yet my prayer is, that I may be restored to the battle again. And blessed be God, the Father of our Lord Jesus Christ, I am not left so bare without comfort, but my hope is to obtain such mercy, that if a short end be not made of all my miseries by final death, (which to me were no small advantage) that yet, by Him who never despised the sobs of the sore afflicted, I shall be so encouraged to fight, that England and Scotland shall both know, that I am ready to suffer more than either poverty or exile, for the profession of that doctrine, and that heavenly religion, whereof it has pleased his merciful providence to make me among others a simple soldier and witness-bearer unto men. And therefore, mother, let no fear enter into your heart, as that I, escaping the furious rage of these ravening wolves, (that for our unthankfulness are lately loosed from their bands) do repent any thing of my former fervency. No, mother; for a few sermons by me to be made in England, my heart at this hour would be content to suffer more than nature were able to sustain; as by the grace of the most mighty and most merciful God, who only is the God of comfort and consolation through Christ Jesus, one day shall be known."*

He left Dieppe after a month's sojourn, to travel through France towards Switzerland. He spent some time in the latter country, visiting different churches, and conferring with the more learned men and pious divines, from whom he received a kind entertainment. In the beginning of May he returned to Dieppe, to receive information from England, and heard with the truest pleasure that all the endeavours of her husband had not availed to shake his mother-in-law from her adherence to the Protestant faith. Postponing, however, his return to England, he once more repaired to the Helvetic territory, and at Geneva experienced an affectionate welcome from Calvin, with whom he formed an intimate and lasting friendship. But he could not refrain from travelling back to Dieppe in July, to inform himself accurately of the situation of his persecuted brethren, and learned with much anguish of spirit that among those who had returned to the communion of the popish church, were many who had embraced religious truth under his own ministry, which induced him to compose his "Admonition to England," published about the end of this year. He went back again to Geneva, where he studied diligently, and particularly applied himself to the cultivation of Hebrew. A deputation from the English refugees at Frankfort on the Maine, waited on him with a letter inviting him to become one of their pastors, as they had obtained permission of the magistracy to perform religious service in a place of worship allotted to the French, on the condition of conforming as nearly as possible to the same mode. On his arrival however at Frankfort, he found much disunion of sentiment existing in the congregation, some prefer-

* MS. Letters, citat. apud M'Crie.

ring the English order of service as set forth under King Edward, and others desiring to adopt the regulations of the Genevan church. He endeavoured to mediate between the parties, and with some of the members drew up a summary of the Book of Common Prayer; and, having translated it into latin, sent it to Calvin for his opinion and advice. The answer returned by that reformer had the effect of repressing the keenness of such as had urged the unlimited use of the Liturgy, and a committee was appointed to draw up a form which might put an end to all differences. When this committee met, Knox told them that he was convinced it was necessary for one of the parties to relent, before they could come to an amicable settlement; and that he would therefore state what he judged most proper to be done, and having exonerated himself, would allow them, without opposition, to determine as they should answer to God and the church. They accordingly agreed upon a form of worship, in which some things were taken from the English liturgy, and others added, which were thought suitable to their circumstances.

Tranquillity seemed to be thus restored, when the arrival of some more refugees, among whom was Dr. Cox, who had been preceptor to Edward VI. led to the renewal of disorder. These gentlemen, being more attached to the English form than their brethren, answered aloud after the minister in the time of divine service; and on the next Sunday abruptly commenced the reading of the litany. In the afternoon Knox in his lecture noticed the manner in which offences committed by professors of religion ought to be treated; mentioned that there were infirmities in their conduct over which a veil should be thrown; but remarked, that offences which openly dishonoured *God*, and disturbed the peace of the church, ought to be disclosed and publicly rebuked. He then adverted to the interruption which the good order of the assembly had experienced in the morning from the newly-arrived refugees, in a tone, which his own want of attachment to the government and ritual of the Church of England might appear to justify to his own mind, but which was sufficiently irritating to those who were accustomed to regard both with reverential complacency, and who might have erred in the mode rather than in the principle of their action. Faults there may have been on both sides; but if one party considered strict adherence to the ecclesiastical ceremony and discipline of the English communion as sinful compliance, the other might be excused for regarding conformity to the French worship as sinful compromise. Dr. Cox and his friends being admitted to vote, as members of the congregation, obtained a majority of voices, and Knox was discharged from preaching, and from all interference in congregational affairs.

Some of the members represented these proceedings to the Senate of Frankfort, who, after in vain recommending a private accommodation, issued an order that exact conformity to the French practice should be observed, on pain of prohibition of further toleration. This extremity drove the supporters of Dr. Cox to unjustifiable measures. Two of them went privately to the magistrates, and accused Knox of *high treason* against the Emperor of Germany, his son Philip, and Queen Mary of England; putting into their hands a copy of his "Admonition to England," in which they pointed out the following passage as substantiating their charge, originally spoken to the inhabitants of Amersham in Buckinghamshire, on occasion of the rumoured marriage of Queen Mary with Philip: "O

England, England, if thou obstinately will return into Egypt, that is, if thou contract marriage, confederacy, or league with such princes as do maintain and advance idolatry; such as the Emperor, who is no less enemy to Christ than ever was Nero: if for the pleasure of such princes thou return to thy old abominations before used under Papistry, then assuredly, O England, thou shalt be plagued and brought to desolation, by the means of those whose favour thou seekest!"

The magistrates inquired of Whittingham, a respectable Englishman, the character of the accused, and were assured that he was "a learned, grave, and godly man." They were perplexed accordingly as to the course, which it became them to pursue: believing, on the one hand, that the charge was malicious; but fearing, on the other, that information would be conveyed to the Augsburg Council, and that they might be obliged to deliver him up to them, or to the English government. In this dilemma, they desired Whittingham to advise his friend to retire of his own accord from Frankfort. On the 25th of March, Knox addressed a valedictory discourse to about fifty members of the congregation, who assembled at his lodgings in the evening, and the next day left the city, attended for several miles by the same friends, who bade him farewell with many tears. He went directly to Geneva, where he was cordially welcomed back by Calvin. He desired, however, to return to his own country, as soon as a door was opened by Providence; and two causes seemed now to be reviving the interest of the Reformation—the elevation of the Queen Dowager to the regency of Scotland, and the accession of Mary to the throne of England. The former of these personages had, at an early period, made her court to the Protestants, whom Arran had alienated from him by persecution; and to induce them to favour her pretensions, had promised to defend them from the violence of the clergy. The latter, by her ill-advised union with the King of Spain, had pursued a course offensive to the Queen Regent, who was indissolubly attached to France; and the English Protestants who fled from the cruelty of the Tudor, received protection from the policy of the Stuart. In the month of August, 1555, Knox set out from Geneva for Dieppe, where he took sail, and landing on the English border, repaired immediately to Berwick. After a while he paid a secret visit to the Protestants in Edinburgh, where he lodged with James Syme, a respectable burgess, to whose house a reformed flock hasted to receive instruction from their well-known countryman. He found that most of these persons continued to attend the celebration of the mass, from weakness of faith, dimness of light, or fear of persecution; and he endeavoured to convince them that this was no venial bowing in the house of Rimmon.

Erskine of Dun, one of his hearers, prevailed on him to accompany him to his family seat, in the shire of Angus, where he continued a month, preaching every day; and in the beginning of the following year was conducted by two other friends, Lockhart of Bar, and Campbell of Kineancleugh, to Kyle, the ancient receptacle of the Scottish Lollards; where he preached in the houses of Bar, Kineancleugh, Carnell, Ochiltree, and Gadgirth, and in the town of Ayr. He went also to Dun the second time, during which he preached more openly than before. A majority of the gentlemen of Mearns entered at this season into a solemn bond, in which they renounced the Popish communion, and engaged to maintain and promote the pure preaching of the gospel. These covenants were necessary, as measures of assurance and precaution; for though

many of the nobility and gentry "received the word with all readiness of mind," the Protestants were still in circumstances of much peril from the vindictive feelings of the clergy, and the bigotted sentiments of some laics in authority.

His preaching at Ayr was reported to the Court, and formed the topic of conversation in the presence of the Queen Regent. Some having affirmed that the preacher was an Englishman, a prelate replied, "Nay, no Englishman; but it is Knox, that knave!" An application was made for his apprehension, which was discouraged by the Queen Regent; but he was summoned to appear before a convention of the clergy, in the church of Blackfriars in Edinburgh, on the fifteenth of May. Several gentlemen of distinction, among whom was the laird of Dun, resolving to stand by him, he determined to obey the summons. But the prosecution was dropped, upon some informality of the summons, as was pretended, when the ecclesiastics perceived such a considerable party appearing in his behalf. However, he went to Edinburgh on the day originally appointed, where he addressed a greater audience than ever he had done before; and even preached in the Bishop of Dunkeld's apartments, in the forenoon and afternoon, for ten days, "no man forbidding him." About this time, the Earl Marischal, at the desire of the Earl of Glencairn, attended one of his evening exhortations, and was so much pleased with the discourse, that he joined with Glencairn, in urging the preacher to write a letter to the Queen Regent, which they hoped might induce her to hear the Protestant doctrine, or at least tend to confirm her in favourable sentiments towards its preachers. He complied with their wish, and Glencairn himself delivered it to her majesty; but though *it was* composed with much care, and filled with matter calculated to confirm the resolutions of one who was impressed with a conviction of the reigning evils in the church, or who, though not resolved in judgment as to the matters in controversy, was determined to preserve moderation between the contending parties; she merely glanced over it with a careless air, and gave it to the Archbishop of Glasgow, saying sarcastically, "Please you, my Lord, to read a pasquil."* This reception of his letter occasioned him to publish it, with additions, in 1558, at Geneva, to which he was induced to return, by an invitation from the English congregation in that city. His wife and mother-in-law resolved to attend him. He sent them before him to Dieppe, while he staid a little longer to bid farewell to his brethren in several places, and confirm them in the faith. Campbell of Kineancleugh conducted him to the Earl of Argyle, and he preached for some days in his house at Castle Campbell. In July, he quitted Scotland, and joining his wife and her mother at Dieppe, proceeded with them to Geneva.

No sooner did the clergy understand that he had departed, than they renewed the summons against him, which they had given up, when he was present to answer it; and, upon his non-appearance, passed sentence against him, adjudging his body to the flames, and his soul to damnation. They also caused his effigy to be burned at the cross of Edinburgh. Against this sentence he formed, and afterwards printed at Geneva, his "Appellation from the cruel and most unjust Sentence pronounced against him by the false Bishops and Clergy of Scotland; with his Supplication to the Nobility, Estates, and Commonalty of the said Realm."

* Historie of the Reformation, by Knox, p. 425.

A FATHER'S MEDITATION UPON THE ANNIVERSARY OF THE DEATH OF A BELOVED CHILD.

THIS day, the anniversary of the death of my darling child, calls for much seriousness of mind, and deep humiliation before the righteous God who has smitten me. I did not appreciate as I ought, the blessing for a time vouchsafed to me; and need I, or ought I, to wonder that it has been removed? The judicious observations she made from day to day,—the spirituality of mind she evinced,—the holy consistency which was woven as a thread throughout all her demeanour,—the lively interest she took in the spread of divine truth, especially among our youth at home, and the heathen abroad,—the unwearied diligence she exhibited in perusing the sacred Scriptures, and in working for the Juvenile Sunday School Society;—all say to me this day, in a language I cannot but hear, Why did you not profit by this blessing more than you have done? Why did you not hold constant communion with her? Why did you not enter more into her motives—her feelings—her spiritual enjoyments? Why did you not check in yourself the rising evils which were so subdued in her? Why did you not, when you saw what God wrought, pray more for the Spirit's influence, that you might shine as brightly and live as usefully in your station, as she did in her's? Keenly do I feel the force of these questions; yet were I again in possession of this treasure, I have no reason to expect that matters would be otherwise than they are: for my heart is still the same;—perverse, rebellious, unfeeling, and unthankful. But this is impossible. The separation has taken place, which cuts off all hope of intercourse, until eternity bursts upon me with all its awful realities! O that I may, in the contemplation of it, be cheered by the hope of *uniting with her, in praising the Lord Jehovah, who sanctified her from her earliest days —kept her, indeed, unspotted from the world—upheld her under the heavy pressure of lengthened disease—gave to her mind a sweet placidity under acute pain, which was reflected upon her countenance —and caused her, in the hour when flesh and heart faint, to fear no evil, to be tortured with no unpleasant anticipation; but, as it were, with the eye of faith fully open, to behold the glory which awaited her; and with the true nature and way of obtaining which she was so intimately acquainted.

Her Bible, which now lies before me, proves the view she took of those delightful passages which set forth the Lord Jesus Christ as the Saviour of the lost, and the Redeemer of the guilty—as the Lord our righteousness. It bears unquestionable marks of her diligent perusal of it, and of the comprehensive view she took of its inestimable truths. Doctrines marked in one place—precepts in another—promises in another; all most striking, and all indicative of a mind imbued by the Holy Spirit.

My beloved child! I cannot but cherish the remembrance of thee. On earth thou wast all that a fond parent could desire. In death the angels wafted thy purified Spirit into Abraham's bosom; and now thou art and wilt for ever be with them, giving praise and glory to the Lamb. Dare I, or ought I to wish thee back again? O no! "All is well"—"Thy will, O God, be done." May the parent now learn of the child, and seek a share of that blessed inheritance, which she through grace has obtained. May he follow her as she followed Christ.

AMICUS HIBERNICUS.

Feb. 25, 1826.

THE COTTAGE VISITOR.—No. IX.

———"Thrice welcome death!
That after many a painful bleeding step
Conducts us home, and lands us safe
On the long wish'd for shore. Prodigious change!
Our bane turn'd to a blessing! Death disarm'd,
Loses its fellness quite. All thanks to him
Who scourg'd the venom out."

BLAIR.

For about three years after the return of her son, Betty H—— remained a pilgrim and a sojourner in this "wilderness of sin; and a considerable share of happiness shed its soothing influence amid the manifold infirmities of her declining age. But the pleasures of life are only momentary, and the soul whose hopes are fixed in the skies, and whose greatest happiness consists in perfect deliverance from the thraldom of sin, will be perpetually looking forward to the period of an emancipation with longing delight and anxious expectation. It was thus with Betty H——. Once, indeed, the world with all its trials had been her only portion; in that all her affections were engrossed; and the dread of separation from it had often filled her with alarm: but now she was made the subject of the regenerating influence of the Spirit of God; now all her dispositions and desires were elevated and sanctified;—her only home was heaven; her only friend was God; her only happiness consisted in the enjoyment of his presence and the smiles of his reconciled countenance: she could therefore welcome the approach of death itself; and in the spirit of every genuine believer could exclaim, "Come, Lord Jesus, and come quickly:" nor was it long before the messenger arrived to waft her to the bosom of her Saviour and her God.

The last time I ever called to see *her, previous to her* everlasting departure, she was supported in her old arm chair, her head was leaning against its side, and her cheeks had already assumed the appearance of the near approach of death.

"Well, Betty," I inquired of the dying woman, "how do you find yourself?"

"I am very ill," she replied, shaking her head; "the hour is almost come. Oh sir, if I was ignorant of Jesus now!"

"You would die without one hope to support you, or one promise to console you."

"I should, sir—I should: but how little have I deserved all this: blessed be his name, he did not cast me out. I have been a sinner, a great sinner; I lived to old age without Jesus; and, if it had not been for his mercy, I should have died without him."

"You have, indeed, much cause for gratitude. God has been merciful to you in calling you to the knowledge of the truth after a whole life of rebellion against him."

"Yes, sir, he has.—I hope I feel thankful; but my heart is very hard still. Oh sir, I am quite willing to die; for then I shall sin no more."

"Is sin then so great an evil, that you hate it so?"

"Evil, sir? it had like to have cost me my soul. Oh what a great sinner I have been: and because God sent me troubles, I murmured, and grumbled, and thought him very hard. Oh how much should I have had to answer for; but, blessed be his holy name, my sins are all forgiven. Yes, Jesus is my Saviour, and I shall soon see his face—see his face, sir, Oh how happy!"

"It will indeed be happy, Betty. Sin is the source of all our sorrows in this life; and to be delivered from its power and its curse is indeed the very chief of blessings."

"You are right, sir, it is, it is. I feel," said she, laying her hand

upon her heart, "that this will not beat much longer; I feel that I am very fast approaching to the grave: but this does not terrify me; and why should it, sir? All my happiness is in Christ, and I am going to live with him for ever. Bless the Lord, Oh my soul!"

"Have you no doubt, Betty, of your interest in the Saviour?"

"Why, at times, Sir, I think I have been so great a sinner all my whole life, that it is too much to hope that my sins are all forgiven: but the cross of Christ,—there, sir, is all my hope. My sins have been great; but Jesus Christ is able to save me; and he has saved me.—Oh yes, I feel that he has: I would not part with my hope of his mercy for all the whole world."

"Have you no hope, but what you rest upon Christ?"

"None, sir, not one;—without Christ, my precious soul would be lost for ever:—none but Jesus—none but Jesus."

"You, indeed, feel now the value of real religion."

"Yes, sir, this is the rod with which God supports me; and with such a support I shall never perish. Nothing but religion, real religion, would do for me in my dying moments:—all the world is nothing now."

"You afford, Betty, convincing proof that the righteous hath hope in his death; and happy is he who dies the death of the righteous."

"Ah sir, it is not that I deserve it; but God has been merciful to me, a sinner; and gives me strength, while my body is going down to the dust, to glory in my soul, and welcome death: to me to die is gain."

"I bless God, Betty, that he so upholds you in this trying hour; and may he continue to support you till your summons shall arrive to enter into his everlasting kingdom. Should we be permitted to meet no more in this world, may we meet in a holier and happier, to go *no more out for ever.*"

"I trust we shall. Farewell, sir. May the God that strengthens me, be your everlasting strength."

Is it thus, thought I, as I quitted the dying widow, that genuine religion supports its possessors, when all the riches and the honours of the world are insufficient to purchase one ray of consolation? And can there be any so blind to their eternal interests, so unmindful of their own welfare, as to deprive their souls of so invaluable a treasure? And yet how many associate all religion with fanaticism, and esteem it a species of insanity to cherish it in their souls. They live without its pleasures, they sorrow without its consolations, and, alas! too many die without its support. True it is that some, like the widow H——, may devote their whole lives to the service of sin, and yet in the decline of their mortal existence may be brought to bow as humble penitents at the foot of the cross,—may seek with anxious solicitude to be washed in the blood of the Redeemer,—may feel the power of his Gospel, and depart this life in sure and certain hope of a glorious immortality:—but such instances are rare. At least, when the soul is concerned, it is dangerous to presume, "'tis madness to defer:" if religion will be valuable in death, it is valuable now; if it can console us then, it will console us now; if it is essential then, it is no less essential now: "now, then, is the accepted time; behold, now is the day of salvation."

Shortly after this James H—— waited upon me with the expected intelligence of his mother's decease. "Well, sir, she is gone to her eternal rest," said he, while the tear moistened his manly cheek.

"The separation will not be long, I replied: let us rejoice that we are interested in the same Redeemer, and can look forward to the same felicity."

"Ah sir, if I was but sure of that,—but I have many fears; I

don't feel enough hatred to sin, nor enough love to the Saviour; I fear I shall never get there."

"And why should you fear it, James? Do you feel hatred to sin?—then that is a proof that you will be delivered from its curse: Do you desire to love the Saviour?—then that is a proof that you are beloved by him. 'Be not faithless, but believing;' let not go your confidence in the faithfulness of God; but be assured, that he is faithful who hath promised, and will not suffer you to trust in him for nought."

"Yes, sir; I know he is faithful; but I have so many sins,—so many evil inclinations, that I almost doubt of my interest in his mercy."

"Jesus Christ does not look to his fallen creatures for perfection; all that he requires is repentance and faith. True it is, we have no right to presume that we are interested in him, if we have no affection for him, no desire to imitate him; but, if we do love him, if it is our fervent desire to follow in his steps, we need not fear for our safety, we need not doubt of our everlasting felicity."

"Well, sir, I hope I have a desire."

"Then it is He who has implanted that desire, and we have the warrant of Holy Writ for believing, that 'He who hath begun a good work in us, will carry it on and complete it.' If we have felt the bitterness of sin,—felt the need of a Saviour, and rest exclusively upon him our hopes of pardon in this life, and of glory in that which is to come, then may we with scriptural confidence appropriate to ourselves the precious promises of his word, and 'lay hold upon eternal life.'"

"That, sir, is my desire. I want more to walk in the light of his countenance, and to rejoice in the assurance of his forgiveness."

"Then be diligent in the use of *all the appointed means*—be fervent *and instant in prayer*—constant in the perusal of his Holy Word, and zealous in attendance upon all the services of the sanctuary; and rest assured, that in proportion as you are conscientious in the use of the external means, in dependance upon his assistance and blessing, proportionably great will be your spiritual enjoyments, and your assurance of everlasting bliss."

Four days afterwards, all that was perishable of Betty H—— was again returned to the dust. Whatever will be the future destiny of those whose final moments are clouded with anxiety, or darkened with despair, it is not our's to decide. The Judge of all the earth must do right, and to Him will we leave the pronunciation of their doom: but when we behold a soul upon which the transforming efficacy of the grace of God has been experienced, not only enduring the "pains of death" with serenity, but triumphing in the Gospel of Jesus, assured of an interest in the atonement he has made, in the righteousness he has procured, in the salvation which he has completed, can we sorrow as those without hope? No! we may bedew their graves with the tributary tear, but we must rejoice in their blissful transition, and glory in the conviction that they are now in the full fruition of uninterrupted and everlasting peace.

Such were my feelings at the grave of Betty H——. I had known her when "ignorant and out of the way;" I had rejoiced in the first dawnings of divine grace upon the soul—had watched it in its progress to the "full assurance of faith;" and heard her dying lips declare the brightness of her prospects, and the happiness of her soul. And now, while standing by her grave, I could rejoice in the conviction that her spirit had soared to an everlasting inheritance, where all is holiness, tranquillity, and bliss, for ever and for ever.

Reader! You have seen how un-

e are to endure of ourselves the ified sorrows of life, and how latory is the Gospel of Jesus season of affliction and the of death. Has that Gospel een felt upon your soul? or u still destitute of its power, rested in its blessings? This estion of no trivial import, of condary consideration. On ution hangs your everlasting y; and a negative or an af- ive may but rehearse your ce to blessedness or woe. happiness be your pursuit or n your aim, let me entreat you k for both through the merit- death, the justifying right- ess, the sanctifying spirit of ncarnate Immanuel; make Him your only reliance, your only hope; approach the throne of his grace with godly contrition, and fervent prayer; and you shall never lament your failure, or deplore his unwillingness to save. He will guide you through the difficulties of life, will cheer you amid the gloomy shades of dissolution, and then the celestial city shall burst upon your view, and the celestial anthem shall warble on your tongue, "Unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion, for ever and ever. Amen."

Θ. Π.

IR WALTER SCOTT'S DEFENCE OF WHITEFIELD:

ACTED FROM HIS BIOGRAPHY OF JOHNSTONE, IN BALLANTYNE'S NOVELISTS' LIBRARY.*

E comparative improvement : manners, as well as of our nment, is owing certainly, in at measure, to more general on of knowledge and improve- of taste. But it was fostered private virtues and patriotism late venerated monarch. The which his youthful frown put vice and license, is noticed in *al* more than once, and the ce of more than one minister, earlier part of his reign, was pretty distinctly to their g augmented their private for- by availing themselves of political information to specu- n the funds. The abuses in offices have in like manner restrained, the system of per- s abolished, and all means of ct advantage interdicted, as possible, to the servants of blic. In the army and navy me salutary regulations have been adopted, and the commander in chief has proved himself the best friend to his family and country, in cutting up by the roots these infectious cankers, which gnawed our military strength, and which are so deservedly stigmatized in the caustic pages of *Chrysal*.

"In Johnstone's time this reform had not commenced, and he might well have said, with such an ardent temper as he seems to have possessed, *Difficile est Satyram non scribere*. He has accordingly indulged his bent to the utmost; and as most of his characters were living persons, then easily recognized, he held the mirror to nature, even when it reflects such horrible features. His language is firm and energetic. His power of personifying characters striking and forcible; and the persons of his narrative move, breathe, and speak in all the freshness of life. His sentiments are in general those of the bold, highminded, and indignant censor of a loose and corrupt age; yet it

harles Johnstone was author of a called "Chrysal, or Adventures imes," *published in 1760.*

cannot be denied, that Johnstone, in his hatred and contempt for the more degenerate vices of ingratitude, avarice, and baseness of every kind, shows but too much disposition to favour Churchill and other libertines, who thought fit to practise open looseness of manners, because they said it was better than hypocrisy. It is true such vices may subsist along with very noble and generous qualities; but as all profligacy has its root in self-gratification and indulgence, it is always odds that the weeds rise so fast as to choke the slower and nobler crop.

"The same indulgence to the usual freedoms of a town life seems to have influenced Johnstone's dislike to the Methodists, of whose founder, Whitefield, he has drawn a most odious and a most unjust portrait. It is not quite the province of the editor of a book of professed amusement to vindicate the tenets of a sect which holds almost all amusement to be criminal, but it is necessary to do justice to every one. The peculiar tenets of the Methodists are, in many respects, narrow and illiberal—they are also enthusiastical, and acting on minds of a certain temperament, have produced the fatal extremities of spiritual presumption, or spiritual despair. But to judge as we would desire to be judged, we must try their doctrine, not by those points in which they differ, but by those in which they agree with all other Christians; and if we find that the Methodists recommend purity of life, strictness of morals, and a regular discharge of the duties of society, are they to be branded as hypocrites because they abstain from its amusements and its gaieties? Were the number of the Methodists to be multiplied by a hundred, there would remain enough behind to fill the theatres and encourage the fine arts. Respecting *the remarkable* person by whom *the sect was founded*, posterity has done him justice for the calumnies with which he was persecuted during his life, and which he bore with the enduring fortitude of a confessor. The poverty in which Whitefield died proved his purity of heart, and refuted the charge so grossly urged, of his taking a selfish interest in the charitable subscriptions which his eloquence promoted so effectually. His enthusiasm—for Providence uses, in accomplishing great ends, the imperfections as well as the talents of his creatures—served to awaken to a consciousness of their deplorable state thousands to whose apathy and ignorance a colder preacher might have spoken in vain; *and perhaps, even the Church of England herself has been less impaired by the schism than benefited by the effects of emulation upon her learned clergy.* In a word, if Cowper's portrait of Whitefield has some traits of flattery, it still approaches far more near to the original than the caricature of Johnstone:

"He loved the world that hated him—
the tear
That dropped upon his Bible was sincere.
Assailed by scandal, and the tongue of
strife,
His only answer was a blameless life;
And he that forged, and he that threw
the dart,
Had each a brother's interest in his heart.
Paul's love to Christ, and steadiness unbribed
Were copied close in him, and well transcribed."

The above extract is given to our readers, not, of course, as expecting that they, any more than ourselves, will approve of all the sentiments contained in it; but as a remarkable instance of justice done to the character of a well-known divine by a great literary character of our day; and as a striking contrast to the prejudiced and illiberal reflections offered to his memory by many of inferior talent and more limited information.

VIATOR.

ON PREACHING TO THE JEWS A TRIUMPHANT MESSIAH.

PERHAPS, sir, you will permit me the expression of my feelings upon a subject deeply interesting to myself, and not less so to many around me. I have just returned from an attendance upon most of the annual meetings held at this season of the year in London: and among many subjects of a delightful character which have been presented to my consideration by the various speakers and preachers, there was only one of a contrary nature, which I confess perplexed me a little, and appeared to me of a dangerous tendency. It seemed to be enforced with uncommon energy by more than one or two of those who addressed us, and who were indeed the appointed organs and representatives of the Society for Promoting Christianity among the Jews. Far be it from me to wish to involve you in the mazes of the Millennarian controversy. The point to which I am adverting, may be kept quite distinct from the peculiarities of that system. The doctrine upon which I would for a moment animadvert, is, if I understand it aright, as follows: that the Jewish people expect the advent of a triumphant Messiah—'that their expectations are well founded—and that it is therefore not only our duty to show them that their own prophecies fortell that glorious advent, a position which I am not controverting, but that the "*only*" lawful and successful mode of preaching Christ to them, is to dwell as much upon his future glorious Millennarian reign as upon his past humiliation and atonement.' I readily admit that the advocates of this *only* mode of approaching the Jews do not wish to conceal or suppress the doctrine of his humiliation, but that they wish the glories of his second advent to be more prominently set forth to the Jews, *in order to meet their prejudices, and disarm* them of some of their arguments. It is this position which I would attack, and this doctrine that I would pronounce unscriptural.

I would premise that I do this not in the least to controvert any opinions which are held respecting the future reign of Christ, whether temporal or spiritual. But my position would be this, that admitting for the sake of argument that the wildest opinions which have been held upon this subject are scripturally true—yet this mode of approaching the unbelieving Jew would still be unscriptural. It will therefore be no answer to my objections to show from the word of God that there is to be a Millennium, and when, and where it is to be. I do not question any point of this untrue, and if you have any regard for the patience of your readers, Mr. Editor, you will not admit a discussion of such points to commence in your pages,—but what I oppose is the assertion that the setting forth of these prophetical mysteries is the only, or the chief mode of access to the Jews, and the only, or chiefly probable means of converting them to Christianity.

This opinion appears to me fraught with danger, and indeed to be opposed to the doctrines of the gospel. Such a mode of preaching was not that of the apostles themselves, neither was it by such statements that the church of Christ was first founded, whether it was gathered from the Jewish or Gentile world. Search the recorded sermons of the apostles to the unbelieving Jews, and see what was the topic then insisted upon. Surely the Jews at that time expected a triumphant Messiah, and were as deeply prejudiced against a suffering one, as they now can be: but what do we read? The passages are so plain, and so familiar to every

Christian's ear, that it is almost needless to quote them—but let them speak for themselves. The expression commonly used as synonymous with preaching the gospel conveys to our minds the one pervading subject of all apostolic instructions, viz. "the preaching of the cross:"—it was a *crucified* and not a *millenarianized* Saviour—a Messiah to be glorified in a second coming for a splendid reign on earth, which the apostles preached, and which converted the world.

The Jews were indeed offended by it, as they and all unconverted men are now, and ever will be; but what saith the apostle Paul? "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ CRUCIFIED; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God!" Here the apostle admits that the doctrine is the stumbling-block of the Jew—but he would not hide it beneath the covering of his future glories, or make the offensive truth palatable to their proud hearts, by assuring them that he would come again to set up a temporal kingdom: but whether they would hear or whether they would forbear, this was his message. Is it replied, 'This is our message also—God forbid that we should fail to deliver it? But we have another message—we have to win the Jews by promises of their future triumphs under Messiah, and then they will listen to us!' Then I say you differ from the apostle Paul, who made this crucified Saviour not merely the leading, but the *only* mode of converting sinners, whether Jews or Gentiles. For he says, "I determined to *know nothing* among you save Jesus Christ, and him CRUCIFIED!" And, in addressing the Galatians, he declared that they *had been* "bewitched," because they *had turned* away their eyes from the great object to which he ha directed them,—"before eyes Jesus Christ hath b dently set forth, CRUCIFIED them." The inspired teache indeed upon the glories of cified Redeemer; but it was lennial glory of which the they declared that the cruci was Lord and Christ—by t hand of God exalted—a Pr a Saviour to give repent Israel and remission of sins do not find any thing in recorded sermons of the or in what they say of the and of their own preaching analogous to the mode urgently prescribed as the o way of addressing the Jews. not rest upon apostolical au The exclusive preaching o *cified* Saviour was eminen cessful, in the conversion Jews and Gentiles.

I confess that the doc oppose, appears to me a ca licy, abhorrent from the si of Christ; that it tends to the cross of Christ of non among the Jews, to infla with pride, to confirm their expectations, which are alt temporal and erroneous; a the blessing of Almighty G not be expected upon its a The Lord himself has laid the doctrine of a crucified as a "stone of stumbling, a rock of offence to both the of Israel, for a gin and for to the inhabitants of Jerus and woe be to him who will to conceal this "rock of o Let it be faithfully exhibite unbelieving Jews, and the God shall soften their hea it shall prove a sanctuary to But if, for the sake of arg or to flatter their prejudices, out to them the mysterio mises of their final glory storation to the promised l inducements for their recep Christian truth, we ventur

forbidden ground, we approximate fast to the disingenuous conduct of the Jesuit missionaries, who concealed the crucifixion of Christ lest they should offend the pride of their heathen converts! God forbid that any Christian society of the present day should even in appearance lend their countenance to any plan which must be so offensive to the great Head of the church.

Again I would declare my full conviction that the advocates of these favourite and novel tenets do not conceal the doctrine of the cross of Christ, nor place any others before it as of more importance; I merely express my conviction that this would and must be the result of the plan proposed: and for this and many other reasons which I have assigned, I would call the attention of every serious Christian to the unscriptural proposal. I would only observe in conclusion, that the simple preaching of a crucified Jesus to the Jews has in our own days, in numerous instances, proved sufficient for their conversion; that the cross of the Lord Jesus has not lost its efficacy, and if it be raised up among the perishing Jews and the benighted heathen, it will eventually, by the power of God's Spirit, draw all men unto it.

I remember that at the close of the annual meeting of the Jews' Society several years ago, an interesting young Jew came forward, and delivered a most affecting and Christian appeal on behalf of his brethren: he expressed his own conviction of the truth and power of the doctrines of the gospel; and concluded by urging all who wished well to Zion not to attempt the conversion of the Jews, by descending into the arena of Rabbinical controversy, or by setting before them the more abstruse and difficult points of prophecy; but approach them, said he, as poor, fallen sinners, and tell them, as a dear friend told me, "that God so loved the world, that he gave his only begotten Son to die for them," and then, believe that the heart of the Jew will yield before the gentle influence of a Saviour's love, and he will exclaim with Thomas, "My Lord, and my God." That this simple and faithful testimony of Jesus may be the only weapon of our warfare with the ancient people of God is the sincere desire of your friend and brother.

RUSTICUS.

RETIREMENT AND PRAYER.

"And he withdrew himself into the wilderness, and prayed."—LUKE v. 16.

If thus our Lord himself withdrew,
Stealing at times away,
E'en from the lov'd, the chosen few,
In solitude to pray,
How should his followers, frail and weak,
Such seasons of retirement seek.

Seldom amid the strife and din
Of sublunary things,
Can spirits keep their watch within,
Or plume their heaven-ward wings;
He must dwell deep, indeed, whose heart
Can thus fulfil true wisdom's part.

Not in our own spontaneous will
Can we the world shut out,—
Say to our passions, "Peace, be still!"
Or check each rising doubt;
Alone, by prayer, 'tis slowly won,
In the world's throng too rarely done.

How needful is it, then, for man
From things of time to steal,
Those of eternity to scan,
Their magnitude to feel:—
The first are transitory, vain;
The last for ever will remain.

Retirement must adjust the beam,
And prayer must poise the scales;
Our Guide, Example, Head supreme,
In neither lesson fails;
Oh, may we in remembrance bear,
He sought retirement,—practis'd prayer!

BERNARD BARTON.

REVIEW OF BOOKS.

Remains of the late Rev. Charles Wolfe, A.B. Curate of Donoughmore, Armagh. With a brief Memoir of his Life. By the Rev. J. A. Russell, M.A. &c. Second Edition. 8vo. Pp. 473. Hamilton.

The removal of a pious and acceptable minister from the scene of his labours must always be a subject of painful interest: yet the feeling is exceedingly increased when he is taken away in the very commencement of his ministry, and when an affectionate people have just had so much experience of his talents and his piety as to form the most pleasing anticipations of benefits to themselves and their connexions. Such removals, however, are often overruled to excite a high degree of attention with reference to any memorials which may remain; and induce many carefully to peruse, and seriously to attend to, publications which in other circumstances they would entirely disregard. In this way we are sometimes favoured with productions far exceeding what could reasonably have been anticipated. Such is the case with the Volume before us; which, however defective it may be found, in comparison with the carefully revised productions of many living authors, will yet, under all the disadvantages of a posthumous publication, afford striking specimens of chaste simplicity, and ardent piety, worthy of more extensive circulation.

The author's history is brief, not uncommon, yet interesting.—Born in Dublin, in the year 1791, he passed his juvenile days at Winchester, where he attained considerable reputation. In 1809 he entered Trinity College, Dublin, where he early gained many academical honors, obtained a scholarship, and commenced B.A. In November 1817, Mr. W. was ordained. His feelings and conduct as a minister are thus described:

> Religion had evidently a restraining influence on him at all times; it kept him back from the vulgar dissipation and usual vices of youth. He was exemplary, I might say blameless, in his moral conduct, and scrupulous in the discharge of duty: and though naturally impetuous in his feelings, habitually lively and even playful in his temper and manners, yet there was manifestly an influence in his heart and a guard upon his tongue, which never permitted him to violate the rules of strictest chastity or decorum. He was devout and regular in his habits of private prayer, and in attendance upon public worship; and I have often seen him affected even to tears in reading the sacred word of inspiration. But when he came to preach the doctrines and duties of Christianity to others, they burst upon his mind in their full magnitude, and in all their awful extent; he felt that he himself had not given up his *whole* heart to God,—that the Gospel of Christ had held but a divided empire in his soul; and he looked back upon his earlier years with self-reproach and self-distrust, when he recalled to mind the subordinate place, which the love of God had possessed in his heart.—(P. 125, 126.)

The sphere of duty in which Mr. W. was engaged, was extensive and laborious. A large portion of the parish was situated in a wild hilly country, abounding in bogs and trackless wastes; and the population was so scattered, that it was a work of no ordinary difficulty to keep up that intercourse with his flock, upon which the success of a Christian minister so much depends. When he entered upon his work, he found the church rather thinly attended; but in a short time the effects of his constant zeal, his impressive style of preaching, and his daily and affectionate converse with his parishioners, were visible in the crowded and attentive congregations which began to gather round him.

The number of those who soon became regular attendants at the holy communion, was so great, as to exceed

the whole ordinary congregation at the commencement of his ministry.

Amongst his constant hearers were many of the presbyterians, who seemed much attracted by the earnestness of his devotion in reading the Liturgy—the energy of his appeals, and the general simplicity of his life; and such was the respect they began to feel towards him, that they frequently sent for him to administer spiritual comfort and support to them in the trying hour of sickness, and at the approach of death.—(P. 161.)

But these pleasing labours were of short duration.

During the year that the typhus fever raged most violently in the north of Ireland his neighbourhood was much afflicted with the disease; and thus the important duty of visiting the sick (which to him was a work of most anxious solicitude) was vastly increased; and he accordingly applied himself with indefatigable zeal in every quarter of his extended parish, in administering temporal and spiritual aid to his poor flock. In the discharge of such duties he exposed himself to frequent colds; and his disregard of all precaution, and of the ordinary comforts of life to which he had been accustomed, soon, unhappily, confirmed a consumptive tendency in his constitution, of which some symptoms appeared when in college.—His frame was robust, and his general health usually strong; but an habitual cough of which he himself seemed almost unconscious, often excited the apprehensions of his friends, and at length, in the spring of 1821, the complaint, of which it seemed the forerunner, began to make manifest inroads upon his constitution. No arguments, however, could for a long time dissuade him from his usual work. So little did he himself regard the fatal symptoms, that he could not be prevailed upon to relax his parochial labours. At length, however, his altered looks and other unfavourable symptoms appeared so alarming, that some of his most respectable parishioners wrote to his friends in Dublin, to urge them to use their influence in persuading him to retire for awhile from his arduous duties, and to have the best medical advice for him without further delay. But such was the anxiety he felt for his parish, and so little conscious did he seem of the declining state of his health, that no entreaties could avail.—(P. 171.)

At length, however, he was compelled to listen to the advice of his friends; the departure from his curacy is thus affectingly described:

The writer met him at a friend's house within a few miles of his own residence; and, on the following Sunday, accompanied him through the principal part of his parish to the church; and never can he forget the scene he witnessed as they drove together along the road, and through the village. It must give a more lively idea of his character and conduct as a parish clergyman than any laboured delineation, or than a mere detail of particular facts. As he quickly passed by, all the poor people and children ran out to their cabin-doors to welcome him, with looks and expressions of the most ardent affection, and with all that wild devotion of gratitude so characteristic of the Irish peasantry. Many fell upon their knees invoking blessings upon him; and long after they were out of hearing, they remained in the same attitude, showing by their gestures that they were still offering up prayers for him; and some even followed the carriage a long distance, making the most anxious inquiries about his health. He was most sensibly moved by this manifestation of feeling, and met it with all that heartiness of expression, and that affectionate simplicity of manner, which made him as much an object of love, as his exalted virtues rendered him an object of respect. The intimate knowledge he seemed to have acquired of all their domestic histories, appeared from the short but significant inquiries he made of each individual as he was hurried along; while, at the same time, he gave a rapid sketch of the particular characters of several who presented themselves—pointing to one with a sigh, and to another with looks of fond congratulation. It was, indeed, impossible to behold a scene like this (which can scarcely be described) without the deepest but most pleasing emotions. It seemed to realize the often-imagined picture of a primitive minister of the Gospel of Christ, living in the hearts of his flock, "willing to spend, and to be spent upon them," and enjoying the happy interchange of mutual affection. It clearly showed the kind of intercourse that habitually existed between him and his parishioners; and afforded a pleasing proof, that a faithful and firm discharge of duty, when accompanied by kind sympathies and gracious manners, can

scarcely fail to gain the hearts of the humbler ranks of the people.

It can scarcely be a matter of surprise that he should feel much reluctance in leaving a station where his ministry appeared to be so useful and acceptable; and accordingly, though peremptorily required by the physician he had just consulted, to retire for some time from all clerical duties, it was with difficulty he could be dislodged from his post, and forced away to Dublin, where most of his friends resided.

It was hoped that timely relaxation from duty, and a change in his mode of living to what he had been originally accustomed, and suitable to the present delicate state of his health, might avert the fatal disease with which he was threatened. The habits of his life, while he resided on his cure, were in every respect calculated to confirm his constitutional tendency to consumption. He seldom thought of providing a regular meal; and his humble cottage exhibited every appearance of the neglect of the ordinary comforts of life. A few straggling rush-bottomed chairs, piled up with his books, a small rickety table before the fire place, covered with parish memoranda, and two trunks, containing all his papers—serving at the same time to cover the broken parts of the floor, —constituted all the furniture of his sitting room. The mouldy walls of the closet in which he slept were hanging with loose folds of damp paper; and between this wretched cell and his parlour was the kitchen, which was occupied by the disbanded soldier, his wife, and their numerous brood of children, who had migrated with him from his first quarters, and seemed now in full possession of the whole concern, entertaining him merely as a lodger, and usurping the entire disposal of his small plot of ground, as the absolute lords of the soil.

After he left this comfortless home, he resigned himself entirely to the disposal of his family. Though his malady seemed to increase, and his frame to become more emaciated, still his natural spirits and mental elasticity continued unimpaired,—so much so, that he continued to preach occasionally in Dublin with his usual energy, until the friendly physician to whom he had now submitted his case absolutely forbad all present exercise of clerical duties.—(Pp. 176—180.)

He was ordered to the south of France, which brought a temporary relief; but a return to his home renewed the complaint, and soon terminated his mortal existence.

During the few last days of his life, when his sufferings became more distressing, his constant expression was "This light affliction;—this light affliction!" and when the awful crisis drew near, he still maintained the same sweet spirit of resignation. Even then he showed an instance of that thoughtful benevolence, that amiable tenderness of feeling, which formed a striking trait in his character:—he expressed much anxiety about the accommodation of an attendant who was sleeping in the adjoining room; and gave even minute directions respecting it.

On going to bed he felt very drowsy; and soon after the stupor of death began to creep over him, he began to pray for all his dearest friends individually; but his voice faltering, he could only say,—"God bless them all! The peace of God and of Jesus Christ overshadow them, dwell in them, reign in them! My peace," said he, addressing his sister "the peace I now feel, be with you!" —Thou, O God, wilt keep him in perfect peace whose mind is stayed on thee." His speech again began to fail, and he fell into a slumber; but whenever his senses were recalled he returned to prayer. He repeated part of the Lord's prayer, but was unable to proceed; and at last, with a composure scarcely credible at such a moment, he whispered to the dear relative who hung over his death bed, "Close this eye, the other is closed already; and now farewell!" Then having again uttered part of the Lord's prayer, he fell asleep. "He is not dead, but sleepeth."—(Pp. 209, 210.)

The Sermons which follow this interesting Memoir are all printed from the Author's unfinished MSS. and are therefore to be taken as specimens, not of the Author's *talent for composition*, but of his style of preaching. With the following passage at the opening of the Eighth Discourse we were much struck. The text is from Col. iii. 3. *Set your affections on things above, not on things on the earth.*

"To go to heaven when we die, seems to be the grand wish that we form to

es whenever we happen to fall erious mood of thinking, or begin w melancholy at the prospect of To go to heaven,—and then it appear that nothing, nothing was wanting to complete our ess.

nd yet there is one very simple n, that is quite surprising we so think of asking; and that is— kind of place we should find it went there?' That heaven is a f unbounded happiness and ever- delight, there is no doubt what- but should *we* find it so, is quite r question. We know that a an might be surrounded with the st music and the most enchanting ny, and to him it would be all ilence; and a beautiful portrait of ly landscape would be nothing rkness to a blind man's eye.

at to come still nearer to the we know that the same company ould be enjoyed by a man of one tion would be actually insup- le to another; and that there are situations in which one man would mself perfectly happy, that would another utterly miserable. Now, de the question at once, only con- er a moment that every man was d to choose for himself in this lar, and that heaven was to be hat every man pleases; and what be the result? Only look back your life, and observe the scenes, ch you felt yourself most at home things in which your soul has lelighted—where your heart was nterested and engaged; and that be your heaven. Fix your eye those scenes of your keenest en- nt—mark them well, dwell upon roumstances by which they are terised,—and you have the kind of that you would choose,—where reasure is, there would your heart).

Vith some men heaven would be— we will not dare to name: we lraw a curtain over it;—we might e it for a scene that bears another

With others, it would be the uous board and the splendid esta- ient. With others, it would be ward of ambition, and the shout of ir applause. With others, a round amusements that fill up the ies of human life. And, in il, it would probably be just such e as this earth,—only with a cer- umber of comforts and advantages superadded, and a certain number of dangers and inconveniences removed.

"Now, is it not probable that to such men as these heaven would be a state either of languor or of misery? Heaven is not a theatre, that shifts the scene to suit itself to every foolish fancy and every silly humour of the spectators. It has, indeed its fulness of joy and its pleasures for evermore: but the question is, have we the power and the relish to enjoy them? We will suppose, for a moment, that our hope of going to heaven is, some way or other, fulfilled, and that (God knows how) we have passed the fearful account that we shall have to render,—of sins committed, of duties neglected, of blessings abused, of time squandered away, we will suppose that we have found our way into that heaven that is the object of our hopes:—what have we to promise ourselves? We know at least what we shall *not* find there; we know that "naked as we came into this world, naked shall we go out of it;" that the body which held *us* and the earth together is laid in the dust from which it was taken; and the bond that united us to this lower world is snapped, and the channel through which we communicated with it withdrawn; and this busy stage, upon which our affections have been running to and fro, seeking rest and finding none, is at once concealed from our view, and becomes to us a dead blank. Alas! alas! what objects shall we fasten upon to fill up the dreary vacancy which was once occupied by our busy pursuits and our dear pleasures upon earth? For the gold and the silver are gone, and the pipe, and the viol, and the tabret, have died away in silence. What shall we seize upon to employ our minds, or to interest our hearts, or to excite our desires, or to fill up our conversation? Alas! where is the buying and selling, the bustle of business, or the enthusiasm of enterprise, that supplied us at once with our cares and our hopes? Where is the flowing goblet, and the wild and wanton merriment that used to set the table in a roar? Alas! alas! what shall we do for the delightful trifles by which we contrived, while we were upon the earth, to get rid of time, and forget that it was rolling over our heads? What shall we do for those wild pursuits by which we made ourselves mad for a time, and hunted eternity out of our minds? What shall we do for conversation; upon what subjects shall we converse? And then—to go on in this

way for ever! and for ever! and for ever! We cannot sit thus dreaming through eternity. If this be Heaven, would to God he had left us still upon our beloved earth! Wherefore have ye brought us out of Egypt, where we ate and drank and were merry, and have left us here to perish in the wilderness? Better would it have been for us to have still our interchanges of hope and fear, of pleasure and pain, of repose and fatigue, of joy and sorrow, than to endure this dismal serenity,—than to say in the morning, "would God it were evening; and in the evening, would God it were morning."

"Such is what we shall *not* find in heaven. But what is it that *is* there? What vast fund of unexampled enjoyment, what crowd of fresh delights? What is there to interest our affections and to fill our thoughts? "*Even He that filleth all things;*" the only Being that can satisfy our immortal spirit; "whom to know is life eternal," for "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." All the blessings and delights of heaven are described as flowing from him. "In thy presence is fulness of joy, and at thy right hand are pleasures for evermore." To see his face; to rejoice in the light of his countenance; to awake and behold his glory,—are the strongest and loveliest ideas of happiness, that even the language of inspiration, and "lips touched with fire," have been able to convey. "I beseech thee," said the prophet of old, "shew me thy glory." If thy presence go not up with me, carry me not up out of this wilderness; I will stay here in the desert with thee; for what is the land flowing with milk and honey without thee?" But the everlasting employment of the blessed spirits is praise, and adoration, and hallelujahs:—they are for ever before the throne of God, and serve him day and night in his temple, and they rest not day and night, saying, Holy! holy! holy!"

"Now it may be well to ask ourselves soberly the question—how much of our present happiness consists in this which we find is to be the happiness of heaven to all eternity? really, does it suit our ideas of happiness? Is it the happiness that we have been enjoying for our past life? As God liveth! have we been most happy when he was *nearest* to us, or *farthest* from us? Have we most *enjoyed ourselves* when he was most in *our thoughts*, or least in our thoughts? really, are our greatest pleasures those with which God has *least* to do?—and does it appear strange to us that there should be such a luxury in knowing *God*? Perhaps there are some to whom it conveys a very dead and very cheerless idea. To know God! to be engaged in celebrating his praises to all eternity! How long could we endure such a *labour* upon earth? Alas! alas! how heavy and monotonous would it appear! and what a release would it be to our spirits to launch again from the austerity of his society into the gay varieties of life! Then what becomes of your hopes of Heaven? must it not miserably disappoint you? What would become of you, a forlorn and bewildered stranger among the saints that rest not day and night, saying, Holy! holy! holy? What would you do?—how would you dispose of yourself after the first glow of adoration had subsided, and the first swell of the anthem had died away upon your ears? Their joys would be lost to you: for it is no stupid and senseless worship in which they are engaged; no idle clamour, no servile adulation. But they "sing with the Spirit, and they sing with the understanding:" they know wherefore they praise him; it is because they are becoming more and more acquainted with him who only is inexhaustible. Every other subject of thought would be drained by eternity: but him, boundless, and unfathomable, they learn, and study, and adore for ever and ever: for it is inexhaustible as the works of creation itself. New beauties are discovered at every view. Effects which perhaps never occurred to the human imagination, may be developed from time to time; and at every new discovery of love the whole heavenly host brighten with immortal gratitude, and lay down their golden crowns before the throne, saying, Holy! holy! holy!" —(Pp. 339—348.)

We could wish to give our readers another specimen or two of this admirable simplicity, but our limits forbid. We must therefore conclude with the brief and hasty expression of our opinion of the work, as unquestionably the most interesting volume of its class which has appeared since the publication of the "Remains of Kirke White."

Two Letters addressed to the Rev. G. C. Gorham, on some points of his statement on the Apocryphal Books, and on some of the alleged doctrines of the Romish Church. By Leander Van Ess, D. D. with a Reply by G. C. Gorham, B. D. Pp. viii. and 120. Seeleys.

THE controversy on the distribution of the Apocrypha, by the Bible Society, has been attended with results which were not at first anticipated, and which may very possibly lead to still more important consequences. It has already excited a degree of attention to the grand protestant principle of simple and exclusive adherence to the sacred volume, which had not previously existed: and is compelling some of the most conscientious members of the Romish church to consider with increasing care, the leading positions to which we as Protestants object. To this circumstance we are indebted for the present pamphlet, containing two letters from Professor Van Ess, to Mr. Gorham, with an amicable reply from the latter gentleman, and an appendix stating and commenting on the very extraordinary conduct of Mr. Josiah Conder.

The Professor's letters are not easily reducible to any very exact arrangement. It may therefore be more convenient to follow the order in which Mr. Gorham has noticed the several points.

The Professor conceives that the objections to the Apocrypha may be removed;—by restoring the Prologues of St. Jerome to the head of each book. This, however, Mr. G. states, would be inconsistent with the fundamental law of the Bible Society, by which notes and comments are excluded:—with the resolution (since confirmed at the General Meeting) not to assist in any way in the distribution of the Apocrypha, and with the change which has taken place in Mr. G's own mind during the progress of this discussion.

The affirmation that the Romanists have changed the form of the biblical volume, with a view to raise the authority of the apocryphal writings, is next maintained by a course of reasoning highly interesting to the biblical student, and evincing great industry and acumen on the part of Mr. G. who refers to nearly two hundred editions of the Vulgate. The conclusion is summed up as follows:

I will briefly recapitulate the points which I consider myself to have established. They are these:—1st, that in the "ancient form" of the Bible, from Century IV. till the Reformation, the Inspired and the Apocryphal Writings, though intermingled, were invariably distinguished from each other by the Prefaces, or notices of interpolation, connected with each Book.—2ndly, that, subsequently to the Reformation, a "new form" was introduced, and these Scriptural barriers were removed; at first cautiously and rarely; then, after the Decree of the Council of Trent, more freely and frequently; and at last, under Papal sanction, boldly and almost universally.—3dly, that this change of form was intended to advance the credit of the Apocryphal Books, and to obtain for them the estimation of Inspired Writings; by removing these impediments to the acknowledgment of their Canonicity. The "dates and facts" which I have produced above, justify me in the imputation of such a motive; especially when I consider that the members of your Church, as a body, strenuously maintain the Divine authority of these Books;—and the Council of Trent has so plainly declared it.—(Pp. 73, 74.)

Mr. G. then proceeds to show that the divine authority of the Apocrypha is enjoined as an article of faith by the council of Trent. This he maintains by referring to the language of the Trentine decree itself—to that of the most learned members of the Romish communion with reference to this decree—and to the practice of the Romish church altogether. The argument is thus summed up:

On the whole, my dear Sir, I am constrained to conclude that the dread-

ful Decree of the Council of Trent, enjoins Roman Catholics to admit the Divine authority of the Apocrypha as "an article of faith." Yourself, and a few other enlightened Roman Catholics, may have arrived at a proper conclusion on the character of these Books; and may be anxious to reconcile your individual opinions with the enactments of the Trentine Fathers. But the plain language of your Council, and the history and practice of your Church, conspire to demonstrate the *real* tenets of Roman Catholics in general on this subject. I felt it, therefore, my duty, when writing my Statement, to oppose the affirmation,—widely circulated in this country, on your authority,—that "Roman Catholics agree with Protestants in not considering the Apocrypha to be Divine and Inspired, and that the view taken by both is, in a doctrinal sense, the same, though the mere order in printing them is different!" The same sentiment has been made the matter of elaborate proof in your second Letter to myself. I disavow this agreement on the part of the community to which I belong. I have met your supposed proofs of its existence, fairly and fully: and I shall not cease to warn the Protestant public to beware lest they be influenced by such representations (though doubtless made by you with perfect sincerity); and to hesitate before they conclude that the form of the Biblical Volume, to which I have so strongly objected, is a merely *typographical* prejudice, and by no means a *doctrinal* confusion of the Sacred Books!!—(Pp. 90, 91.)

Mr. G. lastly notices the Professor's remarks on the objections of Protestants to circulate an intermingled Apocrypha, on the ground of its giving support to error. Here he observes on the general question,

> We do not object to the circulation of the Apocrypha merely because it is "*misused*" or *appealed to* in confirmation of error. No! The point of the great Protestant objection,—to which we would earnestly invite the attention of Romanists—is this:..... that, while the Apocrypha is made the *ground* of false doctrine, it does contain ACTUAL error; and that while it is thus appealed to, as *Divine* authority, it is in fact *ONLY HUMAN* testimony. How different are the circumstances of the Sacred Code! True, alas! it is, that corrupt doctrines are also professedly derived even from the Holy Volume itself: but though perverted men may attempt to ground heresy on the Bible, it contains actually NO error, for, "it is in truth THE WORD OF GOD."

Mr. G. ably proves that Purgatory is not only a dogma of the Romish Church, but also that it is supported in accredited publications, by references to the Apocrypha, both which the Professor affects to deny. We much wished to insert extracts on this subject; but have only room for one or two concluding remarks.

The first is that this is not so much an apocryphal disquisition as a discussion of some fundamental points at issue between Protestants and Roman Catholics. Professor Van Ess has obviously fallen into the common error of mistaking the sentiments of particular individuals for the authorized sentiments of the church to which they belong. In this way we conceive many pious individuals continue in communion with the corrupt and idolatrous Church of Rome, not being aware of the real nature and extent of her abominations.

The second remark is, The importance in all controversial discussions, of uniting Christian meekness and affection with Christian firmness. Mr. Gorham has here given a most admirable specimen of the affection and benevolence with which opponents should be treated. His industry and his talents deserve high praise, but his speaking the truth in love is what especially calls for our acknowledgments. He is firm as a rock, and yields not a single Protestant point; but he is every where mild, gentle, and conciliating, and affords a most striking contrast to that unhappy individual whose misconduct he has felt it necessary, in justice to himself, to expose in the Appendix.

INTELLIGENCE.

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE large church of St. Bride's, Fleet Street, was as usual completely crowded with a highly respectable assemblage to hear the Annual Sermon before this Society, which was preached by the Rev. Edward Cooper, M. A. on Monday, May 1, from Mark xvi. 15. "Go ye into all the world and preach the gospel to every creature."

Mr. C. stated, that when our Lord delivered these words he laid the foundation of all missionary exertion. He had before taught his Apostles the spirit they should exercise, the opposition they would meet with, and the support which should be given; but that mission was confined to the people of Israel; the commission they now received directs them to include the Gentiles also, among whom they were to be actuated by the same spirit, assailed with the same opposition, and dependent on the same support. They were now to go forth entrusted with the treasure of the Gospel to declare the glad tidings of salvation,—a message designed for universal diffusion; necessary and sufficient for all. This injunction is binding on the church in every succeeding age: the treasure is the same—the purpose the same—the necessity the same: so long as a corner of the world remains in darkness, so long as an individual is in ignorance, so long must it be the duty of the Church to go and preach the Gospel to every creature. On these grounds we must maintain the duty of missionary exertions as binding on every church, and, according to his ability, on every member of that church. There may, however, be some nations so peculiarly situated, and some seasons so especially favourable, that not to improve them would be a gross dereliction of duty:—such are the circumstances of this country. To England is appointed the distinguished office of evangelizing the world; not indeed exclusively, but in a very preeminent degree. She indeed is placed under a peculiar responsibility.

We may consider,

First, The momentous commission delegated to England. This appears,

1. From the large portion of Gospel treasure which England herself possesses. This country has been distinguished for three hundred years with evangelical light and truth: and although human corruption has interposed, yet a gracious season of refreshing has been vouchsafed. The light of the Gospel never shone more clearly than at present; the press and the pulpit both unite their efforts; while education contributes to its rapid progress. If it is the maxim of religion, that they who have freely received should freely give,—then our obligation to dispense the Gospel is most clear.

2. From the distinct and impressive manner in which the state of the heathen world and their need of the Gospel is placed in view. We see in the clearest manner, the darkness, wickedness, and misery which prevail in heathen lands; we know the Gospel is the only remedy for these evils, the only instrument which can elevate the nations from their abject state. The cry, 'Come over and help us,' was always lifted up in some degree, but never so loud and clear as at the present moment—it was not till lately that the mystery of iniquity was so fully exposed. Our extensive empire in the East has brought these things under our immediate inspection; so that God in his providence seems to say, Arise and help these poor idolaters; see in their state the state of all the heathen world.

3. The peculiar facilities which England now possesses for fulfilling this high commission, arising from our ready access to and frequent and familiar intercourse with the heathen. Obstacles which formerly existed, seem almost entirely removed, and an open door is set before us. Has God merely opened this that we may enrich ourselves, or is it not rather intended as a means of communicating to others that treasure which we so abundantly possess? God seems in his providence to say, a great door and effectual is set before thee, make full proof of that ministry with which thou art intrusted.

4. The great political ascendency which England possesses by means of her numerous Colonies imposes on us a peculiar weight of responsibility. America possesses somewhat of the same advantages, but is not so closely connected with the heathen world as we ourselves are; through our system of colonization, two millions of heathens are placed under our control.

How reasonably may it be expected that their ignorance should be enlightened and their prejudices removed. Cast your eye over the map of the world, consider the portion and the space our colonies occupy; consider the steps by which our Empire has advanced, and then ask why God has bestowed this ascendency upon us? is it not to afford increasing facility for the spread of his Gospel?

5. Many other prominent features might be noted—our abundant wealth—the state of our political relations—the almost universal peace—the extensive diffusion of religious ideas—the progress of the human mind and the influence of the press.

If ever the dispensations of the Almighty may be regarded as an exposition of his will, the situation of this country proclaims her duty and his command. Behold the high commission, Go into all the world, and in the employment of the peculiar facilities which we possess, preach to every creature that gospel which is so indispensably necessary.

II. From these premises two questions arise.

1. Is England fulfilling as she ought the high commission entrusted to her:—are her exertions commensurate with her opportunities? We cannot but be struck in reviewing, since the reformation, the indifference with which this subject has been contemplated. For very many years, few or no attempts were made to spread the gospel. At length light broke in: information was dispersed—plans were formed—contributions made—persons were sent forth, and prayers offered up on their behalf. In some places success has crowned their efforts, and many have cast their idols to the moles and the bats, while others have joined the multitude before the throne. Such is the amended state of missionary feeling, compared with the apathy which formerly prevailed it is as life from the dead. Yet are our exertions of such magnitude and dimensions as to justify an affirmative to the inquiry? Looking at all we have done and are doing, Is the preaching of the gospel to foreign nations commensurate with the opportunities and means we enjoy? We ought not to despise the day of small things; yet surely all we have done is small compared to the unnumbered *millions of* the heathen—compared with *the advantages* we possess. What if we *have sent forth* two or three hundred missionaries, or provided for the instruction of 10,000 children—what is this in proportion to our resources? England is doing something more than formerly, yet little in comparison with either the magnitude of the work, or the extent of her resources.

2. When will England be fulfilling this commission? What must be the amount of exertion she is called upon to make?—Let these sympathies which have only partially spread themselves be extensively diffused. Let the preaching of the gospel to all people become a national concern, conducted by combined and simultaneous movements. Then when the Established Church shall be prominent in this great work—when Government shall practically recognize the duty—when the great council of the nation shall act as Christian legislators, to widen the roads and smooth the paths—when there shall be thus the union of all ranks to spread forth the triumphs of the Messiah; then may we be said, in some degree, to fulfil the commission entrusted to us.

Mr. C. then urged it upon ministers of the Church of England, as successors of the apostles, to recognize the duty, and exert themselves for its performance—to take the lead in the great work—to impress it upon their people—to stimulate their energies—to pray to the Lord of the Harvest to send forth labourers into his harvest.

The Annual Meeting of this Society was held in Freemasons' Hall, on Tuesday, the 2nd of May. The President was supported by the Earl of Roden, Lord Calthorpe, the Bishop of Lichfield and Coventry, Sir R. H. Inglis, Bart. W. W. C. Wilson, Esq. M. P. and a very large body of the Clergy.

The Report stated, among many other interesting circumstances,

The appointment of the Rev. Thomas Woodroffe to be one of the Secretaries, in the place of Mr. Bartlett, whose clerical engagements prevented his continuing in that situation.

The offer of service from sixty-eight candidates within the last year, of whom thirty-seven had been admitted into the Institution.

The surrender to the British Government, of a large territory on the West-African shore by the Sherbro Indians, who had placed themselves under its protection:—by which step the slave trade was abolished through the whole extent of the acquired pos-

session, thus putting an end to the sacrifice of from fifteen thousand to twenty thousand human beings every successive year.

The continuance of the Society's labours in Africa, under all discouragements, to the extent of thirty-two persons employed in the Mission, one thousand six hundred and eighty scholars under instruction, and four hundred and ninety-three communicants.

The Visitation of the Bishop of Calcutta of the whole of his vast diocese, occupying ten months,—the Ordination of Abdool Messee and Mr. Bowley by his Lordship,—and the increase of the Native Female Schools, to which a wealthy Native had contributed twenty thousand rupees.

The gross receipts of the year were stated to have been £46,500. The net receipts, exclusive of the Institution Fund, and after deducting the expences of publications, were £42,532, showing an increase of £1,968 over the preceding year.

The Committee have determined to enlarge the Missionary College at Islington so as to receive Fifty Students. The expence of this addition it is supposed will be about £8000 exclusive of furniture. The present establishment has cost about £6000. As the separate fund is entirely exhausted, either additional subscriptions must be solicited, or the deficiency must be supplied from the general income of the Society.*

The Resolutions were moved by the Bishop of Lichfield and Coventry, and Lord Calthorpe—Sir R. H. Inglis, and the Rev. J. W. Cunningham—Robert Grant, Esq. and the Rev. C. Jerram—the Hon. and Rev. G. T. Noel, and the Rev. C. J. Hoare—the Earl of Roden, and W. W. C. Wilson, Esq. M. P.—and the Rev. D. Wilson, and the Rev. J. H. Stewart.

* The propriety of this enlargment has been, we understand, again discussed in the Committee since the General Meeting; when it was determined to proceed. Contracts are accordingly preparing, and the first stone, it is expected, will shortly be laid.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of the Institution was held at Freemason's Hall, on Wednesday the 3d of May. The Chair was taken by the President, though evidently suffering under considerable indisposition.

The Report stated, in the first place, the Resolutions adopted in the Apocryphal Question, as given by us in our last Number. The announcement was received with great approbation.

Dr. Pinkerton's late visit to the Continent was next mentioned, and his reception and success at Cologne, Hanover, Rostock, Stralsund, Berlin, Dresden, &c.

The King of Prussia's order for a Collection in all the Churches—the Emperor Nicholas's adherence to the Society—and the establishment of a National Society for Columbia, were also mentioned.

The decease of J. G. Lockett, Esq. A. Martin, Esq. and the Rev. J. Townsend, all members of the Committee, was then noticed; together with the loss of a Vice-President, the late Bishop of Durham, whose will added the sum of Five Hundred Pounds to his many previous donations.

The issue of Bibles and Testaments within the year was reported to have been 110,563 Bibles, 175,439 Testaments, being an increase of 5746 copies on the *preceding year.*

The receipts of the year were £82,760. The diminution was stated to have arisen partly from a deficiency in the legacies, and partly from the non-arrival of the usual remittances from Scotland.

The usual Resolutions were moved and seconded by the Bishop of Lichfield and Coventry, and Lord Calthorpe; the Bishop of Salisbury, and Lord Harrowby; the Right Hon. Charles Grant, and the Right Hon. the Lord Mayor; the Rev. J. W. Cunningham, and the Rev. Dr. Phillip; Lieut. Col. Phipps, and the Rev. Mr. Fox; the Rev. W. Marsh, and W. Allen, Esq.; the Rev. W. Ellis, and General Ord.

The numerous assemblage were especially impressed by some striking facts related by the Rev. Dr. Phillip, the Rev. Messrs. Fox and Ellis, and Colonel Phipps, illustrative of the effects produced in South Africa, Ceylon, the East Indies, and the Sandwich Islands, by the Bible Society's operations. Facts which most decidedly disprove the confident assertions so often made as to the defects and the inefficiency of the translations of the Scriptures into the vernacular tongues by the different Missionaries. Should any accurate report of these speeches appear, we shall endeavour on some future occasion to present extracts to our readers.

LONDON HIBERNIAN SOCIETY.

THE Twentieth Anniversary of this Society was held on Saturday May 6, at Freemason's Hall. The crowd was exceedingly great, so that several ladies of distinction were compelled to seek places on the platform.

In consequence of the absence of his Royal Highness the Duke of Gloucester, Patron of the Society, (who sent, however, a donation of £20, not being able to attend personally) the chair was taken at twelve o'clock by Lord GAMBIER; who, after a few introductory observations, called upon the Secretary, the Rev. THOMAS WEBSTER, to read the Report, which stated that the whole number of Day, Sunday, or Adult, Schools connected with the Society during the preceding year had been 1196, in which 92,083 Scholars had been instructed for a longer or shorter time. The average number of scholars in the Day, Sunday, and Adult schools at any one period would be about sixty-six thousand, five hundred.

Of the day schools 359 were under the direction of clergymen of the Established Church; 231 in connexion with noblemen, ladies, and gentlemen; 16 in connexion with Roman Catholic priests; 14 under the superintendance of dissenting ministers; and 121 have no regular patrons or visitors.

"The Sunday Schools of this Society, have increased by 140 schools, and 6985 scholars. When the habits and customs of the lower classes in Ireland are considered, the importance of these appears almost incalculable. Immense numbers of the Irish spend their Sabbaths at feasts or fairs; in fighting, wrestling, drinking, and other abominable practices, in which they mutually corrupt and are corrupted. By collecting the rising generation into Sunday schools, they are not only restrained from such deteriorating practices, but are taught to read the word of God, and habituated, from early years, to keep holy his day.

"The employment of Scripture readers by this Society has often been objected to; yet no feature of the Institution is more peculiarly adapted for usefulness to the present generation. The reading of the Scriptures in cabins and hovels, is often the means of exciting a desire in the minds of parents, for the religious *and moral instruction* of their children; *and has also, in* numerous cases, been instrumental in turning the sinner from the error of his ways; of speaking peace to the distressed and guilty conscience; and of communicating abundant consolation, and lively hope to the afflicted and the dying.

"Instructions have been given in several of the Society's schools, in the Irish language, and copies of the Sacred Scriptures, in that language and character, have been dispersed.

"The Commissioners of Irish education inquiry, bear testimony to the strict adherence of this Society to the principle of scriptural instruction; they declare that 'the interest of the schoolmaster is so directly connected with, and dependant upon the progress of the children, in the particular course prescribed, that there is no opportunity for that latitude, or for those evasions, which are found to exist in the schools of some of the other societies;' and they immediately add, 'It is, therefore, not surprising, that the progress of this Society should have been constantly and strongly opposed by the Roman Catholic clergy.'

"They afterwards state, 'We found that the London Hibernian and Baptist Societies were so conducted as to excite a greater degree of distrust, on the part of the Roman Catholic clergy, than any of the others. It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their schools to instil Protestant doctrines into the minds of the Roman Catholic children. Their chief object is to give them scriptural instruction. They are required not only to read the scriptures in the schools, but to commit considerable parts of them to memory; for which purpose it becomes necessary that they should take the books to their respective houses. Scripture reading, by the children of all ages, is the predominant and almost the sole object of instruction; and it is the avowed wish of the directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship.'

"From these statements, it would appear, that, in the judgment of the Commissioners, this Society has faithfully adhered to its avowed principles. The Commissioners afterwards state, that 'the funds of the Society are not of such amount as to enable them to erect and

h suitable school houses, or to adequate salaries to their teachers; ıe schools are frequently opened in e and obscure districts, where ıssistance could be obtained from patronage or superintendance. dingly, in those schools of the So- which we personally visited, we that, with the exception of such re also in connexion with the So- for the education of the poor of d, or the Association for discoun- cing vice, or under the superin- nce of powerful local patrons, the ngs in general were common cabins, ometimes mere hovels. The mas- re usually from the lowest ranks peasantry; they have themselves ntly received but very little edu- . As might be expected in these nstances, too little regard, generally ing, is paid to cleanliness, order, gularity. In most of the schools is a want of useful requisites, and g and arithmetic appear to be less ed to than in any other class of ls. The great object of these ls, and that to which their atten- ı almost exclusively given, is the ıg of the scriptures, and committ- hose portions of scripture to me- which are to be repeated to the ctors at the next Quarterly Ex- ıtion.'

'our Committee cannot conceive ıis is, by any means, a fair represen- of their schools in general, though ı that, in some instances, it may be, ı perfectly correct. The London ıian Society has honestly endea- d to produce the greatest possible e of moral benefit, with the scanty placed at its disposal. Several of schools unquestionably are held in contracted, obscure, remote, ne- d, and wretched hovels; in places ı the poor inhabitants can scarcely, their utmost exertions, obtain a y portion of the necessaries of life. does not Christian compassion y call upon us to exert ourselves to ıost to communicate to these dis- d and ignorant persons, the words ı and salvation? Your Committee ot insensible to the value and im- nce of light, clean, airy, well built ls; and they would desire, if pos- to employ none but very compe- and superior masters; but they never been able to command funds ıate to such expences, and they are aded, that, by adhering to your nt system, *many more children* are taught to read the sacred scriptures, than could have been instructed by your Society in schools of a higher description. It has only been, by the most scrupulous and rigid attention to economy, in every department, that your Committee have been enabled to support the existing schools; and they have been compelled to turn a deaf ear to every application for the erection or repair of school-houses, except as far as the windows are concerned."

The report then speaks of the difficulties occasioned by the Commissioners recommending that the Kildare Street Society should not assist any school which was in any way connected with other institutions. That Society, as dispensing a Parliamentary Grant, had frequently contributed to the erection of school-houses, in which scholars had afterwards been taught, in connexion with the London Hibernian and other Societies. The interruption of this union, by the Commissioners' recommendation, has produced very serious inconveniences.

After pointing out the preference manifested in numerous instances to the plans of the Hibernian Society, the report contains the highly favourable testimony of the Lord Bishop of Elphin.

His Lordship says, 'I joined myself to the Sligo Auxiliary Committee, from the conviction of the utility and advantage to be derived from the Society's plans for the instruction of the Irish people, which was forced upon my mind by observing the happy effects of their influence upon some of the young people who had been educated at their schools, whose general good conduct and pious demeanor are most praiseworthy and exemplary; at the same time, that their regular attendance at the place of worship belonging to that persuasion into which they had been originally baptized, does away, in my opinion, the charge of undue proselytism which has been brought against the Society by its adversaries.'

"The receipts of the last year have amounted to £6728, while the expenditure has been £8777, exceeding the receipts by the sum of £2048. Your Society has now, for many years, been expending about One Thousand Pounds per annum more than its stated income; the excess of this expenditure has hitherto been supplied from the produce of legacies and large donations. The whole funded property of the Society, however, is now exhausted; and the Com-

mittee have only been able to continue their operations on the present extended scale, by themselves advancing a loan to the Society, to be repaid at some future opportunity; they are therefore constrained to entreat, with the utmost urgency, your renewed liberality.

The Report then expresses the decided conviction of the Committee, that in thus administering to the wants of the present generation, they have more effectually promoted the great cause of scriptural education than they could in any other way; and then proceeds: "But still the question recurs, What now is to be done? Are you prepared to consent that a large part of the schools now in existence shall be extinguished? that many thousands of scholars shall be dismissed—shall return to the haunts of vice and folly—shall be accustomed to licentious and demoralizing histories, rather than be daily taught to read and commit to memory the Word of God? In what part of the Society's system shall the reduction take place? Will you give up a large proportion of the day schools? will you sacrifice all the Sunday schools? will you leave the adult population in ignorance, to follow the vices of their forefathers? or will you relinquish the Scripture Readers, and leave the poor, aged, infirm, superstitious, and vicious inhabitants of mountains and glens, and dreary and desolate places, to perish in ignorance and sin;—to dream of salvation by pains and penances;—to rely upon sacrifices and services which cannot profit; without ever hearing of the Father's love, the Redeemer's sacrifice and intercession, and the Holy Spirit's enlightening, sanctifying, and consoling influences? Will you, in short, sacrifice the present generation? or will you throw the reins on the necks of their offspring? You will not hold up your hands for either alternative; but to one or the other extremity your Committee must forthwith proceed, unless you this day adopt the only remaining resource, and come forward with decision and liberality in aid of the funds of this Institution.

"Your Committee have not dared themselves to decide these questions: they have advanced of their own property to carry on the work,—they have received the liberal donation of Fifty Guineas from one individual, on express *condition* that they should not give up *any schools until this* day;—they have, *therefore, only* allowed those to be relinquished which were inefficient, though they have been compelled to direct their agent not to attend to any new applications. But they must now proceed to decisive measures; the expenditure of the Society must either be reduced to its income, or its income must be raised to its expenditure. The former will become the unpleasant duty of your Committee, unless you yourselves will undertake the latter. If the clergy, and ministers of every denomination now present, will pledge themselves to preach one sermon each, in the ensuing year, to their respective congregations on behalf of this Society;—if the nobility and gentry here present will come forward with renewed and liberal donations;—if the ladies will endeavour to collect among the circles of their own immediate connexions;—if all will endeavour to form, extend, and increase Auxiliary Societies and Associations, then the Society need not retrograde,—the Committee need not mournfully decline attending to applications,—the advocates of ignorance and superstition shall no longer triumph,—but the knowledge of God, and the revelation of his holy will, shall, notwithstanding all opposition, rapidly extend; your zeal and love shall provoke very many; and the blessings of those who are ready to perish, shall rest upon your heads, while, by your bounty, they are taught to know the consoling truth, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and "that this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The Hon. and Rev. GERARD NOEL moved the adoption of the Report. Hitherto their anniversaries had been those of societies almost universally prosperous—to-day they were called to sympathize with one in adversity. He felt that, if the cause be good, it is the more endeared by these circumstances of adversity; there is something noble in assisting to raise the falling and cheer the dispirited. It called forth the Christian chivalry within us, and loudly demanded sympathy and support. The name of Ireland was associated with interesting recollections; it brought to mind that long and melancholy arrear which England owes her. He never heard the name, without lifting up his heart to the searcher of all hearts, that it would please HIM to enable and dispose

us to repay that long and vast debt, and to do which he would call on them this day to pledge themselves. Until of late years, Ireland owed nothing to her connexion with England but degradation and sorrow. Now the name seems to touch a chord which vibrates in every heart; and he regarded the presence of that large assembly, as indicating that every hand, *can* and *will* be stretched out in her behalf—that she shall not longer labour under her awful desolation. He was pleased with that passage in the Report which explained the number of scholars in the Society's schools. He hoped to see an equally rigid and fearless regard to truth in every report of every Society. The *object* of the Society is interesting—it is to address the hearts of Ireland by the pure Word of God—to send forth the testimony of that word which is the instrument of the Spirit, and elevates to the level which God designs for his people. The *principle* also of the Society is good. The schools are under the superintence of men of different religious denominations.—"I love to find out so many points on which men of all diversities of form can agree. I love to expand the mind from the narrow fetters of sectarianism and bigotry of Church or party—to merge all minor differences in one great common cause. Like Aristides and Themistocles, who postponed their private quarrel, and united to head the host which defeated the Persian invaders at Marathon." I would say to my dissenting brethren, Let *us* postpone our quarrels till our common enemy be defeated. Sure I am, that will be a long postponement, for that enemy shall never be defeated, until we shall have landed, from the waves of this troublesome world, on the blissful shores of eternity; and if postponed till then, I am still more sure it will not *there* be renewed. I admire the *construction* of this Society. The simple arrangements of its schools—the tasks allotted to its scholars—and heartily I wish the Divine blessing to rest upon them all. And as to the *difficulties* of the Society, and the objections brought against it—one chiefly deserves notice. I was struck with the expression in the Bishop of Elphin's letter, where he says that "the regular attendance of the children at their respective places of worship does away the charge of *undue proselytism*." Yes, there is an honest and holy proselytism which we will ever glory in. I love that *spirit which* led an Apostle, in the midst of heathen persecutors to say, "none of those things move me, nor count I my life dear to myself." I rejoice at observing such a spirit animating the friends of Ireland, and I will not withhold my voice of reprobation against that system of religious despotism under which that country groans. The *system*, I say, and not the *men*—the system which would fling back into the caverns of superstition and ignorance, the torch of Divine Revelation, and leave the world in darkness. No, while I have a tongue to speak, or an arm to lift up, I will use both in this holy and bloodless conflict —I will draw the sword of the Spirit, which is the word of God, and smite down the foes of truth until error and falsehood, and idolatry and superstition, be laid prostrate, and the Lord of Glory be exalted. But I see it is objected to this Society, that many of its schools are mere wretched "hovels of clay." I have yet to learn that the heart cannot beat kindly within, if the outward clothing be poor and tattered. The eye of God is on the poor and rich alike. I think of my Saviour's command, and almost see it realized here—"Go into the highways and hedges, and compel them to come in." This is what the Society does. It goes into glens and mountains, and where poverty and wretchedness abound, and I say that the meanest hovels in which its schools are held, have a larger claim on us than if they were sumptuous edifices, and had scientific and learned Masters. I beseech you to aid this Society by your money, and I pledge myself to obey the suggestion in the Report, and I will preach one Sermon, at least, for the Society's funds. Give us then your money, but give us also your prayers. By their united aid we trust, under the Divine blessing, to further this most glorious and magnificent of all works—that which would aid in the salvation of the soul.

Rev. George Vaughan Sampson (of Glenully, in Derry, Ireland) bore testimony, from his personal knowledge, that the Society's schools were adapted to the moral and religious wants of Ireland. In the district in which he acted there was no opposition to the schools. The people every where approved of them. There was no necessity for altering or sacrificing any of the Society's principles, and they had been attended every where with great success. In the

numerous schools under his superintendence, he had seen the best effects produced by the association of scholars of different religious sentiments in the same school; and he believed the Society's plans, if generally adopted, would put an end to heart-burnings and evil passions, and restore peace in the country.

I. E. GORDON, Esq. (R.N.) stated that he could speak from personal knowledge of the actual circumstances of the Society in Ireland, as he had spent six of the last twelve months in that country. Notwithstanding all surmise or appearance, the practical aspect of the Society is prosperous, and the violence of opposition has rather confirmed and strengthened its stability.—The field has been left fully in the Society's possession; the enemy has retreated with discomfiture and shame. It was declared last year that the meetings of the Society should be every where so hunted down, and that the Society itself should be swept from the face of the country. The fallacy of these arrogant boastings, said Mr. G. may be best judged by the fact, that I have within the last six months, gone over the very same ground, held meetings in the same places; not a tongue moved, not an arm was raised against them. The majority of the scholars whom Popish threats and influence had withdrawn, have voluntarily been restored to the schools, and the present attendance of these scholars may be now regarded as permanent and fixed. The Society has withstood and defied remonstrances, excommunications; and the parents now feel that the eternal interests of their children are paramount to any of their tyrannical ecclesiastics. As the Commissioners of Irish Education have thought proper to notice very strongly the Hibernian Society (though altogether a private society) it is right that I should advert to their Report, because I think not only does it state things unsubstantiated by fact, as regards our schools, and contradicted even by the evidence on which they ground their Report; but also recommends a system which threatens to inflict the most serious mischief on Ireland. The absurd objection against our schools, that they are held chiefly in poor hovels, is really below serious notice. I know not that there is any connexion between moral or intellectual improvement, and bricks and *mortar. I know* not what these Commissioners may consider an efficient school, but I will give my ideas of one, drawn from actual observation. I saw in a remote part of the county of Mayo, one of our Society's schools, which would indeed have shocked the refined and delicate taste of the Commissioners. It was a mud hovel, twelve feet square, and in that space were congregated *eighty-seven children!* Sixteen of whom being very young, were put into a sort of gallery, formed by a board resting on two forked sticks; the master stood at the door, it was impossible for him to enter further. I asked him had he any scholars that could read? He smiled at my apparent ignorance of the Society's schools, and called up his "Testament class." *Thirty-six* of the boys stood forth and read fluently, and repeated their portions of Scripture. Now this is what I call an efficient school, and it is to such as these I look for the reformation and transformation of the moral habits of that country. And the evidence of some persons examined by the Commissioners proves, that these lessons of religious instruction are not in vain. I find that Captain Pringle being examined on oath, declares his conviction from personal knowledge that this instruction is permanently beneficial, and influential on the children, and through them on the parents themselves; and he quotes a conversation between a respectable Clergyman of the Establishment (Rev. Mr. Armstrong) and one of these scholars: Q. What book do you learn at school? —The Testament. What does that teach you?—That Jesus Christ is the way to eternal life. Can man forgive sins?—No. None can forgive sins but God only. Is drunkenness, dishonesty, or disloyalty, permitted by the New Testament?—The boy in reply repeated the whole 13th chapter of Romans, the 2d of First of Peter, and latter part of 5th of Galatians. Is it lawful to make *Potteen* whisky (illicit whisky)? No. We must give tribute to whom tribute is due. Proofs like these might be multiplied against the objection evidently in the minds of the Commissioners, that the New Testament of itself is insufficient to teach religious or moral duty. What else can they mean by levelling such a deadly blow against scriptural education, and recommending catechetical instruction by the respective Protestant and Roman Catholic masters, to supersede the instruction in the New Testament. But as to their sweeping charge that "the schools of the Society, were

in general mere hovels, and common cabins, not only is this so far untrue, that it is the exception and not the rule —five hundred of our six hundred are not in this state. But further, I must say, that it is the very strongest commendation of our Society, that it has affiliated the hedge schools, and by introducing the Sacred Scriptures, has supplanted in many of them the lessons of disloyalty, treason, and impiety, there taught. I have a list of the books actually found in one of these hedge schools, which may give you an idea of what they *do* read, while the New Testament is hunted down by the Priests, and often committed to the flames. (Mr. Gordon then read a list, amongst which were noticed,—"Irish Rogues and Rapprees," "Pastorini's Prophecies," &c. &c.) I have also the sworn testimony of the Roman Catholics themselves, that multitudes of the peasantry have never heard of, or had any idea of such a book as the Bible. The system of the Hibernian Society, so far from being unpopular with the Roman Catholics, is decidedly sought after and preferred; the whole and sole unpopularity is with the priests. The people deliberately prefer the Hibernian Society's schools to those established by their own priests; and that, because "*experience* has shown them the superiority of the former."

Rev. HUGH M'NEILE would chiefly confine his observations to the nature of the opposition which this Society experiences in Ireland and elsewhere. In doing so, he would previously declare that he meant no ill will to the *persons* of any men, but solely directed himself against the *system*. His desire was to save as many as possible—nay *all* if he could, from that system of Popery which may be justly compared to a sinking ship. The ship *must* go down, but he would, if possible, rescue the crew. In doing this, said Mr. M'Neile, I would cheerfully co-operate with Protestants of any denomination, and know no minor points of difference. But there are limits beyond which forbearance or co-operation are infidelity. We hear much of charity—a vile pretender to the name—hiding a deadly enmity to God's truth, behind a specious garb—traitoress to her sworn allegiance to Christ, the King. I hear much, and never can hear too much of the Saviour's meekness and charity and forbearance; but I cannot forget that the same Saviour said, "Wo to you, Scribes and Pharisees, hypocrites—ye have taken away the key of knowledge, you enter not in yourselves, and them that would enter, ye hinder." I will never cease to raise my voice against a system, wherever it be found, or whatever called—whether Episcopalian, Presbyterian, or Popish, which would adulterate the truth of the Gospel, and mix up any thing as the ground of man's salvation, with the atonement and righteousness of the Lord Jesus Christ. Popery is not limited by geographical boundaries. Its essence may be found widely diffused. I will bear testimony against it every where—against "the spirit of Popery which would *shut the book of God to the people*"—a book which we will, by the blessing of God, open to all men. My poor perishing countrymen come to you —they tell you, 'We are in danger—we know it. Our priest tells us there is no fear, but the Word of God tells us otherwise. We have been stupified, hoodwinked, manacled. Release us from this awful state. We *will* send our children to your schools—they *shall* know, and we *will* know that book for ourselves.' Yes, my Lord, such are their real sentiments. I abhor from my soul, that most revolting feature of modern Popery—I mean the demure and specious guise it now assumes. The viper is never more dangerous than when he conceals the fangs behind the polished tongue. We are told that Popery is changed! Changed, forsooth! In what is it changed? True, the Catholic leaders and prelates, when examined before your Committees, were meek and gentle as lambs. But who is senseless enough not to see that this is but one of the ten thousand deceitful aspects which Popery assumes, while her hands are tied up—while she can only smile and occasionally "show her teeth, but dare not bite." Mistake me not, as if I had any political allusion in what I say; I merely advert to the spiritual pretensions of Popery. And as a proof of its identity and unchangeable spirit, I will read an extract or two from a book just published in France, and translated into English—a book said to be approved by one hundred Romish bishops, besides curates and laymen, without end—one of whom panegyrizes thus, "If all the theological books ever written, were lost—if the book of God itself were lost, they might *all* be recovered in this book, and *with interest beyond!!!*" Now what is this book which is blasphemously asserted to contain even more than God's own book.

It is intitled, "The Life and Revelations of Sister Nativity."—(A Nun.) Hear one of her Revelations. She saw purgatory—the fires whereof gradually increase in fury and force, as the day of Judgment draws near. All persons, for the most trivial offences, must go there, that "*every thing wanting in desert may be made up by suffering!*" Is this the book to give us the word of God "and with interest beyond!" Talk to me of the progress of intellect, and the march of mind;—yes,—there may be improvement, and improvement may penetrate every where else; but, the deep recesses of popish darkness are impervious to its rays. It is a system foredoomed to destruction. It has the curse of God upon it; and I say, my Lord, that you and I, and those who like us have sworn solemnly, that "*popery is damnable idolatry,*" *cannot* consent to train up children in such detestable heresy—*cannot conscientiously pay a tax* to increase and perpetuate that accursed system.

Rev. Edward Irving compared the Englishmen of this day to the Athenians (of whom Paul had said they were in all things too superstitious, or rather, "too religious.")—The English were in all things "too generous." A Rev. Speaker said that "Scotland had heads." He would return the compliment by saying that England was the mother country, not only of her own natives, but of the world. "I knew a father land and a father country, but a mother land I knew not 'till I came to England." Let me first address myself then to the head; and let me say that it is the work of the Gospel alone, which, like the heat of the sun to the rose (a worthy emblem of England), can expand the full and rich petals of the flower and give it fragrance. It is to this alone my country owes its high distinction—this alone has reared to maturity the trees of righteousness, the planting of the Lord, in that country, long persecuted and oppressed, but now truly the Israel of revelation. I will also speak to your hearts, and I request you to suppress your feelings, while I bring to your notice the worth (or worthlessness as it may be) of a system, about to be proposed for adoption in the sister country, and embodied in this volume which I hold in my hand (Report of Irish Education Commissioners). It is a document well drawn up, fitted to the temper of the times, and the tastes of the *times, and the feelings* of that House of *Legislature, where it* will soon probably be brought forward—but which I say contains that wall, that mountain of prejudice which this Society must encounter and surmount, if it is to exist at all. I shall read the substance of that system embodied in one short sentence. He read then the passages where the Commissioners recommend "that in schools where the number of Roman Catholics in attendance justifies the expense, there shall be *two* schoolmasters, one a Protestant, the other a Roman Catholic. That on two days of the week the schools shall break up at an early hour, and the children of each communion be respectively taught their religious doctrines by their respective pastors." Now, observe the end of this sagacious plan, devised by these temperate, judicious, wise, prudent, politic commissioners. It is forsooth to bring about *conciliation!* to put an end to heart burning, and divisions of a political or religious nature—would you believe it? *Conciliation* is the object of this great process, for transforming men by letters of the alphabet and mysteries of the multiplication table, during four days of the week—and then destroying passions and prejudices, by setting two careful guardians of those passions—two pitted antagonists, to marshal those young in hostile array—to train them to controversies of *blood!* Yes, of *blood*, I say; and if not allowed to say it here, I will sing it to the desert wilds—that wherever the Roman Catholic religion attains the superiority, it is a controversy of blood!—And this, forsooth, is to beget uniformity of thought and loyalty of conduct—this to be the panacea for Ireland's woes and miseries!—out on such drivelling! But, oh! the Catholic priests are meek and temperate men!—they gave their testimony as learned men! *They* forbid the Scripture!—Oh! not they, "God forbid!" (they said) they were not opposed to the Bible, they only wished to add a little of the wisdom of the conclave of Irish priests to the wisdom of Paul and the Apostles—to make the word of God *innocent*—to take the poison out of its balm—to add strength to the leanness of Protestant Bibles, by Douay notes and commentaries—to substitute the prescription of their Primates, for that of the Chief Physician of souls! Let us see what kind of education they give. I'll quote from the Report itself; it is needful to be very particular in what we say. "*The Brothers of the Christian schools examined.*"—Well, what do these

Christian brothers teach?—Answer—"*No copy of the Scriptures in any of their schools,*" (There 'tis written, my Lord). But observe further, "*two copies of Pastorini's Prophecies in one of these schools:*"—Yes, my Lord!—no copy of Isaiah's, or Jeremiah's, or Daniel's Prophecies, but "*two copies of Pastorini's*"—and further, "a Sketch of Irish History, in form of a Catechism," which the Commissioners describe as "a most objectionable work, and calculated to keep alive hostility between Ireland and England." So much for the religion and the loyalty to be expected in the schools of the "Brothers of Christian Education"—the *élite* of the priesthood, I presume. But let us turn to the gentler sex—let us see what the "*Nunnery Schools*" teach us. "*The Holy Scriptures are not read in any of these schools.*" (There, 'tis written, my Lord—we must be very particular.) Then again the "*Free Schools*"—what of them? "*No Scriptures* taught, but Catholic Catechisms taught." Where is your liberality now?—Are we to be twitted with want of liberality, when such things stare us in the face?—I tell you that, if statesmen shut their ears to these truths, God will thunder on them his providential vengeance—if they refuse to listen, he will give them a famine of the word of life. I say that if, with such a Report in their hands, they will give up the children, and ask us to give our money to pay for their education, in schools such as these, where the Bible is to be excluded, and catechisms of disloyalty and treason to be taught, the system and its supporters *must go down*, and *'tis time they should go down!*—I defy all the infidel and radical presses of the country to produce such a document as this Report,—recommending such a system, as the inference from such evidence laid before them. Never, for the peace of Ireland, may it prosper, if it be adopted! but, indeed, I think too well of the Commons of England, to suppose they would ever listen to a Bill recommending such a system.

Mr. I. then adverted to the importance of chusing such representatives at the approaching Election, as should truly speak the sense of a Christian people; and closed, by handing to the Secretary a valuable gold watch and seals, the dying gift of a dear brother, as a pledge of his own attachment to the London Hibernian Society.

Rev. J. W. CUNNINGHAM, in a few words, recommended the meeting to testify their approbation of *both* the methods advised by the preceding speakers. Let them give their money, and give their prayers also. He expressed his steady attachment to the objects and the principle of the Society, which he earnestly hoped might prosper daily more and more. He firmly believed that the Commissioners of Education themselves wished to see this Society prosper. They never desired its destruction.

Our limits will not permit us to notice the valuable speeches of the Rev. W. Marsh, of Colchester; the Rev. G. Clayton; the Rev. Francis Close, of Cheltenham; J. Poynder, Esq.; the Hon. F. Calthorpe; and the Rev. G. Morison.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THE Committee commence their Report, by expressing the conviction, that the interest felt by British Christians in the spiritual welfare of the Jewish nation is progressively increasing. This fact has been confirmed by the united testimony of those Clergymen who have during the past year kindly visited the various Auxiliaries as advocates of the cause. They have generally found a more numerous attendance at the Meetings, and have perceived a growing attention to the subject amongst many who had hitherto been insensible to its importance. Three new Auxiliaries have been formed during the past year, one in the city of Bath, another at Huddersfield, and the third at Birmingham; while in several other new places *collections have been* made by pious individuals, and a foundation has been thus laid for more extended exertions in future.

The sum of £266 has been received from the Sale of Work in London, and of some of the residue at Brighton, which, with the sums of three former years, has added nearly £1000 to the funds of the Society.

The friends of the cause of Israel in *Ireland* have not relaxed their zealous exertions during the past year, the result of which has been remitted to the Parent Society, in the sum of £1050.

From *Scotland* between 3 and £400 have been received.

The Committee have received Legacies to the amount of £100; and official intelligence of the bequest of other lega-

cies, to the amount of £1950. The whole income of the year has been £13,193 9*s.* 9*d.*

The conviction of the Committee not only that a diminished hostility has been evinced by the Jews of England towards the labours of the Society, but that a measure of attention towards Christianity itself has been awakened amongst them, has been strengthened and confirmed by the events of the last year; especially from the disposition on the part of some Rabbies to discuss the point at issue in the pages of the Jewish Expositor; and from the continued attendance of some Jews and Jewesses at the monthly Typical Lectures, preached on the first Sunday evening of the month, at the Episcopal Jews' Chapel.

A degree of attention to the subject of Christianity has also been awakened amongst the Jews of some of the largest commercial towns at a distance from the metropolis, which may be traced, under divine blessing to the Auxiliary Societies established in those places.

Soon after the last Anniversary meeting, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parish church of St. Andrew. In becoming a Christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has subsequently received the ordinance of baptism at Exeter. Mr. Alexander has removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

Two other Jews have also been baptized during the year; one at Exeter, by the Rev. Matthew Vicars, and the other at Redcliffe Church, Bristol, by the Rev. M. Whish. In both cases due caution appears to have been used in admitting the candidates to the holy ordinance; and the friends of the cause may reasonably hope, as doubtless they will earnestly pray, that they may prove to be "Israelites indeed, in whom is no guile."

The Report then proceeds to notice the proceedings of the Society in foreign parts. These are on the whole encouraging; though it is obvious that the Society has great need of continued faith and patience. They however who firmly believe that all Israel shall be saved, will earnestly strive, and yet patiently wait, for that time when the veil shall be taken from their hearts.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

A NUMEROUS and highly respectable assemblage of the friends and supporters of this institution was held at Freemason's Hall, on Friday, May the 18th. His Grace the Archbishop of Canterbury in the chair, supported by the Bishops of London, Norwich, Bristol, Chester, Gloucester, Mr. Archdeacon Pott, &c. when a statement of the Society was read, and several interesting speeches delivered. We were particularly struck with the coincidence between the line of argument adopted by the Bishop of Bristol on this occasion, and that made use of by the Rev. Mr. Cooper, in his Sermon before the Church Missionary Society, both contending that the extensive colonies and opportunities of Great Britain rendered it especially incumbent on us to promote the evangelization of the heathen.

We are happy also to understand, that a public meeting was held a few days previously at Cambridge, for the formation of an Auxiliary Society to this valuable institution which was numerously attended and liberally supported.

THE VAUDOIS.

THE exertions made in England for the relief of the distressed Vaudois, Protestant subjects of his Majesty the King of Sardinia, have been seconded on the Continent in a manner gratifying to the feelings of their friends and patrons. The object has been to raise a fund, to be applied in the establishment of an Hospital in the Commune of La *Tour, in the Valley of* Luserne and *Province of Pignerol*; and for such other purposes as may be thought expedient, consistently with Letters Patent, granted in favour of this interesting people by George III. in 1768; viz. to enable them to maintain their ministers, churches, schools, and poor, which they cannot support in any tolerable manner by their own resources. A committee was appointed at the residence of the Rt. Hon. Sir George Rose, M. P. May 26, 1826, the Bishop of London in the Chair, and

above Three Thousand Pounds have been since collected.

On the First of January, 1826, a Sermon was preached in their behalf at Marbœuf Chapel, a place of worship attached to the British Embassy in Paris, by the Rev. John White Middelton, from 2 Cor. vi. 9, 10. "As unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." The preacher considered these words as peculiarly descriptive of the sufferings of the Vaudois; and, 1. Illustrated the paradoxical condition of their church; and 2. Enforced its claim on the sympathy of others.

I. Its characteristics had been obscurity with notoriety; depression with elevation; and poverty with abundance. It had been *unknown* to popes and kings; in many cases, in a literal sense, as to the persons of its members; and in all cases, in a moral sense, as to their principles, and practices, and privileges. But *well known* to the King of Heaven, to whose throne they had ever ready access; to holy angels, who hovered over their vallies, and ministered to them as heirs of salvation; to evil angels, who as rulers of the darkness of this world, often raised up storms of persecution against them. They were as *dying* and *chastened*. Their history is a series of sufferings; and of no people in all ages could it more emphatically be said, "In the midst of life we are in death." Their extermination had been endeavoured in vain; their cedar's branches had been lopped off, but its stump had remained in the earth; and their deep poverty had been relieved by grants from Protestant nations; therefore they were as *living*, and *not killed*. Their government had oppressed them by all manner of cruel imposts, and hard services; yet they were happy in their cottages; therefore they were as *sorrowful*, yet always *rejoicing*.

II. This church had a claim on the sympathy of others, from its persevering faithfulness, and from their own comparative prosperity. It had been inflexibly protestant, even in the darkest ages; it had been orthodox, amid the defection of other churches: therefore, though hated of men, it had been beloved of God: its destiny formed a strong contrast to that of the Eastern Greek Church, which was unfaithful, and given over to Mahometan darkness and *tyranny*; and to the Romish church, which increasing in temporality, lost its spirituality. It demanded the particular attention of the English Church, to whom it had been assimilated in doctrine and discipline; but the poorer sister had a fair claim on the bounty of the richer, who might at some future season be depressed in her turn. Nor ought it to be forgotten, that to the instrumentality of the Vaudois is Europe, under God, mainly indebted for the Reformation; for in their dispersions they carried with them the words of life, and as pilgrims and sojourners were *poor*, yet *making many rich*; were as those who *had nothing*, and yet *possessed all things*, for all things were their's, for they were Christ's, and Christ's is God's.——The collection amounted on this occasion to 900 francs.

On the 22d of January, another Sermon was preached for the same benevolent object, by the Rev. Mr. Appia, pastor of the French church at Frankfort, and himself descended from a Vaudois family, in the church of the Oratoire, which is appropriated to the use of the French and English Protestants in Paris. The text was John i. 4. "In Him was Life, and the Life was the light of men;" from which the preacher took occasion to notice the great truths of the Christian system, and showed that the Protestants of the sixteenth century inherited the knowledge of them from the Vaudois, "the elder brethren of the Reformation." He observed, I. That the Life which is the light of men, is neither *animal life*, which man shares in common with all creatures which have breath; nor *intellectual life*, which has its seat in the mind; nor *moral life*, which is not perfectly developed here, as there is none righteous, no not one; nor even *religious life*, as consisting in the endeavour to have a good conscience, and faith in God. II. That it was the *Christian life*, even that which Christ hath brought upon the earth, and which hath for its elements; 1. The assurance of salvation; 2. The habitual anticipation of a blessed immortality; 3. Communion with God, through Jesus Christ; 4. Imitation of the Saviour by the sacrifice of self. III. That from this Christian Life results a race of men on the earth, holy, redeemed, the ransomed of the Lord, and composed of those who *live in Him*. The preacher concluded, by exhorting each hearer to examine himself, if he possessed this spiritual life; and showed the change that would be effected in society by the Christian

Life, as it produced all the fruits of the Spirit, and especially charity; which observation led to an appeal in favour of his distressed brethren. The collections at the church and at private houses amounted to 2500 francs.

Thus will these poor Christians have the gratification of hearing that the members of different Protestant communions were zealously espousing their cause at the same time, and in the same city, and be moved to glorify God in their behalf.

EXTRACT FROM THE LATE BISHOP OF DURHAM'S WILL.

I, SHUTE BARRINGTON, Bishop of Durham, being of sound health both of body and mind, but not forgetful of the uncertainty of life, do hereby publish and declare this to be my last Will and Testament. My soul I commit to that Almighty Being from whom I received it, humbly hoping he will mercifully pardon all the sins and errors, of which I have at any time been guilty, and that he will deign to accept my imperfect services, through the merits and mediation of his blessed Son Jesus Christ; the truth of whose Gospel, I most unfeignedly believe, and for the benefits derived to mankind, from whose doctrines, precepts, example, efficacious death, atonement, and intercession, I entertain the most devout and grateful sense. I desire to be interred without any vain pomp, or idle parade, and should it please God to remove me out of this world by distemper, attended by uncommon symptoms, the causes of which it is apprehended by the medical person attending me, may be discovered by dissection, I expressly order that my body may be opened, and my case published for the benefit of my fellow creatures.

His Lordship has bequeathed to different Societies and Charities, the following Legacies:—

	£	s.	d.
Propagation of the Gospel	1000	0	0
Clerical Orphan - - -	1000	0	0
Church Orphan - - -	1000	0	0
British and Foreign Bible	500	0	0
National School (Baldwyn's Gardens) - - - -	1000	0	0
Church Missionary - -	500	0	0
Deaf and Dumb - - -	500	0	0
Indigent Blind - - -	500	0	0
St. George's Hospital -	500	0	0
Middlesex ditto - - -	500	0	0
Stranger's Friend - - -	500	0	0
Refuge for the Destitute	500	0	0
Suppression of Vice - -	500	0	0
Philanthropic - - - -	500	0	0
Female Penitentiary - -	500	0	0
Magdalen Hospital - -	500	0	0
Mendicity - - - - -	500	0	0
Royal Humane - - -	500	0	0
Asylum for recovery of health	500	0	0
To erect a School in Durham	3000	0	0
Conversion of Negroes -	1000	0	0
The following sums are in 3 per cent. Consols.			
Poor Clergy of Durham	3333	6	8
Poor Livings do. - - -	3333	6	8
Sons of the Clergy, for special cases - - - -	5000	0	0
Vaudois in Piedmont -	500	0	0
For Prayer Books in Durham	3000	0	0
Poor of Durham - - -	200	0	0
——— Bishop Auckland	200	0	0
——— Margwell Durham	100	0	0
To form a Barrington Society for promoting Religious Education, and Christian Piety in Durham - - - - -	20,000	0	0
To increase the Perpetual Curacy of Bishop Auckland, two-thirds of -	20,000	0	0
To the Charity for poor Widows, (Corporation of the Sons of the Clergy,) one-third of	20,000	0	0

OBITUARY OF J. PEARSON, Esq.

DIED on the evening of Friday, May 12, after a few days illness, John Pearson, Esq. of Golden Square, London, aged sixty-eight.

This gentleman has for many years occupied a conspicuous station in the medical and the religious world. He was born Jan. 8, 1758, and, after the usual course of education, commenced his professional studies under Mr. Fenwick, of Morpeth, in Northumberland, *from whom he removed*, after a residence *of a few years, about* the commencement of 1777, to the late William Hey, Esq. of Leeds. In the year 1780, he arrived in town, and became House Surgeon to the Lock Hospital, in 1781. Here his talents very early attracted the attention of the Governors, by whom he was appointed Surgeon to the Hospital, in 1783. About the same period he was selected Surgeon to a new dispensary in Cary Street, Lincoln's Inn Fields. These appointments induced him, contrary to his original intention, to fix his residence in Town, where he pursued his profes-

ith a diligence, assiduity, and seldom equalled, during a pe- above forty years. He married beginning of 1784, Sarah, the er of Robert Norman, Esq. of n, who (with seven children, the rs of seventeen) remains to la- is loss. Mr. Pearson was elected of the Royal Society, and various istinguished bodies. He resigned ation in Cary Street Dispensary), and at the Lock Hospital, in though he ever after remained attached to the interests of those es.

not, however, so much our object the attention of our readers to arson as an eminent and success- fessional character, as to notice nplary attainments as a Christian. en have ever maintained so high cter during a long series of years. n had been the subject of his attention before his arrival in and he ever diligently cultivated ciples, and walked according to . Though very much occupied wn profession, he yet diligently ed time for more serious studies; carefully improving the sacred f the Lord's day, and by habi- ising at the early hour of five or ock, he contrived, notwithstand- numerous and urgent avocations, ire a fund of theological know- ar exceeding that of many even clerical profession; several of were in the habit of consulting merely as a medical friend, but ts more immediately connected eir own especial pursuits. He ensively read in ecclesiastical and more intimately acquainted e French divines, especially the sts, than perhaps any other per- lis mind was indeed stored with erudition, and he was continually to its treasures. Possessed of crimination, of patient industry, p sense of the importance of im- every moment, and an abhor- f frivolous conversation; his ation was found very superior, s highly esteemed and eagerly especially by the younger part iends, for whose mental improve- continually laboured, and whose s views and feelings he endea- o enlarge, correct, or strengthen. nt of his knowledge, the solidity dgment, and the deep conviction tegrity induced many persons to e benefit of his advice on diffi- cult and trying occasions; and as he was always accessible, his loss will be very severely and extensively felt. While firm in his own opinion, he was beyond most men patient of contradiction; and though fond of discussion, and occasion- ally adopting very strong language, one who knew him long and most inti- mately, remarks, 'I never remember to have seen him angry with an op- ponent.'

Mr. Pearson's publications on sur- gery, &c. are highly approved. Many of our readers are no doubt well ac- quainted with his valuable Life of Mr. Hey. Above thirty years since he wrote a Life of Pascal for the Theological Mis- cellany, which he afterwards enlarged, and republished in the Christian Ob- server. To the former work and the earlier volumes of the latter, he was a frequent and valuable contributor; and though we can scarcely ourselves con- sider him as a correspondent, yet many of our reviews have been deeply in- debted to important remarks which he has in different ways suggested.

The unfavourable state of religion when Mr. Pearson first arrived in Town, and the illiberal treatment he met with from some leading ministers of that day, led him occasionally to speak of them in terms which have been considered by some scarcely consistent with his attachment to their sentiments; while the extent of his own attainments, and the superior class of persons with whom he habitually conversed, led him to re- quire a higher kind of discourses than those which the most experienced mi- nisters have usually deemed it advise- able to adopt. He has thus been some- times felt to bear hard on the Clergy;— but at the same time he was ever ready to assist, advise, and encourage them in every possible way.

Mr. P. had been unwell in the winter; but on the Saturday preceding his death was as well as he had been for some years. He was taken ill that evening, and appeared in considerable danger on the Wednesday and Thursday. On Thursday evening he revived, and spake of the importance of habitual prepara- tion, from the impossibility of persons in his circumstances learning religion. He was so much better, that hopes of his recovery were entertained. He was however seized with stupor on Friday morning at four o'clock, and died that night at ten. He was interred in the family vault at St. Luke's, Old Street, on Saturday, May 20.

Notices and Acknowledgments.

A Northern Scribe has employed about twenty pages in animadverting on the intelligence concerning the Bible Society, inserted in our last Number. His remarks obviously imply that the Christian Guardian is, and has been, an advocate for the circulation of the Apocrypha: whereas, we have long since expressly stated *that every shilling expended on the Apocrypha by the Bible Society, was a direct violation of the Society's laws;* * the insinuations of the Examiner must therefore be regarded as the result of ignorance, or unfairness.

The Apocryphal question is, now we trust, set at rest for ever. The Bible Society;—no longer, be it observed, the *Committee;*—but the *Bible Society itself at its General Meeting* has declared *That the fundamental law of the Society excludes the Apocrypha.* The Committee are therefore now bound by the express declaration of their constituents, to employ the funds of the Society exclusively in the circulation of the Holy Scriptures—they cannot, *without positive fraud,* allow any of their servants to violate this fundamental law; and they must, and we doubt not will, dismiss from their service, any, whether domestic or foreign agents, who may pertinaciously cavil at, or refuse compliance with, their commands. We rely with confidence on the honour and integrity of those members of the Committee from whom we have differed in our view of this important question. Should we be mistaken the remedy is most obvious; the *presses* of England are open; the alarm has only to be sounded, and the advocates of the inspired volume will be again at their post.

Under existing circumstances, it may not be improper to remark, that the fall of the Apocrypha was decided prior to the appearance of the Edinburgh Second Statement, which has rather injured than aided the cause it was intended to support, by representing its advocates in an unfavourable light, namely, as litigious and unreasonable. Its arguments prove too much. It contends for instance, That 'various modes may be adopted so as to render the Bible Society a patron and dispenser of Apocryphal scriptures. The Paris Society, say they, receives from the Bible Society 500 copies of the Bible bound—they just remove the binding—insert the Apocrypha—bind them over again with this addition—and circulate an adulterated edition of the scriptures in the name and chiefly at the expense of the Society in London.' Now all this we doubt not is *very practicable,* but *we do not believe* the practice will ever be *adopted,* and for this simple reason, that it will be attended with more expence to the Paris Society than the issuing of 500 Apocryphas in a separate binding. But suppose the Paris Committee should adopt such a proceeding, how is it to be remedied?—Give no Bibles to the Paris Society, say the Edinburgh Committee. Well, what then? Is Paris to be left without Bibles? Shall the successors of Dr. Bogue, and the Missionary Deputation, spend another three days in hunting the booksellers shops of Paris in order to find a Bible? O no, say the Edinburgh Committee. *We* will send a supply of pure Bibles and Testaments to *our own* depôt. Good. Be it so. Then may not some designing persons procure from this very depôt pure Bibles—denude them of the binding, insert the Apocrypha, bind them over again, and circulate this (adulterated) edition of the scriptures, in the name, and chiefly at the expence of the Edinburgh Bible Society? We are really so dense as not to perceive any fallacy in this reasoning. We do not know how to devise any means of doing good, which human depravity will not corrupt and pervert. Yet surely the British and Foreign Bible Society is not to be censured if, while taking every precaution to employ its *own* funds simply and solely in dispersing the inspired volume, it grants Bibles and Testaments to Societies which disperse from other funds, Prayer Books and Homilies, Scotch Psalms or Confessions of Faith, or even the Apocrypha itself? The purchase of any one of these latter books with the Bible Society's money is a misapplication of its funds; but so long as the Society's money is only employed in the distribution of the sacred scriptures it is not responsible for the conduct of others.

A very able Pamphlet has lately appeared entitled, Practical observations upon the views and tendencies of the first Report of the Commissioners of Irish Education Inquiry, to which we shall hope ere long to call the attention of our readers. It deserves however a most serious perusal by all who desire clearly to understand the nature of the proposed measures, and the effects they are calculated to produce in Ireland.

Intended for insertion.—W. V. Received.-Anna.-Good Friday.-William.-B.

The Secretary of the Vaudois Committee, acknowledges the receipt of £3 "*from two Friends,*" for the maintenance of Waldensian Schools.

* Christian Guardian, August, 1825.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JULY 1826.

MEMOIRS OF THE REFORMERS.

KNOX.

[*Continued from page* 208.]

Knox discharged the office of minister to the English congregation at Geneva, conjointly with Mr. Christopher Goodman, for about two years, during which he experienced a tranquillity and domestic comfort to which he had hitherto been a stranger. Two sons were born to him in that city; his little flock were united among themselves, and attached to their minister; while he received marks of kindness and attention from Calvin and the other pastors. But in April 1557, Syme and Barron, two burgesses of Edinburgh, arrived with a letter and credence from the Earl of Glencairn, and Lords Lorn, Erskine, and James Stewart, informing him that the professors of the reformed doctrine remained stedfast, that its adversaries were daily losing credit in the nation, and that those who possessed the supreme authority, although they had not declared themselves friendly to it, still refrained from persecution; and inviting him, in their own name, and in that of their brethren to return to Scotland, where he would find them all ready to receive him, and to spend their lives and fortunes in advancing the cause which they had espoused.*

After consultation with his friends, and the appointment of a successor, he went to Dieppe in October, where he received letters from Scotland, mentioning some changes in the Protestant measures, and irresolution among the principal leaders. He instantly wrote to the noblemen who had invited his return, pathetically remonstrating on the timidity and inconstancy of their conduct, faithfully reminding them of their responsibility at that trying season, and forcibly representing the distressed situation in which he was himself thus unexpectedly placed. As his immediate return to his native land was prevented, he aimed at usefulness during his indefinite sojourn in the French territory. It seems to have been at this period that he preached a very animated sermon at Rochelle, in which he expressed his conviction that he should declare the same truths in St. Giles's, in Edinburgh, within a few years. Some Scotch papists heard with much bitterness this expression of his sentiments; but it happened some time afterwards, that these very people going back to Scotland, and through stress of weather likely to perish, remembered his discourse, and with some feelings of compunction vowed, that if God would preserve them, they would renounce popery; which they did; and saw and heard the Reformer preach openly in the kirk of Edinburgh, according to his own

* Knox, Historie, p. 97, 98.

presentiment. At Dieppe he officiated in a reformed church with acceptance; but receiving very unfavourable accounts from his own country, actually returned once more to Geneva, in the beginning of the year 1558, where he became engaged with some learned persons in his congregations in a new translation of the Bible into English. This has been known by the name of *The Geneva Bible.*

He published also a "Letter to the Queen Regent," and an "Appellation and Exhortation;" both of which were transmitted to Scotland, and contributed not a little to the spread of the reformed opinions. He sent out in the same year that work which has been so much associated with his name in historical recollections, entitled "The first blast of the trumpet against the monstrous regiment (government) of Women." He was provoked to the composition of this work from an apprehension of the evils which might accrue to the cause of religion from the characters of the two royal Maries, from the alliance of the former with the Dauphin of France, and from the ambition or tyranny of the latter. Under this apprehension he wrote in a style, which was originally strong, and which in modern ears sounds coarse. "To promote (he said) a woman to bear rule, superiority, dominion, or empire, above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will and approved ordinance, and finally, it is a subversion of all equity and justice." He argues, that nature intended the female sex for subjection, not superiority to the male; that the divine law, announced at the creation of the first pair, had expressly assigned to man the dominion over woman; that female government was not permitted among the Jews; *that it is* contrary to apostolical in*junctions;* and that it leads to the perversion of government and other pernicious consequences. This exposed him to the resentment of the two queens, while it was approved by certain divines; but as the English crown descended to Elizabeth, he had the prudence to desist from blowing another blast. In a letter to secretary Cecil dated April 10, 1559, he says: "It is reported that my book is, or shall be written against. If so be, sir, I greatly fear, that flatterers shall rather hurt than help the matter, which they would seem to maintain; for except my error be plainly shown and confuted by better authority, than by such laws as from year to year may and do change, I dare not promise silence in so weighty a business, lest in so doing I should appear to betray the verity, which is not subject to the mutability of the time. And if any think me either enemy to the person, or yet to the regiment, of her whom God hath now promoted, they are utterly deceived of me. For the miraculous work of God comforting his afflicted by an infirm vessel I do acknowledge, and the power of his most potent hand (raising up whom best pleaseth his mercy, to suppress such as fight against his glory) I will obey, albeit, that both nature and God's most perfect ordinance repugn to such regiment: More plainly to speak, if queen Elizabeth shall confess, that the extraordinary dispensation of God's great mercy, maketh lawful unto her, which both nature and God's law doth deny unto all women; then shall none in England be more willing to maintain her lawful authority than I shall be; but if (God's wondrous work set aside) she ground (as God forbid) the justness of her title, upon consuetude, laws, or ordinances of men, then I am assured, that as such foolish presumption doth highly offend God's supreme majesty, so do I greatly fear that her ingratitude shall not long want punishment. And this, in the name

of the eternal God, and of his Son Jesus Christ (before whom both you and I shall stand to make account of all counsel we give) I require you to signify unto her grace in my name; adding, that only humility and dejection of herself before God shall be the firmness and stability of her throne, which I know shall be assaulted more ways than one." To the queen herself he also wrote in similar language: "If thus in God's presence you humble yourself, as in my heart I glorify God for that rest granted to his afflicted flock within England, under you a weak instrument; so will I, with tongue and pen justify your authority and regiment, as the Holy Ghost hath justified the same in Deborah, that blessed mother in Israel. But if the premises (as God forbid) neglected, you shall begin to brag of your birth, and to build your authority and regiment upon your own law, (flatter you who so list) your felicity shall be short."

Dr. John Aylmer, an exile at Strasburg, (formerly archdeacon of Stowe, and preceptor to Lady Jane Grey, and afterwards raised to the see of London) answered Knox anonymously in a tract, called "An Harborough for faithful and true Subjects, against the late blown Blast concerning the government of women; wherein are confuted all such reasons, as a stranger of late made in that behalf, with an exhortation to obedience." Strype, in his life of Aylmer, gives a summary of the controversy, which was conducted with great decorum on the part of the Englishman, who was convinced of the sincerity of his opponent.*

In consequence of the appeal made by the Reformer to the Scotch protestant Lords, they entered into a solemn bond of mutual assistance on the third of December 1557, to the following effect in modernized language.

"We, perceiving how Satan in his members, the antichrists of our time, cruelly doth rage, seeking to throw down and to destroy the gospel of Christ and his congregation, ought, according to our bounden duty, to strive in our master's cause, even unto the death, being certain of the victory in him: The which our duty, being well considered, we do promise before the majesty of God and his congregation, that we by his grace shall with all diligence continually apply our whole power, substance, and our very lives to maintain, set forward, and establish the most blessed word of God and his congregation: And shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's gospel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof with our whole power and wearing of our lives, against Satan and all wicked power that doth intend tyranny or trouble against the aforesaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan with all the superstitions, abominations, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto by this our faithful promise before God, testified to his congregation, by our subscription to these presents.

At Edinburgh the third day of December, 1557. God called to witness. *Sic subscribitur.*

A. Earl of Argyle,
Glencairne,
Morton,
Archibald, Lord of Lorn,
John Erskine of Dun, &c."

This instrument led to their being styled "lords of the Congregation." They formed two reso-

* Life of Aylmer, p. 238.

lutions for regulating their conduct as to divine worship; by which it was agreed, in the first place, that they should rest content with requiring for the present that prayers, and the lessons of the Old and New Testament, should be read in English, according to the book of Common Prayer in every parish, on Sundays and Festivals, by the curates of the respective parishes, or, if they were unable or unwilling, by such persons within the bounds as were best qualified: and secondly, that the reformed preachers should teach in private houses only, till the government should allow them to preach in public. The archbishop of St. Andrews endeavoured to prevent the operation of these measures by exhorting the nobility and gentry to discountenance such clergymen as acceded to the new regulations, and treated with sanguinary violence an individual, named Walter Mill, parish-priest of Lunan in Angus, who "having been condemned as a heretic in the time of Cardinal Beatoun, had escaped from execution, and continued to preach, sometimes in private, and at other times openly, in different quarters of the kingdom. Being lately discovered by one of the archbishop's spies, he was brought to trial at St. Andrew's. He appeared before the court so worn out with age, and the hardships which he had endured, that it was not expected he would be able to answer the questions which might be put to him; but to the surprize of all, he conducted his defence with great spirit. Such was the compassion excited by his appearance, and the horror which was now felt at the punishment to which he was doomed, that the clergy, after pronouncing him guilty, could not procure a secular judge to pass sentence of death upon him; and the archbishop was at last obliged to employ a worthless servant *of his own* to perform this odious task. On the 28th of August, 1558, Mill expired amidst the flames, uttering these words: 'As for me, I am fourscore and two years old, and cannot live long by course of nature; but a hundred better shall rise out of the ashes of my bones. I trust in God, I shall be the last that shall suffer death in Scotland for this cause.'*

In January, 1559, Knox left Geneva finally; but did not take his wife and family with him till he could ascertain that they might safely enter Scotland. He went to Dieppe, and determined in April to return to his native country; but having a strong desire in his way thither to visit those in England, to whom he had formerly preached the Gospel; and also to give information of a conspiracy, (by which the princes of Lorraine, brothers of the Queen Regent, had induced the French court to form a plan of setting up the claim of Mary to the English crown, and wresting the sceptre from Elizabeth, as illegitimate and heretical; commencing their operations by suppressing the reformation and establishing the French influence in Scotland, as the best preparative to an attack upon the dominions of the English queen) he wrote to Secretary Cecil, for leave to that purpose. Despairing, however, of success, or urged by intelligence received from Scotland, he sailed from Dieppe on the 22nd of April, and landed safely at Leith on the 2nd of May.

He found matters hastening to a crisis between the two religious parties. An ecclesiastical council, sanctioned by the Queen Regent, was persecuting the protestant divines by every means in its power; and they were prohibited from preaching or administering the sacraments without authority from the bishops, while the people at

* M'Crie, vol. i. p. 235.

were required to keep the
ıg Easter according to the
of the Romish persuasion.
ecusants were summoned to
r for their disobedience. The
ıf Glencairne, and Sir Hugh
bell of Loudun, waited on the
ıt with a remonstrance; but
eplied haughtily, that, "in
of them, all their preachers
l be banished from Scotland;"
ich they informed her, that if
ɔlated the engagements which
ad come under to her sub-
they would consider them-
as absolved from their alle-
. On the morning after the
mer's arrival, the council were
struck with the intelligence;
ithin a few days he was pro-
ɔd an outlaw and a rebel, in
of the sentence formerly
ınced against him by the
. He went to Dundee, where
nd the principal protestants
ıined to attend their minis-
their trial at Stirling; they
d, however, on an assurance
the Regent that the trial
be countermanded; but she
ard outlawed them for not
ing, and all persons were
ited, under pain of rebellion,
ıarbouring or assisting them.
of this tyrannical proceeding
d Perth after a sermon against
, which Knox had been
ing, and a tumult occurred
; the common people, who
ished some conventual build-
The Regent magnified this
ntal effervescence into a pre-
ted insurrection, and ad-
l against the city with a
force of eight thousand men.
rotestants disclaimed all re-
s intentions; but finding all
res useless, they prepared to
the town with a nearly equal
on which the Regent offered
of accommodation, which
eadily accepted, exclaiming,
ed be they that seek effusion
od, war, or dissension. Let
ssess *Christ Jesus, and the* benefit of his gospel, and none within Scotland shall be more obedient subjects than we shall be." * No sooner, however, had she obtained possession of the place, and the forces of the protestants were disbanded, than she violated the agreement; on which the prior of St. Andrew's and the young Earl of Argyle deserted her court in disgust. These noblemen gave Knox a meeting at St. Andrew's to consult on the measures proper to be pursued, so as to unite if possible their firmness as protestants with their loyalty as subjects. The archbishop declared, that if Knox offered to appear in the pulpit of the cathedral, he would order some soldiers to fire upon him. His friends advised him not to risque his life under such circumstances; but the intrepid Reformer was determined to discharge what he believed his duty. "As for the fear of danger, that may come to me, let no man be solicitous; for my life is in the custody of Him whose glory I seek. I desire the hand nor weapon of no man to defend me. I only crave audience; which, if it be denied here unto me at this time, I must seek where I may have it."

The next day he preached to a numerous assembly of laity and clergy, without interruption, on Christ driving the buyers and sellers out of the temple. He discoursed also in the same place for three days more; and such was the effect, that the burgesses took away the images and pictures out of the church, pulled down the monasteries, and set up the reformed worship. This example was followed at Crail, Cupar, Lindores, Stirling, Linlithgow, and Edinburgh.

Knox entered the latter city with the troops of the Congregation at the end of June, preaching the same day at St. Giles's, and the next in

* Knox, Historie, p. 137.

the Abbey. On the 7th of July, the principal citizens met in the Tolbooth, and chose him for their minister. Meanwhile the Regent lay at Dunbar with her French army, neglecting no means to disunite the lords of the Congregation, till watching her opportunity, she advanced suddenly on Edinburgh. Her army consisted of five thousand men; but though the Congregation could not muster more than fifteen hundred, they resolved to oppose her entrance: the inhabitants of Leith, however, opened their gates, and Lord Erskine, who commanded the Castle, threatening to fire upon them, they were forced to conclude a treaty, by which they agreed to leave Edinburgh. They stipulated, nevertheless, that the citizens should be left at liberty to use that form of worship which was most acceptable to them. Knox would have remained at his post; but the nobles advised him to retire, and give place to Willock, a faithful but less obnoxious minister. He therefore undertook a preaching tour; and in less than two months proclaimed the pure doctrine of the Gospel at some principal places over the greater part of Scotland, ending at St. Andrew's. "Thus far (says he, in a letter from St. Andrews, June 23) hath God advanced the glory of his dear Son among us. O that my heart could be thankful for the super-excellent benefit of my God! The long thirst of my wretched heart is satisfied in abundance, that is, above my expectation; for now forty days and more hath God used my tongue in my native country, to the manifestation of his glory. Whatsoever now shall follow as touching my own carcase, his holy name be praised. The thirst of the poor people, as well as of the nobility, here is wondrous great; which putteth me in comfort, that Christ Jesus shall triumph here in the north and extreme parts of the earth for a space." In another letter, dated Sept. 2, he observes, "Time to me is so precious, that with great difficulty can I steal one hour in eight days, either to satisfy myself, or to gratify my friends. I have been in continual travel since the day of appointment; (or agreement between the Regent and the Congregation) and notwithstanding the fevers have vexed me, yet have I travelled through the most part of the realm, where (all praise to his blessed Majesty!) men of all sorts and conditions embrace the truth. Enemies we have many, by reason of the Frenchmen who lately arrived, of whom our papists hope golden hills. As we be not able to resist, we do nothing but go about Jericho, blowing with trumpets, as God giveth strength, hoping victory by his power alone."

Soon after his arrival in Scotland, he wrote for his wife and family, whom he had left behind him at Geneva. On the 13th of June, Mrs. Knox and her mother were at Paris, and applied to Sir Nicholas Throkmorton, the English ambassador, who gave them a passport to England, and also wrote to Queen Elizabeth and Cecil, recommending oblivion of his offensive publication, and kind treatment of his wife. The arrival of his family was the more gratifying, as they were accompanied by Christopher Goodman, his late colleague at Geneva, who became minister of Ayr, and was afterwards translated to St. Andrews.

The Protestants being obliged to apply to England for assistance, Knox opened a correspondence with Cecil, and a message was at length sent to him, desiring him to meet Sir Henry Percy at Alnwick, and Cecil himself came down to Stamford for the sake of a personal interview; but his journey being retarded by the danger of passing near the French at Dunbar, he was afterwards deputed, with Robert Hamilton another minister, to wait on Sir James Croft, the governor

of Berwick, who undertook to manage their business for them, and advised them to return home. Cecil sent an answer to the Lords of the Congregation conceived in such general terms, that they were disinclined to further negociation; but Knox obtained permission to write again to the Secretary, who returned a speedy answer, desiring that some persons of credit might be appointed to confer with the English at Berwick, and assuring them that immediate pecuniary assistance would be afforded. Balnaves, a man well respected in both kingdoms, was sent to Berwick, who soon returned with a sum of money, which defrayed the public expense till November; when Cockburne of Ormiston was despatched for a second remittance, but he fell into the hands of Earl Bothwell, who took the money from him.

Knox was indefatigable in his service to the Congregation, and a reward was publicly offered to any one who should seize or kill him; but this did not deter him from travelling and preaching. He was at length called to share in a delicate and important measure. When the Lords first appealed to arms, they had no intention of making any alteration in the government; but finding that the Regent was fully bent on executing her schemes, they deliberated, on a principle of pure patriotism, on the expediency of opposing her administration. They inquired, if the same parliamentary authority which had appointed her Majesty to the Regency, might not deprive her of it? A numerous assembly of nobles, barons, and representatives of boroughs met at Edinburgh on the 21st of October, to which Knox and Willock were called; the latter declared it to be his judgment, founded on scripture and reason, that she might be deprived; but the former went more at large into the question, *stating: First* that they did not suffer the misconduct of the Regent to alienate their affections from due allegiance to their sovereigns: second, that they were not actuated in the measure by private hatred or envy of the Queen Dowager, but by regard to the safety of the commonwealth: and third, that any sentence which they might at that time pronounce should not preclude her re-admission to office, if eligible. They then suspended her from her office, till the meeting of a free parliament, and elected a council for the management of public affairs during the interval. When the council had occasion to treat of matters connected with religion, four of the ministers were appointed to assist in their deliberations. These were Knox, Willock, Goodman, and Alexander Gordon, bishop of Galloway, who had embraced the Reformation. The troops of the Congregation were soon after repulsed in a premature assault upon the fortifications of Leith, and worsted in a skirmish with the French, when they came to the resolution of abandoning Edinburgh, and retreated to Stirling. The next day the Reformer addressed them in a manner calculated to revive their spirits.

"Their faces," he said, "were confounded, their enemies triumphed, their hearts had quaked for fear, and still remained oppressed with sorrow and shame. What was the cause for which God had thus dejected them? The situation of their affairs required plain language, and he would use it. In the present distressed state of their minds, they were in danger of attributing these misfortunes to a wrong cause, and of imagining that they had offended in taking the sword of self-defence into their hands; just as the tribes of Israel did, when twice discomfited in the war which they undertook, by divine direction, against their brethren the Benjamites. Having divided the Con-

gregation into two classes, those who had been embarked in this cause from the beginning, and those who had lately acceded to it, he proceeded to point out what he considered as blamable in the conduct of each. The former (he said) had laid aside that humility and dependence upon Divine Providence which they had discovered when their number was small; and since they were joined by the Hamiltons, had become elated, secure, and self-confident. "But wherein" (alluding to the former Regent, now Duke of Chatelheraut, who with his son, the Earl of Arran, had become disgusted with the princes of Lorraine, and had united with the Congregation) "have my Lord Duke and his friends offended? I am uncertain if my Lord's Grace hath unfeignedly repented of his assistance to these murderers, unjustly pursuing us. Yea, I am uncertain if he has repented of that innocent blood of Christ's blessed martyrs, which was shed in his default. But let it be that so he has done, as I hear that he has confessed his fault before the Lords and brethren of the Congregation; yet I am assured that neither he, nor yet his friends did feel before this time, the anguish and grief of heart which *we* felt, when in their blind fury they pursued us. And therefore God hath justly permitted both them and us to fall into this fearful confusion at once; *us*, for that we put our trust and confidence in man, and *them*, because they should feel in their own hearts how bitter was the cup which they made others drink before them." After exhorting all to amendment of life, prayer, and works of charity, he said, "God often suffered the wicked to triumph for a while, and exposed his chosen congregation to mockery, danger, and apparent destruction, in order to abase their self-confidence, and induce them to look to Him for *deliverance and victory. If they turned unfeignedly* to the Eternal, he no more doubted that their present distress would be converted into joy, and followed by success, than he doubted that Israel was finally victorious over the Benjamites, after being twice repulsed with ignominy. The cause in which they were engaged would, in spite of all opposition, prevail in Scotland. It was the eternal truth of the eternal God which they maintained; it might be oppressed for a time, but would ultimately triumph."

In the afternoon the council met, and after Knox had supplicated divine direction, agreed to send William Maitland of Lethington to London for more effectual assistance; and in the mean time, that one half of them should remain at Glasgow, and the other at St. Andrews, Knox being appointed chaplain and secretary to the latter. The disaster which obliged the protestant army to raise the siege of Leith, and evacuate Edinburgh, induced the English court to abandon its cautious policy. Maitland's embassy was successful; and on the 27th of February 1560, Elizabeth concluded a formal treaty with the Lords of the Congregation, by which she engaged to send an army into Scotland, to assist them in expelling the French forces. The Queen Regent then hastened two thousand French foot, and three hundred horse, to disperse the troops at Glasgow under Chatelheraut, before the English could arrive. The Duke retiring, they reduced the episcopal castle, and prepared to advance to Hamilton; but hearing of the approach of the English, returned to Leith, where they were invested both by sea and land by the joint forces of Elizabeth and the Congregation. The Queen Regent, in a declining state of health, was received by Lord Erskine into the castle of Edinburgh, where she soon after departed this life. In France, the husband of Mary had succeeded to the throne,

by the title of Francis II, and the administration had fallen into the hands of the Duke of Guise and Cardinal of Lorraine, who when they saw Elizabeth assisting the Scotch in earnest, the armament which they had prepared dispersed by a storm, and some of the French nobility displeased at their measures, sent plenipotentiaries to Edinburgh, who concluded a treaty with the English, by which the Scottish differences were also adjusted: an amnesty was to be granted to all who had been engaged in the late resistance to the Regent, a free parliament held, and a council chosen partly by Francis and Mary, and partly by the estates of the nation. The treaty was signed on the 7th of July; on the 16th the French embarked, and the English began their return; and on the 19th, the Congregation assembled in St. Giles's church, and gave thanks for the restoration of peace.

When the parliament met, many lords attached to popery absented themselves. A petition was presented by a number of protestants, in which after rehearsing their former endeavours at reformation, they besought that the popish doctrine should be discarded, means used to restore pure worship, and primitive discipline, and the great ecclesiastical revenues applied to the promotion of learning and relief of the poor. In answer to the first demand the ministers were required to draw up a summary of the doctrine which they desired to have established, who accordingly presented a Confession of Faith, agreeing with the other reformed churches. When this came before the house, the only temporal lords who dissented were Athol, Somerville, and Borthwick, while the prelates of St. Andrews, Dunblane, and Dunkeld, were silent, and the parliament voted the establishment of the reformed religion.

LINES ON THE DEATH OF A FRIEND.

"There the wicked cease from troubling and there the weary be at rest."
JOB iii. 17.

Why weep for her whose spirit freed from every clog that bound it,
Unfettered seeks the glorious heights where angels throng around it,
Where pure delights of Heaven succeed afflictions chastening rod,
And a tenement of clay is changed for Paradise and God.

Why weep for her, "whose lines had fallen" oh not "in pleasant places,
For sorrows hand on heart and brow had rudely ploughed its traces;
Now seraph-plumed, she spurns the load that bound her spirit's lightness,
And God has wiped from mourning eyes the tears that dim'd their brightness.

Weep not for her, but lift the eye of faith to yonder Heaven,
There may our sister walk "*in white*," unstained by earthly leaven;
And with the holy company of "tribulation's" daughters,
Be led by the Redeeming Lamb to ever living waters.

Weep not for her.—The word has past, by that eternal token,
What though the silver cord is loosed and the golden bowl is broken,
The spirit shall ascend to God—the mighty power that made it,
Till dust shall rise re-animate, when glory has arrayed it.

J. S.

FRIENDLY HINTS TO THE VISITORS AT LEAMINGTON.

The soul was form'd to mount sublime,
Beyond the narrow bounds of time,
To everlasting things.

Man was created for immortality and great as is the change which sin has produced in his state, in his character, in his enjoyments, and in his hopes, it has not subtracted a single day from his existence. On earth, it is true, he is only a sojourner, *he is of few days and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not,* but his soul is stamped with the broad seal of eternity, and whether his portion be happiness or misery, it will be *for ever and ever. The spirits of the just made perfect,* and the Angels, who having *left their first estate are reserved in chains under darkness to the judgment of the great day,* alike attest the solemn truth; but, as the evidence of both lies beyond the reach of sublunary observation, it is either little regarded or contemptuously rejected.

Time is a great revealer of secrets, and it requires the lapse but of a few years to convince every human being that his eternal destiny will be irreversibly fixed by the sentence of an unchangeable God, who has declared his own word of truth to be the rule of judgment.—Here, the same individual may be the subject of great changes—changes as rapid and unexpected, as they are marked in the scale of worldly honour or worldly degradation: but the gulf that lies between the inheritors of the kingdom of Heaven, and those who have forfeited its bliss, is fixed and impassable—they cannot, if they would, exchange situations. Convinced of this fact, and influenced by an anxiety to make known to you the way by which you may not only become *acquainted with* the malignity but *also the cure of* the inveterate disease which afflicts the whole of our race—I have taken up my pen to address to you a few friendly hints, which, if they are taken as they are intended, may, by the divine blessing, be found profitable to some who have reflected but little upon their privileges and responsibility; and may also stimulate others who have been made sensible of both, to act, especially at seasons and in places where temptations abound, in such a way as to *let their light shine before men,* and to prove that they are consistent followers of him who *was holy, harmless, undefiled, and separate from sinners.*

The numerous assemblage of persons at a watering place, from various quarters and in various circumstances, is calculated to remind us of the solemn day when an assembled world shall stand before the bar of God. There we shall meet and associate with those whom we never knew or saw before. The equally numerous departures may bring to our minds the solemn thought, that one after another we shall leave this transitory world, and while *the body returns to the dust from whence it came, the spirit will return to him who gave it.*—But, do all who visit a watering place return to their homes—to their estates—to their business—to their social circles? O No! How many have entered Leamington with the most ardent expectation of renovated health—and have flattered themselves that its sanative waters would prolong life by removing disease—who were cut off in a moment, when they imagined all was safety—and whose remains were either conveyed to the family cemetery, or left to mingle their dust with that of strangers? How many, in the bloom of youth or vigour of health, having accompanied hither a beloved relative or friend oppressed by pain, or sickness, or

infirmity, have unexpectedly fallen by the scythe of death, and left an instructive commentary upon the divine sentence, that *the race is not to the swift nor the battle to the strong?* When next you enter the Church or pass through the burial ground which surrounds it, spend a few minutes in meditation upon the monumental records which abound there, and seriously ask where would your immortal spirits be, if your frail bodies were thus numbered with the dead?—ask again, do you know *the day or the hour when the son of man cometh?* If the time and the season of man's death be hidden from him, ought he not always to be in a state of readiness to meet the Judge of quick and dead? ought he not to be found clothed in the righteousness of Immanuel?

Memento Mori is a suitable motto to be inscribed at the portal of every lodging house and every pump room in Leamington—yea, more, upon the table of every heart—and might well serve, as the flapper used at the command of Philip of Macedon, to remind him that he was a mortal. Flattery is so congenial to the fallen nature of man that he is continually deluded by its syren voice, but there is a period approaching when it will be acknowledged that *faithful is the reproof of a friend*—and perhaps the day may arrive, when some who have not now time or patience to peruse this address, will turn to its humble pages with a desire to profit by it. Sickness—pain—and death may pass in sad array before the mind of a thoughtless man, without producing more than a momentary pang of feeling; but if the word of God comes at such seasons in the power of the Holy Spirit to the heart, it will bring with it hope, and joy, and peace.—The persons who frequent watering places are in general led thither in the pursuit of pleasure or of health, and to each *I would address* a word of friendly expostulation. The desire of happiness is natural, and the ways devised by human ingenuity for the attainment of it are pleasing to the human mind—but they have all failed—and have never led a single being to the enjoyment of solid, substantial, permanent peace. The world promises much, but gives nothing—its *friendship is enmity with God—its lovers are the enemies of God*—and I would ask the most thoughtless person who acknowledges the existence of a Supreme being, whether it is reasonable to think that happiness can emanate from any source but himself? Some will however hazard the assertion that they are happy whilst enjoying the society of the vain—the thoughtless—the sceptical—or the dissolute—but I would call upon them to say whether their happiness bears any similitude to that which has been under all dispensations the portion of the Lord's servants—a happiness not dependent upon health, or strength, or riches, or honour, or family, or beauty, or accomplishments, or favour—but one which descends directly from the mercy seat, which is connected with holiness, which results from the operations of principles as pure as the mind of Jehovah—and as immutable as his truth and justice. Happiness unconnected with the knowledge of God and Jesus Christ whom he has sent, has no real existence—it is as a dream of the night—it is an ignis fatuus leading on the thoughtless, yet credulous pursuer, to his own destruction.

How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison too;
And every sweet a snare.

Do not the records of fashionable life abound with proofs that an unkind or scornful look—a hasty expression—a slight really intended or only supposed to be so, is quite sufficient to dim the lustre of the brightest scene—to render the

sweetest music inharmonious—to produce a distaste to those very pleasures which have been preferred to all others—and to that very society which has been extolled as the paragon of all that is honourable—improving—and disinterested? do not the hearts of many bear a silent but certain testimony to the fact, that envy and mortified pride have rankled in the heart when a factitious smile has played upon the countenance? Have not some, at such seasons, felt a deep and cutting conviction that Solomon spake truth when he said of the world and its pleasures, *Vanity of vanities, all is vanity and vexation of spirit?* "*Wherefore* then *do ye spend money for that which is not bread, and your labour for that which satisfieth not?*" You have undertaken long journeys—you have perhaps encountered the dangers of the sea—you have exposed yourselves to various accidents and inconveniences, in the pursuit of that, which, when attained, leaves you as listless, as uncomfortable, as dissatisfied as before,

> That cruel *something* unpossess'd,
> Corrodes and leavens all the rest—

But the path which leads to eternal pleasures is hidden from you, and you have not sought it out, you have not yet learned that it is a narrow one, and that there are but *few who find it.* You purchase *Guides* to the noted places in the neighbourhood—you rely upon the statements however exaggerated, which they contain—you gratify your curiosity without regarding the expense—while the holy Scriptures which are the sure guide to rest and to Heaven, remain unconsulted by you.

> A glory gilds the sacred page
> Majestic like the sun;
> It gives a light to every age,
> It gives, but borrows none.

If however the mind be under the *influence of divine truth*, the beauties *of nature* can be contemplated with pleasure and profit; the works of art can become instrumental in awakening man to the greatness of the power which has made him a rational and intelligent being; and the records of departed greatness bring forcibly to the mind the conviction that all things are hastening to decay. Yes, the day is coming when the glory of the forest will no longer stand erect and vigorous, but sink beneath its own weight:—when the noblest mansion which now attracts the eye of the traveller will be without a tenant:—and, more than this, when *the earth and all the things that are therein shall be burned up.* In viewing Warwick Castle, Kenilworth, &c. did the question ever occur to you, where are the persons who planned and executed these magnificent buildings?—what has become of their original inhabitants and their long line of successors? look at them even in imagination, and must you not acknowledge that the sentence pronounced upon man has had in those instances at least a striking verification, *Dust thou art and unto dust shalt thou return.* Some may here observe 'Away with such gloomy reflections: who ever thought of frequenting a watering place for the purpose of indulging a serious mood—we have much goods laid up for many years, let us eat, drink, and be merry!' so said a rich worldling whom the meek and loving Saviour denominated a *fool.* But who was right: the Son of God, or the man whose soul was that night required of him, and whose possessions were in the twinkling of an eye transferred to other hands? Is your castle so strong that it cannot be moved? have you made a covenant with death so that he shall not seize you until the very hour you wish to meet him? Do you possess a shield of such temperament that his dart cannot penetrate it? You dare not say so—therefore *boast not of to-morrow; for thou knowest*

not what a day may bring forth. After a few more rolling suns, *the place where you dwell will know you no more,* and you will be forgotten by the very companions who give you to understand that they are never so happy as when in the enjoyment of your society, and who in their protestations of friendship and regard, are only offering the insincere homage of their own self-love. As evils of all kinds abound in watering places, so it frequently happens that the greatest adepts in vice meet there—and as Satan did not appear in his true character when he entered upon his wicked work of seduction, but assumed the form of a serpent, so do these men conceal their deformity, and fascinate by their imposing manners and plausible statements. If a bird is to be caught, the net is not spread in its sight. The sins of gambling, drinking, blasphemy, and debauchery, are so plainly marked even in the law of reputation — and their consequences proved to be so ruinous by the sad experience of thousands in every age, that I shall not here dwell upon them, but turn to a sin not less destructive, although in the eye of the world less glaring—Infidelity! Wherever we go, we meet it—it has as many shapes as Proteus, and its disciples find no difficulty in insinuating its poison into the human mind. It may be known by its attempts to disprove the Scriptures altogether—or to mark apparent inconsistencies in them—or to oppose one part to another, the law to the Gospel—the sermon on the mount to the Epistles—faith to works—grace to obedience—the form to the power of godliness, &c. It whispers that religion is a useful piece of state policy, that it is necessary in order to check the lower orders by infusing a superstitious feeling; that it is also suitable for a clergyman; but that cultivated reason needs not its aid. Beware *of this daring adversary* of the truth of the most high God—beware of this powerful foe to the peace and happiness of man; and whether it is presented under the name of Atheism, or Deism, or Socinianism, or the much softened, but not less alarming name of Unitarianism, flee from it as you would from an animal labouring under hydrophobia. The bite of the latter inserts a poison which indeed produces sickness, and pain, and terror, and death; but there its influence ceases:—whereas the poison of infidelity will through all eternity torture and agonize the soul from which its virus has not been removed by the application of a Saviour's blood. This demon possesses infernal activity, and is at this moment stalking with giant form throughout this highly favoured land. A standard has however been lifted up against it; and those only who abide by the revealed testimony of God are in a state of safety. The very attempts to rob us of the Bible, by perverting its truths, are convincing proofs, that that best of books is regarded by the Sadducees of our day, as calculated to produce effects which would be subversive of their system of soul destruction. If you feel it to be your interest to preserve your money, or habitation, or character, from the hands of the spoiler, it is much more your interest to be on your guard against the man who by withholding from you *the truth as it is in Jesus,* or tempting you to disregard it, would thus by a sacrilegious hand deprive you of hope and happiness. Beware also of those, who, regardless of true religion themselves, lose no opportunity of stigmatizing it with an opprobrious name. The light which has shined with continued and still encreasing brightness from the annunciation of the first promise of a Saviour to this day, is ignorantly and vulgarly styled, in the nomenclature of fashion, new light; and those who walk in it may be

termed by way of reproach Evangelicals, &c. but that light will never be extinguished, and those who walk in it will for ever shine as the brightness of the firmament.

Health is a great blessing, and when impaired it is the duty of man to seek its restoration. The knowledge of medicine has been mercifully communicated by our gracious God—and mineral waters, which are but clumsily imitated by the nicest chemical preparation, are also provided by him. But what can the most skilful physician, or the most active medicine, or the most salubrious spring effect, without the divine blessing?—actually nothing: but, with that blessing, most astonishing recoveries are effected. Still, if persons were hourly raised from the lowest state of sickness and infirmity and put in full possession of health, there is a limit fixed for the life of man; and in the age of *threescore years and ten* they see the period, beyond which comparatively very few exist on earth.—What a picture of human misery does such a place as Leamington present! What a picture also of human insensibility! How frequent are the observations upon the diseased appearance and decrepitude of others, whilst those from whom they proceed are subjects of similar remarks; and thus a daily attestation is given to the poet's remark,

> ——————— All men
> Think all men mortal but themselves.

In the midst of this great anxiety to procure ease, or strength, or health for bodies that will soon be deposited in the dark tomb, the concerns of the soul are too generally unheeded. What would you not give for the recovery of a beloved relative or friend? What sacrifice would you not be willing to make to have their life or your own prolonged? Has it ever occurred to you what sacrifice you would make, if required, in order to promote the salvation of their souls? Yet, the soul is everlasting—it is of such value that nothing earthly can be compared with it—and the Lord Jesus Christ, who best knew its worth, has put to every reader of his Gospel the awakening and memorable questions, *What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?* When its redemption was to be effected, the heavens were bowed, the eternal Son became incarnate, *God in Christ* by his unsinning obedience fulfilled the law, reconciled the world unto himself, and became "the Author and Giver of life," both spiritual and eternal to all, without respect of persons, who *repent and believe the Gospel.* An infinite price was paid for the soul, because it was infinite in its duration and capacity, and because every sin that could be charged upon it was an offence against the dignity, the authority, and the command of the *high and lofty one that inhabiteth eternity, whose name is holy.* It was *not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot.* But how few duly consider the nature of sin or the atonement that was requisite to procure its pardon;—hence it is that so many make light of both. *They that are whole need not the physician, but they that are sick;* in like manner those who have no view of sin save that which is taken by self-righteousness and pride, are offended, as the Jews were, by the humiliating doctrine of *Christ crucified.* If man be a sinner and ready to fall into that eternal punishment which he deserves, he needs a Saviour; and as his offences are against his Creator, he needs a sacrifice which will be accepted and may be pleaded at His bar: and who can, or has a right to forgive sins but God only? Be ye therefore reconciled *unto him,*

by believing on *his Son whom he hath sent*, who is the only but all-sufficient propitiation for sin, and who is *able to save to the uttermost all who come unto God by him*. Let the springs at which you drink so willingly and plentifully, remind you of the *fountain of living waters* which is in Christ, *the fountain which is opened for sin and for uncleanness*, where the guilty may be pardoned and the impure cleansed. No angel is required here to render his assistance, as was necessary at the pool of Bethesda. No afflicted child of Adam need fear a disappointment. This fountain, ever tranquil and unsullied by the impurity of the myriads who have washed in it and been made clean, reflects as in a mirror all the beauties of redeeming love, and invites every sinner to step in that he may be made whole. If the waters at Leamington prove efficacious in the removal of any disease which afflicts you, recollect the Saviour's gracious promise, *Whoso drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into eternal life*. If you derive no benefit from the waters and find by experience, that though they are efficacious in some complaints, they are quite useless in others,—contrast them with the virtue which went out of Jesus Christ and healed all manner of sickness and disease; and bear in mind, that great, and striking, and numerous as were the miracles which he performed upon the bodies of men, they but faintly represent the healing of those spiritual diseases, which afflict the whole human race, and which can be removed by nothing less than a divine power.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plung'd beneath that flood,
Lose all their guilty stains.

May the good Spirit of God lead you to the great physician who has

A sovereign balm for every wound,
A cordial for our fears.

May he give you to know that the peace of God is the greatest blessing which man can be made a partaker of in this world, and that it is the sure earnest of the joys which are inseparable from the heavenly inheritance.

Hitherto my observations have been directed to those who have seldom or never seriously reflected upon eternal things, and who from ignorance of the revealed will of God have derived no benefit from the grand panacea of all human miseries—the atonement of the Lord Jesus Christ. I would now, in the spirit of Christian love, offer a word of exhortation to those who know the truth and have by it been set free from the tyrannic rule of sin and the slavery of the world's opinion. It is your privilege to be content in every state, and to have *fellowship with the Father and with his Son Jesus Christ*; as well in the chamber of sickness, or on the bed of languishing, when shut out from all intercourse with those who are partakers of the like precious faith with yourselves, as when enjoying the blessing of a faithful ministry and all the comforts connected with Christian intercourse. We are very apt to attach undue importance to public means, and to forget that the life of a true disciple is *hid with Christ in God*, and maintained by the unceasing exercise of faith upon the Redeemer's merits and intercession. Hence it is that while the renewed soul deems it a duty and a privilege to attend those means, it frequently prospers in a very remarkable manner when they are providentially withheld. No one but the genuine disciple can say in truth under privations and sorrows, 'never less alone than when alone,' for his *conversation (or citizenship) is in Heaven*. If then you are afflicted by sickness, *pray*;—cast your burden upon the Lord, and he will sustain you; turn as pri-

soners of hope to the strong hold which is in Christ; bear in mind that he was *touched with the feeling of your infirmities,* that he knows how to succour those who are tempted, that he will make your bed in your sickness, and give you "a happy issue out of all your afflictions;"—then will you find those lines suitable to you,—

In love I correct thee thy soul to refine,
And make thee at length in my likeness to shine.

If your health or circumstances are such as to permit you to labour a little in the service of that gracious God who has done so much for you —you have a wide field and many open doors before you in this place. There is much ignorance of even the common rudiments of education in old and young at Leamington, and a still greater of the *knowledge that maketh wise unto salvation.* Moral culture has by no means kept pace with the improvements which have been effected by human industry, excited by the love of gain. Do you, my brethren, exhibit *your work of faith and labour of love* by visiting the poor in their cottages, conversing with them in your walks, and distributing the Scriptures, prayer books, and religious tracts, as opportunities may be presented; thus you will avoid the idleness to which there are so many temptations at a watering place, be free from the lassitude which accompanies it, and redeem your time: thus will you return to your homes invigorated both in body and mind; you will leave a blessing behind you, and that blessing will be an instructive record that those who *love the Lord Jesus Christ in sincerity,* like him *go about doing good.* Beware of sinful compliances: you have vowed allegiance to the great head of the church—swerve not from it to please those who are walking according to the course of this present *evil world:* show that you are on *the Lord's side,* and endeavour with *meekness to instruct those wi pose themselves, if God perad will give them repentance t acknowledging of the truth.* tongue of the reviler will so silent in the grave; the sn the scoffer will soon be exch for *weeping, and wailing, and g ing of teeth;* and then it w found that they, and *they* onl *blessed, whose God is the Lord*

Should I, to gain the world's ap
Or to escape its harmless frow
Refuse to countenance thy cause,
And make thy people's lot my
What shame would fill me in tha
When thou thy glory wilt displa

There is one class of men conduct has a mighty influenc society and to whom we ma sonably look for that deadn the world, for that spiritual mind, for that activity in good, for that desire to profit fellow creatures, which should the character of messengers of to guilty sinners—I mean c men. The present is certa period of much inquiry and vation: and inconsistency minister of religion is calcula bring contempt not only up whole body, but also upon re itself.

If it be true in general, th *sinner destroys much good,*- doubly so in the case of a clerg who, regardless of his solemn of the dignity of his calling, the value of the immortal which are committed to his c is found at the theatre, th room, the billiard or card the horse race, the pugilistic bat, &c. who is among the f promote what is foolish an profitable, and to raise or joi laugh at some religious cha To such I would say, read th racter of the minister of G drawn by the inspired writers turn to Bishop Burnet's Pa Care, and the Ordination Se more particularly to the given to the priests by the b

—and then ask yourselves, Are you taught and led by the Holy Ghost, under whose influence you declared your ordination vows to be made? Have you given up the study of the world and the flesh? Do you make the Holy Scriptures your daily study?—and do you by them endeavour to regulate both yourselves and your families? Are you, in short, *able ministers of the New Testament*—living *epistles of Christ, known and read of all men?*

Wherever the clergy are, they have many eyes upon them; and it behoves them to live *holily, and unblameably, and unreproveably*—to follow *through evil report and good report* the good Shepherd and Bishop of souls—and to convince the world that they have taken upon them their high office, *not for filthy lucre, but of a ready mind; not as being lords over God's heritage, but as being ensamples to the flock.*

Family prayer is a duty which ought never to be neglected by any professing Christian, but more especially by them; and if all observed it as they ought, both abroad and at home, very many, who now scarcely ever read a line of the Scriptures, would have the privilege of hearing their sacred truths every day.

Wherever you are providentially placed, you should exhibit a daily proof that you are under-shepherds to the fold of Christ—you should be ensamples to the flock—you should be *instant in season, out of season.* The doctrines you have solemnly engaged to preach—the awful responsibility of the situation in which you are placed—the solemn voluntary engagements into which you entered at the altar of God—the worth of immortal souls, and their eternal duration either in hell or heaven, speak to you in language that ought not to be mistaken; and it is my earnest desire and prayer, that the blood of no human creature may be required at your hands. Rally round the standard which it is your business to erect; set forth the Lord Jesus Christ in your public and private ministrations, as the only way to the enjoyment of the Father's love, and to the place of eternal rest, where his presence will constitute his people's heaven. Hold forth in your whole conversation and deportment, the word of life, that it may be seen *whose you are, and whom you serve;* and that you may apply to yourselves individually the declaration of the apostle, *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

THEOPHILUS.

THE ADIEU.

DEAR native scenes, for ever blest,
From artless childhood's earliest view,
In vain ye offer peace and rest,
I come to bid your shades adieu.

The pleasures memory yields the mind,
The friendships formed and cherish'd here,
The feelings still to hope assign'd,
Unite to claim the starting tear.

Where now the early rustic hears
A thousand notes that seem divine,
The sabbath smiles which nature wears
Might soothe a heart less sad than mine.

But as in deserts rude and wild,
The pilgrim sometimes starts to meet,
Like those which pleased him when a child,
Some object rising at his feet;

Remembrance oft, when far away
Unseen your fond enthusiast strays
O'er kindred views as sweet as they,
Shall smile to think on other days:

And thus the pensive thought beguile,
Nor once the fond pursuit give o'er,
Till nature's beauty, nature's smile,
Shall charm these weeping eyes no more.

J. W. SLATTER.

ON THE RELIGIOUS STATE OF FRANCE.—LETTER I.

Paris, May 1, 1826.

MY DEAR SIR,—Your inquiry as to the religious state of the kingdom of France at the present moment is confessedly one of the highest interest. Whatever observations are offered in reply will I trust be received on your part with that indulgence, which is due to communications, which however well-founded must be more or less defective, as well from the multiplicity of relations bearing on the subject, as from the varying character of the relations themselves. Perhaps it is not too much to assert, that at all times there is a certain delicacy necessary to be observed in reports of a religious nature, from which the narrator of merely secular events is in a great measure free; but in the present case, any peculiar difficulties attaching to such matters are increased by the ecclesiastical circumstances of the country being without parallel in European history. On one hand, a Romish dynasty is restored, and a Romish hierarchy re-established, in a country which had even been proud to take the lead in scepticism and infidelity; on the other, that very dynasty felt itself obliged from the state of popular feeling and the influence of protestant powers in its restoration, to grant most important immunities to the different members of the reformed communion.

In considering the present condition of the Roman Catholic part of the population, which is professedly the great body of the people, I would divide them into The *Ultras*, The *Moderates*, and The *Indifferents*.

The priority assigned to the Ultras in my classification does not arise from their superiority in numbers, for their amount is very limited. What they want however as a body *in number*, is made up in their *claim to this distinction* by the *intensity of their* feeling and the pertinacity of their action. They are composed of certain members of the royal family; of individuals attached to the old *regime* in church and state, being for the more part children of emigrants; and of members of a Jesuitical faction, who retaining the characteristic traits of the well-known society to which they belong, though in the nineteenth century, are making their way into every place of authority, situation of profit, or office of trust, which they find accessible. If report speak truly, the Chamber of Deputies, the very last place in which one would wish to find them, contains many adepts of the society within its walls. Let it however be remembered that all those who are Ultra in religion, are not so in politics; though undoubtedly there is a very natural connexion between extreme attachment to the Romish tenets, and an inclination to despotic measures in government. Some of this class too, while from conscientious feelings they would devote all their energies to the revival of the distinguishing features of Roman Catholic worship, and bring religionists back, if they could, to the age of Leo X. are yet tenacious of any encroachment of ultramontane principles on what they call the liberties of the Gallican church, and would resist the exercise of dispensing power in Leo XII. And further, there are probably persons belonging to this division who have no religion at all; and who are only making use of the sincere devotees to subserve their own interested views or political speculations.

Some individuals of this class have formed themselves into a "Society for the distribution of good Books." If indeed their object were to counteract the mischievous tendency of free-thinking or licentious publications, one could not, making allowance for ou[illegible]

ference on certain points, but wish them good luck in the name of the Lord. But alas! the principal aim and endeavour of the Committee is to disseminate tracts in defence of the doctrines and practices of that "holy, Roman, and Apostolic Church," out of which they profess to believe there can be no salvation; or giving accounts of the Legends of Saints, &c. This Society recently held its anniversary meeting in the church of St. Sulpice in Paris, when a sermon was preached by the Abbé Fayet, a distinguished preacher at court, and a man of great talent and eloquence. After showing that the Revolution had been principally produced by the writings of republican and infidel philosophers, he warned his congregation against heretical publications, and edified them with the information that Protestantism was indebted for its success to mistranslation of scripture. The papal Nuncio sat in front of the orator, with a crucifix and tapers before him. A collection was made after the sermon; and an active member of the Society, with whom I conversed under the portico, informed me that several hundred thousand books had been distributed by it in the past year, and obligingly presented me, as a specimen of its labours, with a work entitled "A Manual for the Service of the Virgin." The zealous and energetic Abbé has since discoursed before a crowded audience on the necessity of seeking forgiveness of sins through the intercession of Mary; declaring that it became poor sinners to go with all humility, modesty, and reverence, to the mother of Jesus, who would use her powerful intercession with her Son, to whom it would be presumption immediately to address themselves. He then mentioned for their encouragement to this duty the gracious titles which she bore in the Church; and as some of your friends, my *dear* [redacted] may [redacted] *quite aware of the* [redacted]ent and variety, I beg leave to present them with the following list as sanctioned by French orthodoxy.

1. Holy Mary.
2. Holy Mother of God.
2. Holy Virgin of Virgins.
4. Mother of Christ.
5. Mother of divine Grace.
6. Mother most pure.
7. Mother most chaste.
8. Mother inviolate.
9. Mother unspotted.
10. Mother lovely.
11. Mother wonderful.
12. Mother of the Creator.
13. Mother of the Saviour.
14. Virgin most wise.
15. Virgin worthy of honour.
16. Virgin worthy of praise.
17. Virgin powerful.
18. Virgin clement.
19. Virgin faithful.
20. Mirror of justice.
21. Throne of wisdom.
22. Cause of our joy.
23. Vessel spiritual.
24. Vessel honourable.
25. Signal vessel of Devotion.
26. Mystical Rose.
27. Tower of David.
28. Tower of Ivory.
29. House of Gold.
30. Ark of the Covenant.
31. Gate of Heaven.
32. Star of the morning.
33. Health of the sick.
34. Refuge of sinners.
35. Comforter of the afflicted.
36. Help of Christians.
37. Queen of Angels.
38. Queen of Patriarchs.
39. Queen of Prophets.
40. Queen of Apostles.
41. Queen of Martyrs.
42. Queen of Confessors.
43. Queen of Virgins.
44. Queen of all Saints.
45. Protectress of our Congregation.

The Ultras have been particularly active this year, on account of the celebration of the Jubilee. At such seasons the Diocesans have their pontifical power so far extended as to grant plenary pardons for venial transgression, and indulgences, or remission of penalties for a certain duration, to which individuals may be obnoxious in this life, or in purgatory. These grants are made on condition [redacted] repeating five Pater-

nosters and as many Ave-Marias at particular periods and places. The object on the part of the more bigoted religionists of Paris was to emulate, as far as possible, the pomp and ceremony of Spain and Italy, that the French church might in some degree redeem its credit with popish zealots, which had suffered by the cessation of processions, &c. under the reign of Napoleon. However the Moderates might regret the extreme to which others thought it necessary to resort, those among them who were in official situations, as for example the archbishop of Paris, could not avoid taking their share in the proceedings. On the first day of the processions eight hundred priests, chaunting penitential psalms or litanies went before a fine gilded shrine borne by four ecclesiastics, containing some relics of St. Peter and St. Paul, presented by the Holy Father for the edification of the faithful in the peculiar circumstances of France. The precious deposit was followed by the archbishop with his cross, crozier, &c. and a number of other prelates and high church dignitaries; while the train was closed by his Majesty and the different members of the royal family, with their principal attendants. Double files of military guarded the procession, which was beheld with all the eagerness with which the French regard a spectacle or pageant. To this other exhibitions of a similar nature have succeeded with somewhat less display, either on the days when the king performs his stations, visiting different churches, or when the Nuncio, Prelates, and Sorbonnists make their processions.

The Moderates, Anti-Jesuits, and reflecting politicians, consider these proceedings as likely to produce a revulsion in disfavour of the Roman Catholic religion. The bur*gesses, petty* shopkeepers, and me*chanics, so far* from feeling any *devout impression*, am[illegible]e noise and bustle and show, were seen in many quarters smiling and shrugging up their shoulders; or else staring, with a kind of look that seemed to say, "What meaneth this?"—They in general feel no reverence for the priests, and consider all this as part of a system of jugglery, which idea is strengthened by the acquaintance of many of them with the works of Voltaire and Rousseau, the idols of their nation, however ignorant of the scriptures. Here and there devotees were seen with little prayer-books or Jubilee-directories, but their number was small, while some groupes of common people, evidently low and uninformed, were singing psalms in the rear of the procession.

The Moderates are known to discourage the practice of auricular confession. Before the Revolution, the better sort of people were accustomed to discharge this duty to clergymen of a certain degree of respectability from birth or education; but of late years numbers of vulgar and uneducated men have entered into the priest's office, lowering the guarantee which formerly existed for secrecy and delicacy; while the questions which they are authorized to put to young and tender females in their printed instructions, added to others still more exceptionable which occur in the colloquial intercourse between the priest and the penitent, have rendered parents and guardians very shy of sending their children or wards to confession. It is hoped that many individuals of this division may be partially enlightened in the fundamental truths of religion. From the parochial clergy they occasionally hear evangelical doctrine, mingled with "wood, hay, and stubble;" but they labour under great disadvantage from their ignorance of the Scriptures, excepting portions of the epistles and go[illegible] which they meet with in the [illegible]oks of devotion.

wledge the absurdity of much Romish worship, feel a respect for pious protes- and do not hesitate sometimes and their chapels; but it is that they proceed to the of avowing renunciation of omish communion, having a idea of the respectability and ety of living and dying in the that church in which they een educated. In their po- opinions they are stout main- of the inviolability of the , and are aware of the in- ness with which a party of tras would take advantage of pineness of others of their ymen to encroach on its most le provisions. Many of the cial clergy belonging to the f Moderates do not oppose stribution of Bibles or re- tracts by protestants; and of the magistracy have re- the measures of itinerant ers or missionaries, as they lled, who are often Ultra- , anxious to stir up their gations to contend for the rities of the Romish wor- rather than the faith once ed to the saints. In fine, the ates as a body have such ce, that the government is lled to conciliate their good- y noticing such publications more zealous of the Ultras ut from time to time, to in- their own opinions, or feel lse of the capital and the na- The Abbé de la Mennais has ecently prosecuted, at the e of the Attorney-general, ork entitled, "Religion con- l in its connexion with politi- l civil order," in which he ery high ground on the side tifical power, and supports a f reasoning tending to show, e church should exercise au- over things temporal and civil as spiritual, and that dynas- not expect to *prosper* which *ize the claims of here*

"At a time more especially consecrated to religion and penitence," says a reviewer in the *Journal des Debats*, "one might expect that books published by ecclesiastics would treat on the religious faith of believers, and present us with fresh motives to cordial piety. The political rage of the clergy of our day will not allow of this: they do not write for the glory of God, and in the hope of mending sinners, but to establish the right of ministers of the altar to domineer over kings and nations. The temporal sovereignty of priests absolutely seeks to occupy the place left void by the sovereignty of the people. Heretics in their turn are the suspected; and, all things considered, I declare that it was not more difficult to escape the suspicion of the Committee of public safety, than accusation of heresy from the modern ultramontanes. The clergy of our days begin where the patriots of 1793 finished. They dispute among themselves. Such as are well provided for, and do not wish to expose the advantages they enjoy, blame the ardent zeal of those whose good things are only in expectation; those whose doctrines are employed to avail themselves of what is convenient in our social organization, censure the political moderation of the grand dignitaries of the order. In accusing each other of heresy, they give respectable people the right of choosing the mode most agreeable to themselves of becoming heretics; for all are reckoned such more or less who have ever so little of French sentiments, royal opinions, or sufficient instruction not to confound two things so distinct as religion and politics."—It is but justice to add that the principal prelates have protested against the work.

I must defer my account of the Indifferents to another opportunity.

Yours, &c.

PAREPIDEMOS.

THE METHODIST MAGAZINE ON MR. BUDDICOM.

SIR,—Allow me to direct the attention of your readers to the review of Mr. Buddicom's "Christian Exodus," in the "Methodist Magazine" for April last. Having stated that "To the great doctrines of Christianity which constitute the SOUL of all useful preaching the author has given that *prominence* to which they are so justly entitled, The entire and universal depravity of human nature, the Divinity and Atonement of Christ, Justification by Faith in his blood, and the Renewal of the Heart in Righteousness and true Holiness by the power of the Holy Ghost," &c. the Reviewers observe: "On one important point of Christian doctrine, however, we feel it our duty to state that we differ from the excellent author; he seems, like many others, to take it for granted, that although Christian believers are delivered from the guilt and power of sin, it will necessarily exist in them till death." "*We wish*," say the Reviewers, "that Mr. Buddicom and the pious men who entertain similar sentiments with him, would read in a spirit" (*mark!*) "of *seriousness* and *candour*, what has been written on the subject by the Rev. Messrs. Wesley and Fletcher! and would also reflect upon the *responsibility* which is involved in teaching Christian people, that their efforts to obtain freedom from all sin in this life must be fruitless and unavailing."

Now, sir, without dwelling upon the self-complacency which manifests itself in this "WISH" of the Reviewers, I would take the liberty of suggesting to *them*, whether the *probability* is *not*, that Mr. Buddicom, and the *other* pious men who entertain similar sentiments with him, *have anticipated* the "*wish*" they have expressed? That this "*wish*" *has been anticipated* by Mr. Buddicom, *in its* FULL extent, *I* have little *doubt; that it has* been anticipated by many others who think with him on the subject, I am quite SURE. The result, however, has not been such as the Reviewers seem to expect: in confirmation of which, the writer can assure them, that though he and *many others have* read "what has been written on this subject, by Messrs. Wesley and Fletcher," "and in a spirit of *seriousness* and *candour*," as the writer *hopes*, Messrs. Wesley and Fletcher have *failed entirely* to produce conviction, or any thing *like* conviction, that *they* are *right*, and that those who differ from them are WRONG: on the contrary, the result has been, that with the BIBLE before them, they have been constrained to *dissent* from the two authors mentioned, and to abide by the doctrines of *Sacred Writ*.

I am not about to enter into a disputation on the *doctrine in question*, or, to use the words of the Reviewers, "That *trust* which is committed to the Wesleyan Methodists;" nor am I at all disposed to rob them of "that glorying," which the Reviewers speak of; though I certainly think, that "their glorying is not *good*," in this matter: but I would ask *them seriously*, how they came to *know* that *any* such trust was *ever* "*committed to them*," and by *whom?* And if ever committed to them, as they presume it *has* been, to *whom* was it committed *before* the times of Wesley and Fletcher? I would *also* ask *them*, in return, for the "WISH" they have expressed, Whether or no, they and the other pious men who think with *them*, have ever "read with *seriousness* and *candour* what has been written on the subject by THOSE divines who, differing from Wesley and Fletcher, in ADDITION to their *zeal* and *piety*, possessed a much LARGER share of knowledge and judgment?

W. V.

ON THE UNCERTAINTY OF WORLDLY OBJECTS.

builds too low that builds beneath
he skies."—YOUNG.

live in a world where every
; around is fluctuating and un-
in, the feelings of the human
are also variable, and daily
rience proves that mutability is
ped upon all earthly enjoy-
s; we cannot repose with con-
ce on any created good, un-
inty and disappointment go
in hand, and the heart of man
ently sickens at the recollec-
of past evil, while he lives in
ant dread of the future. The
l which he has time after time
y endeavoured to grasp with
ht a hand slides from his hold,
undation on which he rests his
ives way, and he is compelled
ver reluctant to relinquish his
it of that which proves but a
able shadow. Let a reflect-
ind but notice what has oc-
d within the last few months,
his city and elsewhere,) the
tain riches in which it is to be
l too many of our great men
d have taken to themselves
s and flown away; yea how
ey confounded who make gold
hope, and riches their strong
will these profit in the day of
or deliver their souls from
? Proverbs xi. 4.
e the heart and affections set
friends, they sicken and die,
nderest ties may be dissolved
s foe to the human race, death;
xions however near and dear
e torn asunder by contending
sts, the warmest friendship
lwindle into cold indifference,
strong natural as well as
ual ties may be weakened by
planting influence, and thus
we have the first claim to
ess and sympathy, another
t is pre-eminently preferred,
we experience a sort of
dary attention arising merely
a cold *sense of duty*.

Are we favoured with good health and a sound constitution? presuming upon a continuance of this blessing and lengthened years? how soon may disease undermine our frame, and the limbs accustomed to active exertion become paralized by lingering sickness: "when Thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth," Psalm xxxix. 11. even robust health is no security for life, the brittle thread on which it is suspended may be snapped in a moment. "The voice said cry. All flesh is grass, and all the goodliness thereof is as the flower of the field, the grass withereth, the flower fadeth, surely the people is grass." Earthly enjoyments alone are inadequate to secure true bliss, because liable to change, and decay: 'outward comforts are,' as one has aptly expressed, 'like rotten twigs, they may be *touched* but not *rested upon*.' O how desirable then is it to find a hiding place from the storms of life, and to have our affections fixed on that friend who never yet disappointed the expectation of one soul who humbly looked to him; even on Jesus the same yesterday, to day, and for ever, with whom there is no variableness neither shadow of turning, whose blessing alone maketh rich and addeth no sorrow, and whose loveing kindness is better than life. "I the Lord change not," whom He loves He loves to the end, a friend born for adversity and one that sticketh closer than a brother; yea, He is able to supply every relative and social tie, husband, father, brother; friend, our all in all, so that a true believer may say, "Whom have I in heaven but thee? and there is none upon earth I desire besides thee." On this *tried* stone he may safely build his hopes for time and eternity. Isa. xxviii. 16. He says to his children, I will never

leave nor forsake thee. He is their guide and counsellor in perplexing trials and difficulties, their companion in sickness, and above all, their stay and support in the hour of death, when every earthly friend must forsake them.

O then to this Redeemer let us look, to Him let us carry our sins, and our sorrows, He was stricken and afflicted for us, therefore we have not a high priest which cannot be touched with the feeling of our infirmities, He was made a sin-offering for us, and it is by his stripes we are healed; there is no change and uncertainty in Jesus, every other hope will assuredly fail, but He is an anchor to the soul both sure and stedfast, and when heart and flesh fail, and the world with all its interests, sorrows, and temptations is receding from our view, He will be the strength of our heart and our everlasting portion.

ANNA.

ON THE PREVALENCE OF A CENSORIOUS SPIRIT.

SIR,—I want to ask a plain, simple question of you, or any of your readers:—Why it is, that amongst those who profess and call themselves Christians, there exists so small a portion of that charity, or love, without which "all our doings are nothing worth?" It appears to me, that in the present day we are far too anxious "to pull the mote out of our brother's eye, before we have cast the beam out of our own eye;" making no allowances for our brother who falls, as to time, circumstances, or situation; not considering that, were we called to endure the like temptations, we might fall also. I am aware that in many instances "the spirit is willing, but the flesh is weak." Our blessed Lord himself calls upon his followers not to judge: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." Again, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone:" but we are more inclined to tell it to the whole world before we admonish him. I need not adduce farther scriptural quotations to show that this charity, or love, is the ground work of the Christian; but, seeing these things are so, I would ask, Why it is, that those who *profess to be* the disciples of the *blessed Jesus*, and take him for their example, have so little of this Christian virtue? I read religious pamphlets, written by eminent and learned men, who, I believe, preach in their respective congregations the doctrines of the cross, filled with bitter invectives against those who, I believe, are acting with the utmost conscientiousness to promote the interests of the gospel of salvation.—I hear one denomination of Christians abusing another, because they differ in points of little moment.—I go into the house of a pious person, and I am asked, what I think of this person and that person. Surely, my brethren, these things ought not to be: how can those who are without in the present day say, "Behold how these Christians love one another!" I am far from desiring to say, that there are none in whom this love exists, for, blessed be God, I have the pleasure of knowing those in whom it does; but I am afraid that it is in "an uppermost bough," here and there. Allow me to request that you or some of your contributors would, in some way or other, endeavour to impress the minds of Christians with the very great importance of that Christian charity, without which "whosoever liveth is counted dead."

Your constant reader,

B. T.

REVIEW OF BOOKS.

Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. Hatchards. Pp. 442.

Mr. Ellis's publication contains the narrative of a tour made by himself, in conjunction with some American Missionaries, through the Island of Hawaii, in order especially to survey the religious state of the inhabitants, and determine various points with reference to ulterior Missionary proceedings. Mr. E. it appears has been eight years employed as a Missionary in the Society and Sandwich Islands, and his whole narrative evinces good sense and sound piety, and is written in a plain unassuming manner. He and his companions appear to have almost invariably met with a kind reception, and to have received strong assurances of the desire of the inhabitants for religious instruction. Such assurances are not indeed deserving of much dependence, though at the same time they are hopeful symptoms. The desire of knowledge is deeply implanted in the human mind; and the judgment usually approves of religious and moral instruction. When, however, the conscience is awakened, and men find they must either part with their sins or dismiss their teachers, a large proportion of mankind say practically, Depart from us, we desire not the knowledge of *these* ways. This is the grand cause of those disappointments which are met with by Ministers at home and Missionaries abroad. Up to a certain point, the people, like Herod of old, will hear them gladly: but when the right hand *must* be cut off—the right eye plucked out—when Herodias must be parted with—when the bosom sin, the unhallowed gain, the unsanctified temper, the unguarded conversation must be relinquished; then the feeling is, I hate this man, he doth not prophesy good of me, but evil; and open persecution, vexatious harassing, or silent contempt, are the return made for laborious and self-denying exertion.

Hawaii, or as it is more commonly known in this country, Owhyhee, is the largest of the Sandwich Islands, and has long possessed a painful degree of notoriety, from the death of Captain Cook, who there met with an untimely end. His death occasioned deep regret amongst the inhabitants, who appear, from Mr. E.'s statement, to have paid, according to their ideas, the most distinguished honour to his remains, though the marks of fire on the fragments collected by Captain Clarke, strengthened the supposition that his body had been eaten. Considerable attention has also been recently excited, with respect to these islands, by the late arrival in this country and death of Rihoriho and Kamehamaru, king and queen of the Sandwich Islands. The following extracts from Mr. E.'s account of the character of the late king and queen appear to us highly interesting.

The early habits of Rihoriho did not warrant any great expectations. His natural disposition was frank, and humane. The natives always spoke of him as good natured, except when he was under the influence of ardent spirits; his manners were perfectly free, at the same time dignified, and always agreeable to those who were about him. His mind was naturally inquisitive. The questions he usually presented to foreigners were by no means trifling; and his memory was retentive. His general knowledge of the world was much greater than could have been expected. I have heard him entertain a party of

chiefs for hours together, with accounts of different parts of the earth, describing the extensive lakes, the mountains, and mines of North and South America; the elephants and inhabitants of India; the houses, manufactures, &c. of England, with no small accuracy, considering he had never seen them. He had a great thirst for knowledge, and was diligent in his studies. I recollect his remarking one day, when he opened his writing desk, that he expected more advantage from that desk, than from a fine brig belonging to him, lying at anchor opposite the house in which we were sitting. Mr. Bingham and myself were his daily teachers, and have often been surprised at his unwearied perseverance. I have sat beside him at his desk sometimes from nine or ten o'clock in the morning, till nearly sun-set, during which his pen has not been out of his hand more than three quarters of an hour, while he was at dinner.

We do not know that Christianity exerted any decisive influence on his heart. He was willing to receive the missionaries on their first arrival—availed himself of their knowledge to increase his own,—and, during the latter years of his life, was decidedly favourable to their object; declared his conviction of the truth of Christianity; attended public worship himself on the Sabbath, and recommended the same to his people.

His moral character was not marked by that cruelty, rapacity, and insensibility to the sufferings of the people, which frequently distinguish the arbitrary chiefs of uncivilized nations. He appears in general to have been kind; and, in several places on our tour, the mothers shewed us their children, and told us, that when Rihoriho passed that way, he had kissed them,—a condescension they seemed to think much of, and which they will probably remember to the end of their days. But though generous in his disposition, he was addicted to intoxication; whether from natural inclination, or the influence and example of others, is not now to be determined; frequently, to my own knowledge, it has been entirely from the latter. Had he in early life been privileged to associate with individuals whose conduct and principles were favourable to virtue and religion, there is every reason to suppose his moral character, with respect at least to this vice, *would have* been as irreproachable as *his mental habits* were commendable. But, alas for him! it was quit reverse.

Though not distinguished b ardour and strength of character s spicuous in his father, he possesse decision and enterprise: the aboli the national idolatry was a striki stance of the former; and his voy England, of the latter.

The motives by which he was in to undertake that long and haz voyage were highly commendable. were,—a desire to see, for h countries of which he had hear various and interesting accou wish to have a personal intervie his majesty the king of Great B or the chief members of the Britis ernment, for the purpose of conf the cession of the Sandwich Is and placing himself and his don under British protection.

It was also his intention to mak self acquainted with the tenor and of administering justice in the co law—the principles of commerce other subjects which seemed imp to the welfare of the islands.

Although the melancholy de the king and of his queen prevent accomplishment of these objects s as might have been wished, yet friendly feeling is likely to be entei by the people, as to the cause of i account the survivors will con their countrymen, of the generc ception they met—the hospitable ner in which they were entert while they lived—the high respec to their remains, and other tok friendship, will not only prevent cion, but combine to confirm th tachment and confidence which have so long felt towards Englanc

No disturbance of the general quillity, or change in the goveri is to be apprehended from this Rihoriho left a younger brother, *keoule*, about ten years of age, wh be his successor. A regency will during his minority, and the exe authority will probably continue exercised by *Karaimoku*, and the chiefs with whom Rihoriho left it, he embarked for England.

The queen who accompanied and who died at the same time, a a fond mother and an affectionate to lament her loss, was the daugh Tamehameha and Kalakua. Sh distinguished for good-nature, an much beloved by her subjects. poor people when unable to pa

rent, or under the displeasure of the king and chiefs, or embarassed on any other account, frequently repaired to her, and found a friend whose aid was never refused. She was also kind to those foreigners who might be distressed in the islands; and though she never harboured any, or countenanced their absconding from the ships, she has often fed them when hungry, and given them native tapa for clothing.

Kamehamaru was at all times lively and agreeable in company; and though her application to her book and her pen was equal to that of the king, her improvement was more gradual, and her knowledge less extensive.

She excelled, however, in the management of his domestic affairs, which were conducted by her with great judgment and address; and though formerly accustomed to use ardent spirits, from the time she put herself under christian instruction, she entirely discontinued that, and every other practice inconsistent with her profession of Christianity. Her attendance on the duties of religion was maintained with commendable regularity.

Her disposition was affectionate. I have seen her and the king sitting beside the couch of Keopulani, her mother-in-law, day after day, when the latter has been ill; and on these occasions, though there might be several servants in constant attendance, she would allow no individual but her husband or herself to hand to the patient any thing she might want, or even fan the flies from her person.

The circumstances attending her departure from the islands were peculiarly affecting. The king had gone on board the *L'Aigle*; the boat was waiting to convey her to the ship. She arose, embraced her mother and other relations most affectionately, and passed through the crowd towards the boat. The people fell down on their knees as she walked along, pressing and saluting her feet, frequently bathing them with tears of unfeigned sorrow, and making loud wailings, in which they were joined by the thousands who thronged the sea-shore.

When she reached the water side, she turned, and beckoned to the people, to cease their cries. As soon as they were silent, she said, "I am going to a distant land, and perhaps we shall not meet again. Let us pray to Jehovah, that he may preserve *us* on the water, and *you* on the shore." She then called *Auna*, a native teacher from the Society Islands, and requested him to pray. He did so; at the conclusion, she waved her hand to the people, and said, "*Arohá nui oukou:*" (Attachment great to you:) She then stepped into the boat, evidently much affected. The multitude followed her, not only to the beach, but into the sea, where many, wading into the water, stood waving their hands, exhibiting every attitude of sorrow, and uttering their loud *u-e, u-e;* (alas! alas!) till the boat had pulled far out to sea.—Pp. 425—430.

The above extract contains an allusion to the abolishing of idolatry by Rihoriho. This remarkable event took place prior to the arrival of any missionaries in the Sandwich Islands, and very soon after he attained the supreme authority,

Almost the first public act of the young king Rihoriho, was the abolition of the national idolatry, and all the restrictions of the *tabu* system, by which it was upheld. This system, with all its superstitious cruelty, had existed and had exerted its degrading, yet almost supernatural influence over the people, from time immemorial; and it required no small degree of courage by one single act to abrogate its inflexible laws, and destroy its dreaded power. But several acts of Rihoriho's reign shew that he possessed a mind well adapted for such undertakings.

His motives for this decisive measure appear to have been, in the first place, a desire to ameliorate the condition of his wives, and the females in general, whom the *tabu* sunk into a state of extreme wretchedness and degradation, obliging them to subsist only on inferior kinds of food, and not allowing them to cook their provisions, such as they were, at the same fire, or even eat in the same place where the men took theirs. And in the second place, he seems to have been influenced by a wish to diminish the influence of the priests, and avoid that expenditure of labour and property which the support of idolatry required, and which he was anxious to employ for other purposes. He had also heard what Pomare and the Tahitian chiefs had done in the Society Islands. He consulted some of the principal chiefs, particularly Karaimoku, who declared his intention not to keep or observe any more tabu's; and though several of the priests said the gods would recompense any neglect with vengeance, Hevaheva,

the high priest of his father's war-god, said no evil consequences would follow the discontinuance of the worship of the gods. Soon after this, the king made a feast, to which many chiefs of the different islands were invited. The guests assembled, as usual; the men in one place, the women in another. The food was cut up, and when all were about to begin their meal, the king ordered his attendants to carry some fowls, and such prohibited food, to the place where his wives and other females were assembled; he then went, and, sitting down with them, began to eat, and directed them to do the same. A shout of surprise burst from the multitude around; several other chiefs followed his example. The men and women sat promiscuously, and ate the same food, which they called *ai noa*, general or common eating, in opposition to the former *ai tabu*, restricted or sacred eating. The *ai tabu* was one of the perpetual restrictions imposed, by their idolatry, on all ranks of the people, from their birth until their death. This public violation of it manifested the king's intention to destroy the whole system, which very shortly after was accomplished by the priest Hevaheva's resigning his office, and the king declaring that there should no longer be any priests, or any worship rendered to the gods.—Pp. 95—97.

In addition to these general motives, doubtless, many reasoned as the chief mentioned in the following extract:

As they went from his house to the beach, they passed by a large idol, that Kamakau had formerly worshipped, lying prostrate and mutilated on the rocks, and washed by the waves of the sea as they rolled on the shore. It was a huge log of wood, rudely carved, presenting a hideous form, well adapted to infuse terror into an ignorant and superstitious mind. On his being asked why he had worshipped that log of wood, he answered,—because he was afraid he would destroy his cocoa-nuts. But were you not afraid to destroy it? "No, I found he did me neither good nor harm. I thought he was no god, and threw him away."—P. 33.

The suppression of idolatry occasioned a civil war, in which the king proved victorious, notwithstanding the presages of his opponents. When we recollect the terror diffused through a British army in former times, and the humiliations to which a British prince was reduced, by the effects of a papal interdict, we cannot but admire the strength of mind which Rihoriho evinced on this occasion. We trust that thus in numerous instances, the way of the Lord will be prepared, by casting the idols to the moles and to the bats, and that numerous missionaries will go forth to preach the gospel to nations already convinced of the folly of idolatry.

Of the blessed change produced among the heathen by the reception of the gospel, this volume affords many striking proofs.

On our way home, we called on Maaro, whom we found very ill. One of his children was also sick, and seemed near dying. The wretched picture of uncivilized society, which this family exhibited, powerfully affected our minds. Maaro's house, like that of the chiefs in general, was large, and accommodated many of his friends and dependants. On one side near the door, he lay on a mat which was spread on the ground. Two or three domestics sat around, one of them holding a small calabash of water, and another with a kahiri was fanning away the flies. Near the centre of the house, on another mat, spread also on the ground, lay the pale emaciated child, its features distorted with pain, and its feeble voice occasionally uttering the most piteous cries. A native girl sat beside it, driving away the flies, and holding a cocoa-nut shell in her hand, containing a little poa, with which she had been endeavouring to feed it. In the same place, and nearly between the father and the child, two of Maaro's wives, and some other chief women, were seated on the ground, playing at cards, laughing and jesting over their game. We tried to enter into conversation with them, but they were too intent on the play, to pay any attention to what we said. The visitors or attendants of the chief sat in groups in different parts of the house, some carelessly singing, others engaged in earnest conversation.

We could not forbear contrasting the scene here presented, with a domestic circle in civilized and Christian society, under similar circumstances, where all the alleviations which the tenderest

sympathy could impart, would be promptly tendered to the suffering individuals. But here, alas! ignorance, cruel idolatry, and familiarity with vice, appeared to have destroyed natural affection, and all the tender sympathies of humanity, in their bosoms. The wife beheld unmoved the sufferings of her husband, and the amusement of the mother was undisturbed by the painful crying of her languishing child.

The state of domestic society in Tahiti and the neighbouring islands, only a few years ago, was even more affecting. There the sick were often removed from the house in which they had been accustomed to reside, and placed in a miserable hut a few yards distant, and were sometimes starved to death, or murdered, or buried alive, from motives of covetousness or idleness; children frequently declaring it was too much trouble to attend to the wants of their parents. But what a pleasing change has the introduction of Christianity effected among them! So far from being unwilling to take care of their sick relatives and friends, a number of individuals at several of the missionary stations annually devote a part of the produce of their labour, to erect houses, purchase medicine, and provide for the comfort of those who are sick and indigent. It is impossible for any people to be more attentive and kind than they now are. Many a time the friend of some one who had been taken ill has called me up at midnight to ask for medicine; and often have I seen a wife or a sister supporting in her lap the head of a sick and perhaps dying husband or brother, night after night, yet refusing to leave them, though almost exhausted with fatigue.—Pp. 283—285.

Take the following awful instance of heathen cruelty:

A man and his wife, tenants of Mr. Young, who has for many years held, under the king, the small district of Kukuwau, situated on the centre of Waiakea bay, resided not far from Maaro's house. They had one child, a fine little boy. A quarrel arose between them on one occasion respecting this child. The wife refusing to accede to the wishes of the husband, he, in revenge, caught up the child by the head and the feet, broke its back across his knee, and then threw it down in expiring agonies before her. Struck with the atrocity of the act, Mr. Young seized the man, *led him before the king*, Tamehameha, who was then at Waiakea, and requested that he might be punished. The king inquired, "To whom did the child he has murdered belong!" Mr. Young answered that it was his own son. "Then," said the king, "neither you nor I have any right to interfere; I cannot say any thing to him."

We have long known that the Sandwich Islanders practised infanticide, but had no idea of the extent to which it prevailed, until we made various inquiries during our present tour, and had conversed with *Karaimoku Kapiolani*, the governor, and several other chiefs, who, though formerly unwilling to converse on the subject, have, since their reception of Christianity, become more communicative.

It prevails throughout all the islands, and, with the exception of the higher class of chiefs, is, as far as we could learn, practised by all ranks of the people. However numerous the children among the lower orders, parents seldom rear more than two or three, and many spare only one; all the others are destroyed sometimes shortly after birth, generally during the first year of their age. Sometimes they strangle their children, but more frequently bury them alive.

Among the Society Islanders, who, while they were idolaters, probably practised infanticide more than any other natives in the Pacific, if the intended victim survived only one day, and frequently not more than a few hours, it was generally saved. Depraved as they were, they could not afterwards sacrifice to a barbarous custom an innocent babe, who seemed to look with confidence to its mother or its nurse, and unconsciously smiled on those who stood by: hence the parties interested in the child's destruction, which were the parents themselves, or their relations, generally strangled it soon after its birth. But among the Sandwich Islanders, the infant, after living a week, a month, or even a year, was still insecure, as some were destroyed when nearly able to walk.—Pp. 298, 299.

In some cases, when the child has been sickly, and the parents have grown tired of nursing and attending it, they have been known, in order to avoid further attendance and care, to bury it at once; and we have been credibly informed, that children have been buried alive, merely because of the irritation they have discovered. On these occasions, when the child has cried more

than the parents, particularly the mother, could patiently bear, instead of clasping the little sufferer to her bosom, and soothing by caresses the pains which, though unable to tell them, it has probably felt, she has, to free herself from this annoyance, stopped its cries by thrusting a piece of tapa into its mouth, dug a hole in the floor of the house, and, perhaps within a few yards of her bed, and the spot where she took her daily meals, has relentlessly buried, in the untimely grave, her helpless babe.

The Society Islanders buried the infants they destroyed among the bushes, at some distance from their houses; but many of the infants in the Sandwich Islands are buried in the houses in which both parents and child had resided together. In the floors, which are frequently of earth or pebbles, a hole is dug, two or three feet deep, into which they put the little infant, placed in a broken calabash, and having a piece of native cloth laid upon its mouth to stop its cries. The hole is then filled up with earth, and the inhuman parents themselves have sometimes joined in treading down the earth upon their own innocent but murdered child.

The bare recital of these acts of cruelty, has often filled our minds with horror, while those who have been engaged in the perpetration of them, have related all their tragical circumstances in detail with apparent unconcern.

What an affecting view does this practice exhibit of human nature, unaided by the light of revelation, uninfluenced by the mild spirit of true religion, and under the debasing influence of cruel superstition. To what an abject state of moral degradation must a people, in many respects extremely interesting, be reduced, to perpetrate, without compunction, such atrocities. And what a painful and humiliating demonstration do they afford of the truth of the scripture declaration, that "the dark places of the earth are full of the habitations of cruelty." Instinct teaches animals to take care of their offspring; even the savage tiger roams the forest to provide for her young, or fearlessly meets death in their defence. But here, where so many advantages combine to increase the comforts of the inhabitants, infants are destroyed by a parent's hand. How great are the obligations of those whose lot is cast in countries favoured with the *Bible, to* whose domestic society Christianity imparts so much happiness. And *how consoling* to know, that its principles, wherever imbibed, will produce, even in the most barbarous communities, such a delightful transformation of character, that the lion and leopard shall become harmless as the lamb and the kid, "and they shall neither hurt nor destroy."

When the natives of the Society Islands embraced the Christian religion, they immediately refrained from this practice. The infants spared, as they grew up, kindled and cherished in their parents' bosoms emotions they had never before experienced. They became, in general, exceeding fond of their children. I have seen a mother or a father, who have been known to have murdered several children, fondling and nursing a little babe with a degree of tenderness, that, without witnessing it, I could not believe would have been felt by individuals so hardened and insensible as they had formerly been. As parental affection increased, they began to view with abhorrence a crime, their former familiarity with which, was now surprising even to themselves; and, in order to mark their sense of its enormity, the very first article in the code of laws proposed by the chiefs, and adopted by the people in most of the Society Islands, shortly after their reception of Christianity, is a prohibition of infanticide, annexing the punishment of death to its perpetration under any circumstances whatever.—Pp. 301—304.

Hawaii has long been subject to extensive and destructive volcanic eruptions. The account given of the great volcano is most terrific, we regret that we have only room for a small part.

We expected to have seen a mountain with a broad base and rough indented sides, composed of loose slags or hardened streams of lava, and whose summit would have presented a rugged wall of scoria, forming the rim of a mighty chaldron. But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level.

We walked on to the north end of the ridge, where the precipice being less steep, a descent to the plain below seemed practicable. It required, however, the greatest caution, as the stones and fragments of rock frequently gave way under our feet, and rolled down from above; but, with all our care, we

did not reach the bottom without several falls and slight bruises.

The steep which we had descended was formed of volcanic matter, apparently a light red and grey kind of lava, vesicular, and lying in horizontal strata, varying in thickness from one to forty feet. In a small number of places the different strata of lava were also rent in perpendicular or oblique directions, from the top to the bottom, either by earthquakes, or other violent convulsions of the ground connected with the action of the adjacent volcano. After walking some distance over the sunken plain, which in several places sounded hollow under our feet, we at length came to the edge of the great crater, where a spectacle, sublime and even appalling, presented itself before us—

"We stopped, and trembled."

Astonishment and awe for some moments rendered us mute, and, like statues, we stood fixed to the spot, with our eyes riveted on the abyss below. Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length, from north-east to south-west, nearly a mile in width, and apparently 800 feet deep. The bottom was covered with lava, and the south-west and northern parts of it were one vast flood of burning matter, in a state of terrific ebullition, rolling to and fro its "fiery surge" and flaming billows. Fifty-one conical islands, of varied form and size, containing so many craters, rose either round the edge or from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame; and several of these at the same time vomited from their ignited mouths streams of lava, which rolled in blazing torrents down their black indented sides into the boiling mass below.

The existence of these conical craters led us to conclude, that the boiling cauldron before us did not form the focus of the volcano; that this mass of melted lava was comparatively shallow; and that the basin in which it was contained was separated, by a stratum of solid matter, from the great volcanic abyss, which constantly poured out its melted contents through these numerous craters into this upper reservoir. We were further inclined to this opinion, from the vast columns of vapour continually ascending from the chasms in the vicinity of the sulphur banks and pools of water, for they must have been produced by other fire than that which caused the ebullition in the lava at the bottom of the great crater; and also by noticing a number of small craters, in vigorous action, situated high up the sides of the great gulf, and apparently quite detached from it. The streams of lava which they emitted rolled down into the lake, and mingled with the melted mass there, which, though thrown up by different apertures, had perhaps been originally fused in one vast furnace.

The sides of the gulf before us, although composed of different strata of ancient lava, were perpendicular for about 400 feet, and rose from a wide horizontal ledge of solid black lava of irregular breadth, but extending completely round. Beneath this ledge the sides sloped gradually towards the burning lake, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the large crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or upon the low land on the shore. The grey, and in some places apparently calcined, sides of the great crater before us; the fissures which intersected the surface of the plain on which we were standing; the long banks of sulphur on the opposite side of the abyss; the vigorous action of the numerous small craters on its borders; the dense columns of vapour and smoke, that rose at the north and south end of the plain; together with the ridge of steep rocks by which it was surrounded, rising probably in some places 300 or 400 feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.

After the first feelings of astonishment had subsided, we remained a considerable time contemplating a scene, which it is impossible to describe, and which filled us with wonder and admiration at the almost overwhelming manifestation it affords of the power of that dread Being who created the world, and who has declared that by fire he will one day destroy it.

We take our leave of Mr. Ellis with feelings of great respect, and hope that he may soon return to the interesting field of his labour, and experience an abundant blessing from the giver of every good and perfect gift.

INTELLIGENCE.

OBITUARY OF REV. H. J. MADDOCK.

DIED March 11, 1826, at his father's house in Nottingham, the Rev. Henry John Maddock, Incumbent of the Holy Trinity Church, Huddersfield, in the county of York. He was born in Nottingham in the year 1781, and was the eldest son of B. Maddock, Esq. a respectable surgeon of that place, and received the first rudiments of his education at Woodborough, a village not far from his native town: here he had a very narrow escape from death, in consequence of his clothes taking fire. In 1796, he was removed to an academy at Nottingham conducted by the Rev. John Blanshard, where he remained some time, and afterwards was placed under the tuition of the Rev. J. Swann of Lincoln. From Lincoln he went in October 1800, to Trinity College, Cambridge. Not long after, an alarming attack of typhus fever brought him to the very brink of the grave.—As soon as he was sufficiently recovered to bear the journey, he was conveyed by easy stages to Nottingham, where, at length the fostering care of an affectionate domestic circle was blest by Providence to his complete recovery. In 1803 he removed to Magdalen College, and in 1804 took his degree as Bachelor of Arts. In the April following, he was unanimously elected a bye-fellow of his college. Up to this period it appears from a short account written by himself, which was found after his decease among his private papers, that he was living in pleasure—yielding the reins entirely to his unsanctified inclinations, and seeking for happiness from worldly pursuits. Yet even in his gayest moods he was not without compunction;—conscience now and then spoke in secret with an authority that made him tremble, so that, as he subsequently expressed himself to one of his brothers describing his state of mind at this time, "*whilst among* my joyous companions and following the amusements of the day, I managed to drown reflection—but in the silence and darkness of the night—aware as I was that my peace was not made with God, I suffered many terrors and felt so much alarm at the least emblem of divine vengeance, that I ordered my bed-room window to be fitted with *an inside* shutter, that when the storm *raged I might* not behold the lightnings' flash."—Any one acquainted with the workings of the human heart, and the manner in which the Holy Spirit operates in bringing sinners from the error of their ways, will trace in the feelings already recorded, something that was likely to lead to a favourable result, and no doubt this restlessness and disquietude of mind were the harbingers of a brighter day. He was now proving the truth of that declaration, "*the way of transgressors is hard,*" and to use his own words when referring to this period, "*he forgot God his maker, but God had not forgotten him.*"

About the month of July he went to reside at Duxford, a village in the vicinity of Cambridge, in lodgings at a farm house; his dinner hour with the remainder of the day was spent with his kind friend the Rev. Samuel Lowe, at that time curate of Duxford. Here separated from those noisy and seducing companions and those scenes of temptation which heretofore had surrounded him, convictions which had so often rendered him uncomfortable in the midst of his convivial moments, operated with still greater force: he felt an aching void in his heart which the world could not fill; with every advantage of age and opportunity, he had made the experiment, and could find no solid enjoyment in the pleasures of sin; the burden of his disquieted conscience became every day more intolerable; he had seen the transforming effects of divine grace in some members of his family, whom God had called to the knowledge of the truth; their letters and exhortations to him which had before been disregarded, now seemed weighty and powerful, and the effect of this combination of experience, example, and advice was soon visible in his altered deportment and amended ways; it was seen in his diligent perusal of the word of God; in his frequent, fervent, secret prayer; in his humble and conscientious attendance on every appointed means of grace. In such employments he soon reaped the benefit of the Saviour's promise "*if any man will do His will, he shall know of the doctrine whether it be of God.*"—Light, pure and efficacious broke in upon his mind; his views of the malignant nature and awful consequences of sin became still more clear

and convincing: he saw plainly that his only hope lay in the faithful saying recorded as worthy of all acceptation, "that *Christ Jesus came into the world to save sinners,*" and under a deep impression of his demerit, through original and actual transgression, he cried mightily unto God for that faith which should enable him to believe with his heart unto righteousness, and bring forth heavenly fruits of joy and peace in his soul. In the autumn of this year he visited Nottingham, and there the spiritual work was carried on with increasing vigour: he had many religious privileges at his command, and he gladly availed himself of them, so that he returned to Cambridge an altered man, having through grace partaken of that spiritual change which our Lord insists upon in the third chapter of St. John's gospel, and affording in his own experience a practical illustration of the apostle Paul's statements in the tenth chapter of his epistle to the Romans.

On his return to college in November, a trial awaited him which has often proved one of considerable anxiety to the new convert—an avowal of his scriptural principles and a renunciation of the society of those who are living without God. Fully aware of his own weakness and the necessity for decision of character on this important point, he did not suffer his disposition (naturally so complying and affectionate) to betray him into any compromise of principle or dereliction of duty: but with the manly candour of a genuine Christian; he called his former associates together —told them simply and plainly the change which had occurred in his views and experience; earnestly intreated them to consider their ways; to give up the world and follow the Saviour; and with much firmness and affection declared that unless they did this, he could no longer number them amongst his friends. —In this decided and ingenuous manner he withdrew himself from those who were too evidently walking in the broad way, and with equal promptitude, and with the same happy deliverance from that fear of man which bringeth a snare, he hastened to form acquaintance with true Christians; regularly attending Trinity church, where he derived much spiritual benefit from the ministry of the Rev. C. Simeon. The following passage in his diary shows that he was now favoured with the consolations of the gospel: *I received this day the Lord's supper, to the comfort and strengthening of my soul, and in a retired walk at night enjoyed communion with God, and found that in Christ alone there is mercy and peace.*

In the midsummer of June 1805, he was ordained deacon by Dr. Madan, bishop of Peterborough, and in the following year, priest by Dr. Tomline, then bishop of Lincoln: in his pocket-book he notes these events in the following terms: *two memorable seasons in which I enjoyed much of God's presence, and was enabled to rejoice in Him, and to cast all my care upon Him: I experience the truth of that word, "as thy day so shall thy strength be."—Blessed for ever be the God of my salvation.—Amen and Amen.*

Having spent some months in assisting different friends, and more particularly the late Rev. T. Robinson of Leicester, he commenced his regular ministerial employment in December 1805, taking the curacies of Enderby and Whetstone, two populous manufacturing villages a few miles from Leicester: here he started with little consideration for his health, as a fervent and diligent minister of the gospel: reading prayers and preaching twice on the Sunday, giving his people at the same time a service on the Sunday evening, and a lecture in the middle of the week: his parochial charge was extensive, and he visited it with much assiduity, and proceeded with a full tide, till he found his course interrupted by an obstinate spitting of blood and other dangerous symptoms. Happily for himself, before this unexpected and trying event, he had entered into the marriage state with Miss Catharine Harvey, the third daughter of Mr. Harvey of Tolon near Nottingham, and whilst laid aside from his beloved labours, found in the unremitting attentions of his affectionate partner, every mitigation that his illness could receive. The blessing of God, and a temporary cessation from speaking, enabled him to resume his work, but in a less extensive range; and finding himself unequal to the pressure of his Leicestershire appointment, he accepted the curacy of Bonsal, near Matlock, and whilst he mourned on account of the separation which was become necessary between himself and his first parochial charge, his grief was assuaged by the indubitable evidence afforded him, that his labours in this part of the vineyard had not been in vain: the churches which before his introduction, had been very scantily attended, were now sup-

plied with large and attentive congregations; the Sunday schools gave the promise of an abundant harvest, and the death-bed scences of some who had departed, and the lives of others who were witnesses of the truth; gave him solid ground to hope that such would prove in the last day a part of his joy "and crown of rejoicing."

His ministerial career in Derbyshire presented a chequered scene: sometimes he was enabled to exert himself with considerable energy, but at others, and by far the more numerous seasons, he was obliged to remain comparatively inactive. He improved one of the most favourable periods of his health during this interval, by undertaking a tour into Yorkshire, in company with his much esteemed friend the Rev. L. Richmond, on behalf of the Church Missionary Society. His exertions in this new department were well received by the different audiences he was called upon to address, and he entered upon the work with considerable ardour, for his heart was zealously bent upon advancing the Redeemer's cause in the church which he much admired, and to which he was sincerely attached. Some time after his return home, he was attacked so seriously with his former complaint (spitting of blood) that he was obliged to suspend all ministerial employment, and being advised by his medical attendants to try the effects of change of air, and warmer climate, he in the following year took a final leave of his Bonsal flock, and took up his residence in Leicester. The exercises of his mind about this time will be best seen in the following extract from his diary:

Bonsal, June 23, 1816.—A day much to be remembered. On this day eleven years ago, I was admitted into holy orders, and received my commission from God by His servant, to preach the truth, and labour in His vineyard. What mercies have I received since that time! what forbearance has the Lord shewn me! how has he chastened me for my good, and not cut me off in his just displeasure? how has he borne with my weakness, ignorance, vanity, and sin! O that I may be deeply humbled for my iniquity and become more watchful, holy, and zealous in the cause of my God. On this day I resign my charge of this people after being five years their stated minister; I trust that the hand of the Lord has led to this step, and that a *conviction that* the welfare of the parish *will be promoted* by it, reconciles me to it. Yet I feel it. Though I am convinced that I have not loved this people as I ought to have done, yet now that they are taken from me, I feel and lament the separation. I grieve that I have not done more. I praise God for what he has wrought by me: we have this day assembled together at his table: my heart was pained to miss several, of whom I entertain a good hope, my feelings were not so lively as heretofore, but I felt a settled conviction of my utter unworthiness, and of God's mercy to me through Christ, which filled my soul with peace! This afternoon I preached my farewell sermon from Matt. xiii. 52: the Lord strengthened me greatly: the people were much affected. O that some good impressions may be made, and my last labours made the beginning of life to some of my dear hearers. The circumstances under which I give up the cure call for my gratitude and praise: my successor is, I trust, a man of true piety: unshackled by the things of this world, and able and willing to give up himself wholly to the spiritual interests of his flock. My remaining in the parish, I hope and pray, will be a mutual comfort to him and myself, and of real advantage to the people. Surely it is the Lord who hath made our plans to prosper, and given us the hope of many days of comfort, peace, and usefulness. And now, O God, I beseech thee to pardon the sins of thy servant, and to sanctify this thy fatherly chastisement, to keep me in this season of rest, from all inconsistency of practice: from all error in doctrine: to give me wisdom to improve my time for my own spiritual welfare, the good of my family, and if it be thy will to restore me again to labour in thy church, for the edification of thy saints. O Lord, leave me not to my own corrupt heart: provide something for me to do in thy service, though it be but to occupy the meanest post. O let me not add day to day, and year to year, without doing something for thy people, and the glory of thy name. Open, Lord, a door for me, and fit me for every duty thou mayest require: may I retain an abiding conviction of the sacred character I sustain, that I am set apart for God and the use of his sanctuary, and may I take nothing in hand inconsistent with this holy office: may I be diligent in private admonition, in exposition of the holy scriptures, in visiting the sick and afflicted as occasion offers and my strength allows: may I guard against a worldly spirit,

watch over my vain heart, mortify my fleshly appetites, and live soberly, righteously, and godly in this present world. Hear me, O heavenly Father, and accept my praises for thy truth and mercy: thy loving kindness and forbearance towards me: for all the evils I have escaped, and the blessings I have enjoyed, and still hope for, through Jesus Christ my Saviour, Advocate, and King. To whom, with thee, O Father, and the eternal Spirit, three persons and one God, be honour, praise, and glory, now and for ever.—Amen and Amen.

In the winter of 1816, we find him taking advantage of a temporary residence in the more sheltered situation of Matlock Bath, and whilst there he makes the following reflections on the close of the year:

"O Lord teach me so to number my days, that I may apply my heart unto wisdom." "Enable me by thy Holy Spirit to call my ways to remembrance, and to turn my feet unto the paths of thy testimonies." May I seriously and faithfully review Thy dealings with me through the closing year, and whilst I humble myself for my sins, may I record thy mercies with a joyful heart.

JUDGMENT.

Enabled to labour in the work of the ministry eighteen sabbaths out of fifty-two.... What a contrast to the last year! But thy will, O God, be done! Six severe attacks of illness—requiring severe discipline, and accompanied by acute sufferings.—"*But shall a living man complain at the punishment of his sins.*"—Prevented a regular attendance in the courts of the Lord's house—obliged to resign my spiritual charge, and to become little better than a loiterer in the Lord's vineyard. But in all these trials I desire fully to justify the dealings of God with me, and to bless his name for my heaviest afflictions, as being far lighter than my sins have deserved, and as having been the means of bringing me nearer to Him in faith, humility, dependence, and resignation.

MERCY.

My wife and children continued to me in health and peace.—My nearest relatives still spared, and in the enjoyment of unnumbered mercies.—No breaches made amongst us by the hand of death.—A pious, faithful, and laborious successor in my church.—Some striking answers to my poor prayers, for direction, &c.—Family mercies far exceeding my family trials.

Matlock, 31st *Dec.*

He removed to Leicester with his family, in the spring of 1817, and ceased entirely from ministerial duties for the space of a year, but afterwards was enabled to enter again with moderation on his calling, as appears from the following extract.

May 29, 1818.—A day to be much remembered—a day of merciful preservation, when thrown from my gig, in 1812. "Bless the Lord, O my soul, and forget not all his benefits; who saved thy life from destruction, and crowned thee with loving kindness and tender mercies." On this day twelve months I came to reside in Leicester. Goodness and mercy have followed me through the year, and I am so far restored to health, as to be able to undertake one service on the Lord's day, and have engaged to supply St. Martin's in the afternoon. O God, be with me, give me wisdom, grace, meekness, zeal, patience, and bodily strength. I ask all in the great name of Jesus Christ. Amen.

During his missionary excursion into Yorkshire, he received an invitation from B. H. Allen, Esq. of Greenhead, who was then about to erect a church at Huddersfield, to become the minister of it; and his health having been so far re-established that he was equal to some exertion, he accepted the appointment, and, in the spring of 1820, removed with his family into Yorkshire. Here he laboured with all the intenseness that his constitution would allow; and lived to see a numerous, attentive, and most affectionate congregation attached to his church. The kindness and urbanity of his disposition, the amiable courtesy and cheerfulness of his deportment, together with his earnest, practical, and perspicuous style of preaching, making Christ and Him crucified the grand topics of his ministry, rendered him an object of much love and esteem to his flock, whilst his catholic and truly Christian spirit obtained for him even amongst those who were neither attendants on his services, nor members of the Establishment, an unfeigned and general regard. The Church Missionary and Bible Societies, with other kindred institutions, ever found in him a zealous and powerful advocate; and it was no slight attack of indisposition, nor trifling hindrance, which would prevent him from attending and assisting their public anniversaries. Nor can his friends fail to remember the gleam of satisfaction which used to pervade the

assembly, on his entering the room on these occasions; it was sufficiently indicative of the esteem in which he was held, and of the pleasure his presence gave.

Thus he laboured, in season and out of season, nearly to the close of 1824; at times tolerably well in health—at other intervals the invalid, as appears from the following memorandum:

"*Huddersfield, Nov.* 16, 1823.—Awoke in the morning, at four, in extreme pain in my back and loins: lay in a perfect agony for about two hours, when it pleased God to bless the means used, and I was restored to ease and comfort, though I felt much weakened by the attack. Was not able to go out; but my lack of service was well supplied by my kind and laborious curate, who took the whole three services, and was much strengthened and blessed in them. I found in my pain much comfort from Rev. xi. 8—10, the text I had been meditating upon for my evening sermon; and I felt convinced likewise that a time of extreme suffering is not the season for spiritual exercise of mind or preparation for death. All I could do or say, at the worst, was '*God be merciful to me a sinner, for Christ's sake!*'"

My people have manifested much kind interest and affection: many kind inquiries and friendly calls were made: I bless God for this, of which I am utterly unworthy. O that I may be faithful amongst them, and feel more and more constrained to watch for their souls!

The annexed testimonial, from the pen of one of his hearers and friends, will be read with interest.—"The Rev. Henry John Maddock, M. A. came to Huddersfield with his family, during the first week of April, 1820; and received the news of the awful state of the popular feeling at that time, and of the wicked designs of the disaffected upon the town and principal inhabitants, with feelings of true Christian fortitude. He continued to labour with the greatest faithfulness and ability, until the autumn of 1824, when he was reduced by a severe illness, arising from a cold caught at Bridlington; and since that period his health gradually declined, and his ministerial labours were frequently interrupted. Still his heart was in his work, and God blessed his ministry. This was apparent, not so much in the largeness of the *congregation*, as in the increase of *communicants*. *He* preached the doctrines of grace, and had no idea of accommodating his preaching to the fluctuating opinions of man. He took the Bible for his standard, and what he found there he faithfully proclaimed. His sermons were divided with clearness and simplicity: his application was forcible and impressive—his matter good and well arranged—his style remarkably simple and plain—his manner solemn and affectionate—his action graceful and easy—his voice clear and distinct, and withal he possessed the greatest coolness and collectedness. He was very apt and correct in his quotations from scripture. In earnest himself, he succeeded in arresting the attention of his hearers and frequently affected them to tears. Few were ever more beloved by their flock, and none ever loved his people more. In the week he was their friend and guide—their comfort in affliction, and a partaker of all their joys; and few events important to them passed unnoticed by their watchful pastor. The last Sunday in October 1825, he took an affectionate leave of his flock, after the communion, concluding with these words, "*Be ye stedfast and unmoveable, always,*" *&c.*

Reduced to extreme debility—tormented by an incessant exhausting expectoration, and conflicting with the plainest syptoms of pulmonary affection, he thought it advisable to spend the winter at Matlock, instead of Huddersfield. In October 1825, he removed thither with his family: he bore the fatigue of the journey as well as could be expected, but a severe cold which he took (the weather being very stormy at that time) accelerated with fearful haste his alarming disorder: so that when his father visited him in December, he found sufficient reason to insist upon his immediate removal to Nottingham, that every means which prompt and experienced medical skill could offer, might be instantly adopted. These efforts were tried with unremitting assiduity under his father's roof, but the treacherous disease had made its lodgement too securely. A constant cough and corresponding hectic fever rapidly weakened the powers of his constitution; but during the whole of this lingering sickness, his soul enjoyed refreshing communion with heaven: he found the grace of Christ sufficient for every hour of need: his mind was so imbued with patience and resignation, that nothing like a murmur was heard from him. The grand truths which he had so often

unfolded and dwelt upon with delight in the pulpit, were now his support and solace; and at last without a struggle or a groan, he sunk into his Redeemer's arms, in the forty-fifth year of his age, and the twenty-first of his ministry.

As a pastor, a father, a husband, and a friend, his name is embalmed in sacred and sweet remembrance. In each of these relations, his affectionate, endearing, and consistent character, has left an indelible impression: his record is on high, and his memory is blessed. And whilst his early removal is sincerely and deeply deplored, the grief of his surviving friends is checked by the recollection that they sorrow not as those who have no hope, for, "*Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*"

The concluding extracts are taken from his private papers, and from an account kept during his last sickness, by his attentive and afflicted partner.

April 6, 1824.—My birth-day; I enter upon my forty-fourth year—it may be my last. My times are in God's hands; he fixed my entrance into this world, and he has appointed the hour of my leaving it. I leave myself in his gracious hands; I acquiesce in his dealings, for they are holy, just, and good. O Lord, I confess with deep humiliation, the sins and unprofitableness of my past days. Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. Forgive the sins of thy servant, for the sake of thy dear Son; and by thy grace prepare him for a more entire devotion to thy service here, and for the bliss of thy heavenly kingdom hereafter. I commit myself, my wife, my children, my flock, unto thee. O God! whilst spared to them, enable me to fulfil my duties towards them: when removed by thy merciful hand, O do thou supply all their need, out of the riches of thy grace and mercy in Christ Jesus. Amen and Amen.

April 6, 1825.—I enter upon my forty-fifth year this day. When I look back, I see mercy and forbearance, grace and love, on the part of my God and Saviour; whilst my whole conduct is but a sad scene of folly, sin, inconsistency, and unprofitableness. Lord, be merciful to me a sinner. O, what would become of my immortal soul, if salvation were not by grace through faith! this is my hope, Jesus Christ and Him crucified. O that his love to me, a vile sinner, may constrain me to live wholly to him, to count no sacrifice too great for his sake, and to be ready to lay down even life itself at his command. I am now disabled from public labour, yet blessed be God, I can think, and write, and pray, and set an example. These are no mean talents: O that I may use them all to my Redeemer's glory, and the spiritual welfare of my dear flock. I commit myself and all I have to God in Christ. I leave my days, whether many or few, in his hands, satisfied with his will concerning me. My heart longs for renewed strength and future days of useful labour; but not my will but thine be done. O merciful Father, keep me near to thyself in faith and love; and when I leave this earth, receive my soul into an everlasting habitation. I ask all in the name of Jesus Christ, my Saviour and Redeemer. Amen.

December 4.—Attended Matlock church in the morning; and at 4 p. m. was seized with violent pain; was very unwell until one o'clock, when by means of opiates I had a little ease. I felt death very near; but Christ was nearer; his comforts refreshed my soul. My prayer was, "*Draw nigh unto my soul, O Lord, and save me,*" our morning text.

December 25. My dear Redeemer's nativity in the flesh. God manifest in the flesh. The word became flesh, and dwelt among us, &c. O wondrous event! Though He was rich, for our sakes He became poor. Meditate, my soul, on these glorious truths; and though the body is weak, by reason of my heavenly Father's chastening hand, which my many sins have deserved; animate and cheer thee in thy pilgrimage, and make thee long to see Him face to face, who on this day took our nature upon him, was born of a pure virgin, to redeem us from the curse of the Law, and to present us faultless before the throne of his Father.

Reflections at the close of the Year 1825.

I feel a peculiar degree of solemnity of mind on this occasion. Every year we enter may be our last, and the thought should impress us: but when we close the year in weakness, debility, and disease;—when for our sins our beauty consumes away like a moth, and heart and flesh seem to be failing;—then, indeed, it becomes us to be serious and watchful and faithful in self-examina-

tion, and sincere in repentance, and lively in faith; then it especially becomes us to try the foundation of our hope, whether we are building on the rock, or on the sand, and whether God is our reconciled Father in Christ Jesus, and whether we are prepared to meet him. Enter then upon this inquiry, O my soul, as in the presence of thy God and Judge: say with David, "Search me, O God, and prove me, and try the ground of my heart, and see if there be any wicked way in me, and lead me in the way everlasting." As a guilty, undone, miserable sinner, I flee by faith to Christ, abhorring myself for my sin and the sad effects of it towards myself and others, and the dishonour I have done to God: I trust in His blood for pardon—in His righteousness for acceptance—and beg for His Holy Spirit continually to work in me all that is well pleasing in His sight. Whatever I have done, or can do for God and my neighbour, I place no reliance on whatever;—all is imperfect—all is sinful. Yet, on a review of the Lord's dealings with me, I cannot doubt (sinful and vile as I am) that He hath chosen me in Christ—called—justified, and given me His Spirit, and that He will finally bring me to His eternal kingdom and glory. This is my hope—my joy—my confidence: this upholds me in weakness, and enables me to expect death without dismay. Bless the Lord, O my soul! and all that is within me bless his Holy name, through Christ Jesus. Such is my hope towards God through Christ: and now let me review some of the numberless mercies I have received through the past year.

No breach in my own family by death.

Great kindness shown to us by friends and relatives.—A supply of pious and able labourers in my church.—Preservation and much social comfort in several journies.—The being permitted to preach once, after nine months' silence.—In much bodily affliction, great peace, and spiritual comfort.—The Lord's chastening hand, which has been upon me through the year.—Our removal to Matlock, Nov. 1, where we have experienced much kindness, many mercies, and preservation from many evils.

And now what can I say more? I close the year, I hope, with a deep sense (Oh that it were deeper!) of the Lord's mercy, and of my own vileness. I commit myself to Him through future *days, whether* many or few, and I *entreat the Lord* not to leave or forsake me; but to guide me here by hi sel, and then receive me to glor wife and children I commit t persuaded of His love and pity t them; and pray that His chur prosper, and His name be m throughout the whole earth, for sake, my only Mediator and Re Amen and Amen.

Matlock, Dec. 31, 1825.

Sunday, January 1, 1826

Praised be my gracious and God and Father in Christ Jesu permitted to enter upon another my pilgrimage, and, it may be Ere the year has revolved, I m slept with my fathers. I have many of my own year and stan The last year has numbered dead many of the companions earlier days:—then why not have a weak and debilitated cons —scarcely ever well—often brou low—this is another reason year may be my last. Yet it comfort to know "*my times are hands of God:*" having fled through Christ for pardon, pea eternal life, I can cast this, as every other care upon Him; and ing that precious in the sight Lord is the death of His saint blessed are the dead that die Lord,—that the time of my d fixed in the wisdom and council I wait His time in faith, resig and hope of a glorious immortali I want, is more spirituality of more knowledge of, and delight through Christ—more hatred o more love to God and man, thirsting after heavenly bliss—n the Psalmist's spirit, when he "Whom have I in heaven bu and there is none upon earth desire in comparison of Thee." the gift of God. Blessed Spirit and sanctify my soul: reveal Cl me, and enable me this day to solemn surrender of myself to called by His grace, redeemed Son, and sanctified by Thee, living or dying, I may be His in Jesus. I am not mine own: been bought with a price. Oh a price—"the blood of God!" I be faithful in this surrender of unto death, and finally be nu with thy saints in glory ever Amen and Amen.

February 24.—My dear husba his increased weakness, and spen

a few hours on the sofa, and was carried by the servant back to his own room. When he was comfortably settled in bed, he told me that he wished to enumerate some of the Lord's mercies to him. He then said, "*let me mention,*—

The peculiar kindness of friends to me and mine.—Being brought to my father's house.—Receiving the Sacrament at the hands of my two brothers, with father, mother, sister, and my beloved wife.—The Lord's goodness to the dear children, and especially in leading the five eldest to serious thoughts of divine things; particularly to the three eldest in being permitted to receive the Sacrament with their dying father.—In giving me so many mercies, and so few pains.—In having two inmates in my family who are acquainted with dying scenes.

February 25.—My dear husband has had some comfortable sleep, but is evidently much weaker this morning. When I prepared some refreshment, he said, "*I do not feel ready for my four o'clock breakfast; but never mind, all is well.*" After he had taken a little, he clasped his hands and prayed aloud fervently,—expressed his thankfulness that he had passed another night comfortably, but lamented that he could not think more on divine subjects, his bodily wants occupying so much of his thoughts. I remarked that it was a mercy that he had found the Lord before the time of sickness. His reply was, "*He found me first.*" What follows is the substance of his prayer.

"O blessed Lord God! if this should be my last day upon earth, be with me and prepare me for my entrance into glory: for Thou hast redeemed me, and I trust hast washed away my sins in the precious blood of Thy dear Son. What a mercy that I was not cut off in my sins, as I deserved! Adored be that grace which plucked me as a brand from the burning" And after imploring forgiveness for all his imperfect services in the church, he committed his family in the most solemn manner to the care of a covenant God: then he exclaimed, in the language of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God! My soul is athirst for God—for the living God: when shall I come and appear before God? My heart and my strength faileth; but God is the strength of my heart, and my *portion* for ever."

During the morning he saw six of his children, and gave them his parting blessing—a scene not to be described;—the dying father laying his emaciated hand on the head of each of his weeping children, will never be forgotten by their afflicted mother.

Sunday 26.—My dear husband observed to me, when comfortably fixed in the drawing room, (where a bed was put up for him) that there was something solemn, nay, even awful, in being carried into a room in which he was to die. I answered, "there is; but to you death will be great gain." He said, "O yes, it will indeed: to be clothed with immortality, and to see God face to face."

February 28.—My dear husband passed a more quiet night, having had some comfortable sleep, but experienced great difficulty in expectorating. He often prayed for patience, and asked me to repeat some precious promises; on which I quoted that passage, "*Fear not, for I am with thee,*" &c. &c. He then said, "O blessed Saviour, Redeemer, and Sanctifier! when shall I come to Thee?" Soon after he fell into a sweet sleep. When he awoke a letter was read to him from his curate, Mr. Maunsell, containing particulars of the Sacrament, and pleasing accounts of the congregation: he expressed himself refreshed by it, and desired one of his children who was sitting by him, to sing "*Praise God from whom all blessings flow,*" &c. in which he heartily joined.

March 1.—My dear husband has passed a restless night: his fever was high, and he wandered several times during the night. About two o'clock he called to me in rather a loud voice, "*My dear, to whom should we look in these difficulties and confusion?*" I answered, "To the Lord, my dear: it is our privilege to look to Him at all times." He replied very quickly, "*O yes: thank you my dear. Looking to the Lord, that is it:*" and immediately he became quite composed, and engaged in prayer. About four o'clock he was seized with violent spasms in his left breast: his sufferings were great, so much so, that the perspiration ran down his cheeks; but not a murmur escaped his lips: he often repeated these words, "*How long, dear Lord! how long!*" In the evening the spasms returned with great violence, and he appeared to suffer more than on any former occasion; but through mercy the medicine administered by his father relieved him greatly.

In about three hours he said, "What a mercy my pain is quite gone: bless the Lord, O my soul! for all his mercies."

March 10.—During the day my poor husband appeared more wakeful, and in every respect quite as well as yesterday. About noon his medical attendants called, and remarked how quiet and even his pulse was, which encouraged me to hope that he might be spared some weeks longer. Between one and two he was got up, and laid on the sofa whilst the bed was made. Nothing particular occurred in the afternoon, except that, after being rather restless in his sleep, he awoke and said, "*What have I been saying?*" I replied, "Oh, nothing particular, my dear." He answered, "I ought to have said, "Glory, honour, praise, and power, be unto the Lamb for ever." After tea, as I was sitting with him, he asked, "Are we alone?" I answered in the affirmative: on which he said, "My dear, I have much to say to you, but cannot for want of breath." I requested him to try when he felt equal to it; or to mention one word, that I might guess at the subject. I said, "Is it any thing about the children, that you wish to tell me; or any advice, that you wish to give me; for every word is precious?" He said, "No—no: it is our conversations I miss, because I can no longer take a part in them." After a short sleep, the First Epistle to the Thessalonians was read to him, and at the fourteenth verse of the fourth chapter he remarked, "*precious, precious promises.*" At nine o'clock he took a little supper, and at ten his father gave him his usual anodyne drops, wished him a good night, and hoped he would have some sleep. A little after twelve, I got up to ask whether he wanted any thing; to which he replied, "Nothing," and wished me to lie down again. I did so, and a little after two made the same inquiries: he still said he wanted nothing; but, as his feet were not very warm, he wished to have the counterpane drawn up higher, and assisted in doing it himself. As he had often complained of his feet being cold, I thought nothing of it, particularly as that evening, the weather being very warm, his father thought it better that the fire should go out. On my asking him if he would have a little toast and water, or any thing else, he answered as before, "*No, nothing: if I should want any thing, I will call you. Go and rest again, my dear.*" After a short time I awoke, and what was my surprize at not hearing him breathe: I said to myself, "*Surely this is the stillness of death.*" I started from the sofa and felt his hand; it was just cool: I rang the bell and called his father, who got up and said that his happy spirit had just fled. He lay as in a sweet sleep, and may truly be said to have fallen asleep in Jesus. Every wish he had was gratified: for he had often said to me, that he hoped he should depart unobserved, and that he had a great dread of me and the children seeing him in the agonies of death. He also said, that he thought I should some time find him gone: if I did, I was to kneel down and thank God for his quiet dismission, before I called any of the family; but I told him I could not promise, for in that awful hour I did not know what might be my feelings.

Notices and Acknowledgments.

Received and under consideration. G.—Agnostos.—Old Orthodox.—Mary Anne.—L. M. O.—e. π.

We conceive that solicitors, surgeons, and professional men of every description are justly entitled to those fees which are customary in their respective professions; and that by requiring the payment of such fees, in ordinary cases, they better consult the general good of the community than they would by adopting the system which Ego seems to recommend. Many, indeed, would condemn E's brother, as being very hard-hearted; but it is quite possible that, if they could hear his brother's statement, they would be of a different opinion. As a general principle, we are disposed to say, Take your fair and usual remuneration—whether it be *fees*, or *tithes*, or *Easter offerings*, or *mortuaries*: but let the cause of God and the wants of the poor have a full and liberal proportion. Such is our general answer to Ego's long letter. We give it to him, as to a perfect stranger—and very possibly he is so; but we strongly suspect that he is only an *old friend* with a *new face!*

If Navalis will be so good as to call at, or send to, our Publisher's, he will receive a packet from the gentleman to whom he addressed a letter on the 22nd *June last*.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

AUGUST 1826.

MEMOIRS OF THE REFORMERS.

KNOX.

[*Continued from page* 249.]

In 1560, Knox, assisted by four ministers, named Winram, Spotswood, Douglas, and Row, was engaged in drawing up a Confession of Faith, and Book of Discipline. The latter, though approved of by the clergy in the General Assembly, had to encounter opposition from some of the nobles in the Privy Council, principally on account of its demand of certain sacrifices on their part for the promotion of national education. It was proposed that the office-bearers of the church should consist of *ministers* or *pastors*, to whom the preaching of the gospel and administration of the sacraments should belong—of *doctors* or *teachers*, who were to interpret scripture, and give theological lectures—of *ruling elders*, who were to assist ministers in ecclesiastical government—and of *deacons*, who should manage the revenues. Readers and exhorters were also to be appointed from among the laity in different parts of the country; and a few clergymen, as superintendents, were to be authorized to travel over particular districts for the purpose of preaching, planting churches, and inspecting the conduct of ministers, exhorters, and readers. Pastors were to be elected by the people, examined by ministers, and publicly admitted. The affairs *of each congregation* were to be managed by the ministers, elders, and deacons; and there were to be weekly meetings of the ministers and exhorters in every considerable town; provincial synods, consisting of superintendent, ministers, and delegated elders, twice in the year; and a general assembly of ministers and elders commissioned from all parts, meeting twice or thrice in the year, to attend to the interests of the national church. On sabbath days the people assembled twice for public worship; a sermon was preached in the morning, and a catechetical lecture given in the afternoon; baptism was dispensed with a suitable address; the Lord's Supper administered four times a year in towns; the sign of the cross in the former, and genuflexion at the latter, disused; and anniversary holy-days wholly abolished.

The compilers of the Book of Discipline moreover proposed that the patrimony of the church should be appropriated in the first instance, to the support of the new ecclesiastical establishment; under which head were included, the ministry, the schools, and the poor. The stipends of ministers were to be collected by the deacons from the tithes; but all illegal exactions were to be previously abolished, and measures taken to relieve the labourers of the ground from the oppressive manner in which the

tithes had been gathered by the clergy, or by those to whom they had farmed them. The revenues of the bishoprics, cathedrals, collegiate churches, and monasteries, were to be given to the support of parochial schools, municipal seminaries, or churches within their respective limits. That this scheme should be disrelished by such nobles as had either seized on the church lands, or had retained tithes in their own hands, or had taken long leases of them from the clergy for small considerations, is not matter of surprize.

The first General Assembly of the reformed Church of Scotland met at Edinburgh on the 20th of December. It consisted of forty members, only six of whom were ministers, Knox being of the number; and its deliberations were conducted with great order, though without a formal moderator. The attendance of members afterwards increasing, and business becoming more complicated, it was resolved that a moderator should be chosen at every meeting, and John Willock, Superintendent of Glasgow and the West, was the first who discharged that office in 1563.

At the close of the year, our reformer was called to resign his valued partner, who left him with two young children; and though his mother-in-law continued her residence in his family, her dejection of mind required on his part an affectionate but painful sympathy. To private distress was added much anxiety on the state of public affairs. Queen Mary, and her husband the King of France, had refused to ratify the late treaty, and had dismissed the deputy sent by the Parliament. A new army was preparing in France for the invasion of Scotland; the hope of the Roman catholic party was excited; and the further assistance of the English *problematical.* The death of Fran*cis, however,* averted the imme*diate danger of* assault from foreign violence; but it was rather the veering of the wind, than the subsidence of the tempest, in the political atmosphere. An invitation was sent by the protestant nobility to the young Queen, who, on the 19th of August, 1561, arrived in Scotland, and took the reins of government into her own hands. Beautiful and accomplished, accustomed to French adulation, and bigoted to the Romish faith; inexperienced in affairs, but impatient of control; this youthful sovereign entered on a situation which promised little satisfactory result, from the different character of the scenes in which she was about to move, and of the subjects over whom she was to rule, whose simple manners, grave demeanour, and disputatious habits, were strongly contrasted to the gaiety, levity, and pliability of their Gallic neighbours. She directed preparations to be made for the celebration of a solemn mass in Holyrood on the first Sunday after her arrival, which gave such offence, that there would have been a tumult among the populace, had not some leading men among the protestants interfered. Knox was zealous in recommending peaceful conduct to the citizens; but at the same time would not conceal his just apprehensions, observing that "one mass was more fearful to him, than if ten thousand armed enemies were landed in any part of the realm, on purpose to suppress the holy religion." *

Mary sent for Knox, and held a long conversation with him in the presence of her brother, the prior of St. Andrew's. She accused him of raising her subjects against her mother and herself; of writing a book against her just authority; of being the cause of sedition and bloodshed when he was in England; and of accomplishing his purposes by *magical arts.* He replied, that if to teach the truth of

* Knox, Historie, p. 284—287.

God in sincerity, to rebuke idolatry and exhort men to scriptural modes of worship, were to preach sedition, he must plead guilty: but if the true knowledge of God, and his right worship, were the most powerful inducements to subjects cordially to obey their princes, then was he innocent. As to the effect of his preaching in England, he was thankful nothing had been laid to his charge, but what the world knew to be false; and as to his practice of magic, he could the more easily bear this black charge, when he recollected that his master had been called Beelzebub.—"You think I have no just authority?" said the Queen. "Please your Majesty," he replied, "learned men in all ages have had their judgments free. Plato wrote his treatise *On the Commonwealth*, condemning many things maintained in the world, and urging reform, without disturbing the peace of the government under which he lived. Even so, Madam, am I content to do, in uprightness of heart, and with the testimony of a good conscience." "Pray, Master Knox, is it not acting contrary to divine command, which enjoins subjects to obey their rulers, to instruct them to receive a religion different from that of those rulers?" "Madam, true religion comes not from princes, but from God; princes are often ignorant on this grand topic, and subjects are not bound to frame their creeds according to the arbitrary will of their rulers; otherwise the Hebrews ought to have conformed to the religion of Pharaoh, Daniel to that of Nebuchadnezzar, and the primitive Christians to that of the Roman emperors." "Yea, but none of these men raised the sword against their princes." "Your Grace cannot deny, however, that they resisted; for those who obey not the commandment given them do in some sort resist." "But, I say, they resisted not with the sword." "*God, Madam*, had not given them the power and the means." "Think you, that subjects, having the power, may resist?" "Doubtless, Madam, if princes exceed their bounds. For no greater obedience is to be given to kings, than God hath enjoined to be given to parents. But a father may be struck with a frenzy, in which he might seek to slay his children; and if the children rise together and take the sword from him, bind his hands, and keep him in prison till the fit is over, would they do wrong?" Her Majesty was confounded at this reply, and was observed to change colour. After a while, she renewed the conversation, by remarking, "Well, then, I perceive that my subjects are to obey *you*, and not *me*, and to do what they please, and not what I command; and so I must be subject to *them*, and not they to *me!*" "God forbid!" said Knox, "that ever I should take it upon myself to command any to obey me, or to set subjects at liberty to do as they please: no; my endeavour is, that both princes and subjects should obey God. And think not, Madam, that wrong is done you, when you are required to be subject unto God; for it is he who puts people under rulers, and causes obedience to be rendered them. And this subjection unto God and his church, required of kings as foster-fathers, and queens as nursing-mothers of his people, is the greatest dignity they can enjoy on earth, for it will raise them to heaven!" "But you are not the church," she answered, "that I choose to nourish: I will defend the church of Rome; for I believe it to be the true church of God." "Your will, Madam," he replied, is no reason; neither doth your opinion make the Roman harlot to be the chaste spouse of Christ. Wonder not, that I call Rome a harlot, for she is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners. She has in fact

more declined from the apostolic religion, than the Jewish church had degenerated from the ordinances of the Law, when she crucified Christ." "That is not my conscience," she rejoined. "Conscience, Madam," he observed, "requires knowledge; and right knowledge I fear you have none." "But I have both heard and read." "So, Madam, did the Jews, who crucified Christ Jesus. Have you heard any teach, but such as the pope and cardinals have allowed? Rest assured, they will say nothing against their own interest." "You interpret Scripture in one way," said the Queen, "and they in another: whom shall I believe, and who shall be judge?" "You are to believe God, who plainly speaketh in his word," answered the Reformer; "and farther than the word teacheth, you are to believe neither the one nor the other." He was then proceeding to show that the pretended sacrifice of the mass was anti-scriptural, when she interrupted him by declaring her inability to contend with him, but her persuasion of the competency of others to answer him, if they were present. "Madam, would to God, that the most learned papist in Europe, and whom you would be most inclined to believe, were present to sustain the argument, and that you would hear the matter reasoned to the end!" "Well, perhaps you may have that wish gratified sooner than you expect." "Yea, Madam, I shall get it sooner than I expect, if I get it at all; for the ignorant papist cannot patiently reason, and the learned one will be too crafty to come into your audience, Madam, to have the ground of their religion searched out." The hour of her Majesty's dinner arriving she withdrew, after Knox had taken leave, saying, "I pray God, Madam, that you may be as *blessed within* the commonwealth *of Scotland*, as ever Deborah was *in the commonwealth* of Israel!"

Such is the substance of the conversation between them; and the interview itself, under all its circumstances, is one of the most curious in modern history. Mary was so much mortified that she could not refrain from tears; and Knox left her with the impression, that she was obstinately bigoted to the Romish superstition. She was much annoyed at the sessions of the General Assembly; and her courtiers began to question the propriety of such conventions without her pleasure. The Reformer was next employed in vindicating the right of holding ecclesiastical assemblies, and the claim of ministers to an adequate provision. He was also engaged in reconciling feuds, and composing variances of a civil nature, in this season of dispute and mutual apprehension.

In May 1562, the Queen gave a ball to her foreign servants, in consequence of intelligence from France, that her uncles were regaining their influence, and exercising fresh violences against the protestants. Knox on the following Sabbath observed in his sermon, that "princes were often more given to music and dancing than to reading and hearing the word of God; and delighted more in fiddlers and flatterers, than in wise men who would give them good counsel. As to dancing, although he did not find it praised in scripture, and profane writers had termed it a gesture more becoming mad than sober men, yet he would not utterly condemn it; provided, first, that persons did not neglect the duties of their station by indulging in it, and secondly, that they did not dance like the Philistines, from joy at the misfortune of God's people. If they were guilty of these, their mirth would soon be converted into sorrow." Next day he was ordered into the presence of Mary, who received him surrounded by her maids of honour and principal counsellors, and accused him in a long speech of

; treated her with disrespect, a manner calculated to lower the eyes of the public. inted by the appearance of ourt, the sturdy preacher l, that she had been treated sons usually were who refused nd the preaching of the word l; but if, instead of listening reports of flatterers, she had his discourse, she would not s have been offended. He therefore she would be pleased ir him repeat what he had

He then recapitulated his rse, and called on those who itnessed its delivery to attest uth of his statement. The , after turning round to the ers who were dumb, told hat his words, though sharp h, had been misrepresented. lded, that she was well aware difference in religious senti- between her uncles and him- nd therefore did not blame r any animadversions as far y were concerned; but if he any thing about her conduct displeased him, he should to herself privately. Knox rough her drift, and observed s was willing to do any thing er majesty's contentment, was consistent with his ; if her grace chose to attend blic sermons she would have portunity of knowing what d or displeased him in her and ers; or if she would appoint to hear what he had said, uld most gladly attend her ; but to be merely allowed erty of whispering in her ear people thought and said of hat would neither his con- e nor his office permit him to 'For, albeit at your grace's and, I am here now, yet I t tell what others may think who at this time of day am from my book, and waiting the court." "You will not be at your book," said Mary, turning her back on the uncourtly theologian.

The Roman Catholics, envious of the power possessed by the protestants in the cabinet, and conscious that their young sovereign was secretly on their side, resorted in the autumn of 1562 to open hostility. The Earl of Huntly took up arms in the north, while the archbishop of St. Andrews endeavoured to rouse the papists of the south. Knox made use of all his influence with the nobility and gentry to keep them firm to the cause of protestantism in this trying state of affairs, and the south was preserved in peace, while the vigorous measures of the council crushed the rebellion in the north.

A champion now appeared for the Romish faith in the person of Quintin Kennedy, uncle to the earl of Cassilis, and abbot of Crossraguel. He disputed with our reformer for three days on the subject of the mass at the village of Maybole in Carrick, and the result of the argumentation was, as usual, misrepresented by the papists. Another priest, named Ninian Wingate sent likewise to Knox a writing, consisting of eighty-three questions on the principal points at issue; to some of which, particularly such as related to the call of protestant ministers, he returned answers in his public discourses. In May 1563, the Queen summoned him to Lochlevin, wishing to avail herself of his influence in dissuading the protestant gentry of the west from disturbing the Romish worship. He told her majesty, that if she would exert her authority in executing the laws of the land, he could promise for the peaceable behaviour of the protestants; but if she thought to elude them, he feared there were some who would let the papists understand that they should not offend with impunity. "Will ye allow, that they shall take *my* sword in their hands?"

asked Mary. "The sword of justice is *God's*," answered Knox, "and is given to princes and rulers for one end, which, if they transgress, sparing the wicked and oppressing the innocent, they who, in the fear of God, execute judgment where he has commanded, offend not God, although kings do it not." The Queen broke off the interview in displeasure, but required his attendance again in the neighbourhood of Kinross, where she took the amusement of hawking, on which occasion she treated him with great familiarity; telling him that lord Ruthven had been very particular in his attentions to her, but that she was not partial to him; recommending him not to promote the election of the late archbishop of Glasgow to the superintendance of Dumfries; and requesting his interference, *for her sake*, in a conjugal difference between the earl and countess of Argyle. With respect to this extraordinary conduct on the part of the gay young Queen to the grave reformer, it has been generally considered as a specimen of refined artifice; for as she had in the first instance failed to overawe him, she now seemed bent on trying the effect of flattery and condescension. The royal beauty had to make her experiment on a rough and unmanageable subject, and one who could not but be personally offensive to her, on account of his presbyterian prejudices in ecclesiastical and democratic bias in political matters, as well as his mode of communicating his sentiments, which with all allowance for the comparative barbarism of the age, and the regard for the interests of divine truth, impartiality must confess to have been occasionally disrespectful and irritating.

In the beginning of the Queen's first parliament, in May 1563, Knox endeavoured to excite the Earl of Murray to appear with zeal *and courage*, to get the articles of Leith established by law; but finding him cooler than he expected, there followed a breach between them, which continued for a year and a half. When the bill was rejected, he preached before many members of the parliament on the subject, expressing his apprehension of the consequences, accusing them of unfaithfulness and ingratitude to God, who had delivered their countrymen from such bondage of soul and body; and adverting to the report that the Queen intended to re-enter into the marriage-state, declared his conviction that the most serious evils might be expected if the nobility consented to her union with a Roman Catholic. Mary ordered him into her presence. "Was ever prince treated as I have been? I have borne with all your speeches against myself and my uncles; I have shown you kindness; and yet I cannot be quit of you! I vow to God I shall be once revenged." This vent of passion was succeeded by a flood of tears. Knox replied with more calmness than was usual to him, that he trusted when she was freed from the bondage of error, his liberty of speech would not offend her. Out of the pulpit, he believed, few had occasion to be offended with him; but *there* he was bound to obey Him who commanded him to speak plainly, and to flatter no flesh on the face of the earth. "But what have you to do with my marriage? Or what are *you* in this commonwealth?" "A subject born within the same, madam; and albeit I be neither earl, lord, nor baron in it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same. Yea, madam, to me it appertains no less to forewarn of such things as may hurt it, if I foresee them, than it doth to any of the nobility; for both my vocation and conscience require plainness of me. And therefore, madam, to yourself I say

/hich I spake in public place. soever the nobility of this shall consent that ye be sub- an unfaithful husband, they much as in them lieth to re- e Christ, to banish his truth hem, to betray the freedom realm, and perchance shall end do small comfort to your-

Mary sobbed aloud with mortification. Erskine of superintendent of Angus, en- ured to soothe her, but the ier betraying no emotion, rected him to leave her pre- and wait her pleasure in the amber. It was soon signified ie might go home, while her llors advised her to abandon a of a prosecution.

protestants being indicted ving with others broken into od, and interrupted the 's household at mass, when s at Stirling, Knox by request protestants of Edinburgh sent *lar* to some principal gentle- o desire their attendance on y of trial. The bishop of conveyed a copy to Mary, ommunicated it to the privy l, by whom it was pronounced able, and summoned him them. When the Queen had her seat, and perceived him g uncovered at the foot of ble, she burst into a fit of r. "This man," said she made me weep, and shed a tear himself: I will now I can make him weep." He mmanded to read the circular, he did, and then handed it to een's advocate. "My Lords," her Majesty, "did you ever more despiteful and treason- tter?" "Mr. Knox," said nd, the Secretary, "are you ry from your heart, that you written it, and that others its contents." "My Lord," Knox, "before I repent, I e taught my offence." "You ndeavoured to raise an un- *convocation of the* Queen's lieges." "I have often offended in like sort before." "Yea, but the times are very different now." "The time that has been is even now," replied the reformer; "for I see the poor flock in no less danger than it has been, except that *the Devil has got a vizor upon his face.* Before, he came in with his own face, discovered by open tyranny, seeking the destruction of all who refused idolatry; and then you will confess the brethren lawfully assembled to defend their lives; and now the devil comes under the cloak of justice, to do that which God would not suffer him to do by strength."—"What is this?" cried Mary; "Methinks you trifle with him. Who gave him authority to assemble my subjects? Is not that treason?" "No, madam," answered Lord Ruthven, "for he makes convocation of the people almost daily to hear prayer and sermon." "Hold your peace," said the Queen, "and let him answer for himself." "I began, madam," resumed Knox, "to argue with the secretary (whom I take to be a better dialectitian than your Grace) that all convocations are not unlawful, and now my Lord Ruthven has given an instance." "I will say nothing against your religion, nor against your collecting people for worship; but what right have you to assemble my subjects, without my order?"

"If the want of your grace's orders," observed he, "makes such assembly unlawful, almost all that has been done respecting the reformation of religion is liable to the same charge." "You shall not escape so," said the Queen. "Is it not treason, my Lords, to accuse a prince of *cruelty?*" "But wherein can I be accused of this?" "Read this part of your own letter—'This fearful summons is directed against them (the two persons indicted) to make no doubt a preparative on a few, that a door may be opened to excite cruelty upon a greater mul-

titude.' Lo! what say you to this?" "I will first enquire of your Grace, whether you know not, that the obstinate papists are deadly enemies to all who profess the gospel, and that they most earnestly desire their extermination?" "God forbid!" exclaimed the Lords, "that ever the lives of the faithful, or the hindrance of the word, should be in the power of the papists, for experience hath taught us the cruelty of their hearts!" "Seeing then," continued the accused, "that it was barbarous to destroy such a multitude as profess the gospel, which oftener than once or twice they have attempted to do by force, they, by God and his providence, being disappointed, have subtilly made the sovereign a party under cover of law. For who supposes, that the insatiable cruelty of the papists shall end in the murder of these two brethren, now unjustly summoned, and more unjustly to be accused? But, madam, I accuse not in my letter, your Grace, nor yet your nature, of cruelty. I affirm, however, that the pestilent papists, who have inflamed your Grace against these poor men at this present, are the children of the devil, and therefore must obey the desires of their father, who has been a liar and a murderer from the beginning." "You forget yourself," said the chancellor, "you are not now in the pulpit." "I am in the place where I am demanded of conscience to speak the truth; and therefore the truth I speak, impugn it whoso list."

When the accused had withdrawn, and her majesty had left the council, almost all the members voted him innocent. The secretary, enraged at this decision, brought back the queen, and required the votes a second time; which attempt to overawe them gave no small offence, so that they repeated their votes, *with approbation of his demeanour and apology*. Mary was so much *displeased* with the bishop of Ross, the informer, for agreeing with the majority, that forgetting her own dignity, she called him "an old fool" before all the council.

The ensuing year, Lord Darnley, being married to the Queen, was advised by the Protestant courtiers to hear Knox preach, with a view to gratify the people; but he was so indignant at the discourse, that he complained to the Council, who immediately ordered Knox before them, and forbade him to preach for several days. His text was from Isaiah xxvi. 13—17. *O Lord, our God, other lords than thou have reigned over us*, &c. He spoke of the government of wicked sovereigns as a judicial scourge, and observed "that God sets in that room (for the offences and ingratitude of the people) boys and women." He mentioned also, "that God punished Ahab, because he did not correct his idolatrous wife, Jezebel." Darnley's father Lennox, Athol, and Rizzio, a low-bred Italian, ruling the court, the protestant nobility became more and more dissatisfied; and Mary, raising a force against them, compelled them to take refuge in England. All her policy was now directed to the re-establishment of popery; her husband and his partizans openly professed Roman Catholicism; she signed the French Catholic League for the extirpation of the reformed; and restored the popish ecclesiastics to their place in parliament. But Darnley, entering into a secret engagement with some of the protestant nobles, her measures were thwarted, and Rizzio assassinated; while the popish counsellors fled, and the exiled nobles returned. Mary, retiring to Dunbar, prevailed on her husband to disown his engagement, and mustering some regiments, returned to Edinburgh to wreak vengeance upon the disaffected. Our Reformer deemed it prudent at this crisis to leave the capital and go to Kyle, whence by permission of the

General Assembly he went to England to visit his two sons who were residing with their mother's relations. The assembly limited his abode in England to their next general meeting, and gave him a letter to the episcopal bench, requesting lenity in its conduct towards such ministers as scrupled to use the sacerdotal habit. At what period he returned to his charge is uncertain, but he was present in the General Assembly in June 1567, and in July he preached at Stirling church a sermon, at the coronation of King James, which is much commended in Buchanan's History of Scotland. Darnley being murdered, Mary resolved to marry Bothwell, a ferocious character, who was supposed to have been his destroyer. Craig, the colleague of Knox, on whom the whole ministration devolved in his absence, reluctantly complied to publish the banns, but protested from the pulpit against the marriage as unlawful and scandalous, as he believed Bothwell to have attained his end by the slaughter of Darnley and seizure of the Queen's person. These events were followed by Mary's abdication, the coronation of her infant son, and the appointment of the Earl of Murray to the regency. He preached again at the opening of the Parliament on the fifteenth of December, exhorting them to begin with the affairs of religion, and they accordingly ratified all the acts which had been passed in 1560 in favour of the reformation.

The Regent was the friend of the Reformer, and under his auspices the cause of true religion prospered. But the queen escaped from her confinement in Lochlevin castle on the 2d of May 1568, and being defeated by Murray, fled into England; on which her disappointed partizans determined to cut off the Regent by secret means, and he was shot by Hamilton of Bothwellhaugh. The loss of this excellent person filled *Knox* with pungent sorrow. In 1571, the Hamiltons and others entered into a conspiracy against Lennox, who succeeded to the regency, and began to fortify Edinburgh. While they were thus employed, a council was held by them in the castle, when Kircaldy of Grange, governor of the fortress, proposed to give security for the person of Knox; but the Hamiltons answered, that they could not promise him security, because he had many enemies, who might do him harm without their knowledge. Upon this answer, Mr. Craig and other friends besought him to quit the town. He went accordingly to Abbotshall in Fife, and thence to St. Andrews, where he remained till August in 1572. That year there was a convention of ministers at Leith, where it was agreed that a certain kind of episcopacy should be introduced into the church. The courtiers had acquired most of the episcopal revenues, and it is supposed that to secure a better title to these rents, they desired the re-establishment of the higher dignitaries who might receive a small part to themselves, and regularly make over the principal portion to the lay-patrons. Among the rest, the archbishopric of St. Andrews coming to the share of the Earl of Morton, that noble designed Mr. John Douglas, rector of the university, to be elected to that see. The electors accordingly fixed on him, after some opposition; but Knox was displeased with the whole proceeding; and the next Sunday, being to officiate in the forenoon in the presence of Morton, he not only peremptorily refused to inaugurate the bishop elect, but publicly denounced an anathema against both the donor and receiver of the see. Notwithstanding this refusal Mr. Douglas was admitted according to the form used for the admission of superintendants. As some of the divines reported that his opposition arose from dis-

appointment because the dignity had not been conferred on himself, he took occasion to declare from the pulpit, "I have refused a far greater bishopric than St. Andrews, which I might have had by the favour of greater men than the patrons of Douglas. What I have said on the affair has been for the discharge of my conscience, desirous as I am that the Kirk of Scotland should not be subject to episcopal government." He probably referred to an offer of an English see from Edward VI.

The troubles of Scotland being much abated, and the people of Edinburgh, who had been obliged to leave their dwellings being returned, two gentlemen were deputed to wait on Knox, inviting his return. After perusing the letter of invitation, he agreed to return, on condition, that he should not be desired to keep silence respecting the conduct of those who held the castle; and this stipulation he requested the deputies to convey to their principals; but these gentlemen assured him that no restraint would be laid on him in this or any other particular. He left St. Andrews, August 17th, and arrived at Leith on the twenty-third. Upon the last day of that month he preached in the great kirk; but his voice was become so weak, through paralytic infirmity, that he asked for a place, in which less exertion would be necessary, and his request was immediately complied with. A Mr. Lawson, sub-principal of the King's College at Aberdeen, was appointed over the old congregation in the room of Craig, with whom they were dissatisfied on account of his more moderate political sentiments. The Tolbooth was allotted to Knox, in which he continued his ministration, as long as his strength would permit; but his health was further impaired by intelligence of the *massacre of* the Parisian Protestants. *His spirit* mourned over the suffering of the reformed cause in general, and over many of his acquaintance who had fallen in particular; and being conveyed to the pulpit, the venerable man summoned the residue of his strength, as with glistening eye and solemn tone, he uttered an awful denunciation against the sanguinary sovereign Charles IX. "Sentence is pronounced in Scotland against that cruel murderer and false traitor the King of France! The vengeance of God shall never depart from him or his house; but his name shall remain an execration to posterity; and none that come out of his loins shall enjoy that kingdom in peace, unless repentance prevent the judgment of the Almighty!" The French ambassador, who at Knox's request was informed of the prophetic woe thus publicly pronounced, complained of the indignity to the Regent, and required that the preacher should be silenced, which demand was refused, and he immediately quitted the realm.

On Tuesday, the eleventh of November, 1572, he was seized with a severe cough, which greatly affected his breathing. On the Thursday, he was obliged to desist from his daily practice of reading scripture; but directed his second wife, Margaret Stewart (a daughter of Lord Ochiltree, who had brought him three female children) and Bannatyne, a pious servant, to read to him every day the 17th of St. John's gospel, the 53d of Isaiah, and a chapter of the Ephesians. He was visited in his sickness by the ministers, and chief nobles, among whom was Morton, afterwards viceroy, to whom he addressed edifying instructions on their respective duties. A religious lady desired him to praise God for the good he had done, and was beginning to commend him, when he interrupted her. "Tongue! Tongue! Lady, flesh of itself is over-proud, and needs no means to esteem itself." He reminded her of some

former advice, exhorting her to lay aside pride, and be clothed with humility. On Friday the 21st, he ordered his coffin to be prepared, and said, " Come, Lord Jesus. Sweet Jesus, into thy hand I commend my spirit. Be merciful, Lord, to thy church which thou hast redeemed. Give peace to this afflicted commonwealth. Raise up faithful pastors who may take care of thy church, and grant that we may learn, as well from the blessings as chastisements of thy providence, to abhor sin, and cleave to thee with full purpose of heart." Being asked, whether he felt much pain? he replied, " I cannot call that *pain*, which brings on the end of mortality and trouble, and is the beginning of life. To thee, Lord, do I commit myself. Thou knowest how intense my pains are, but I do not complain. Yea, Lord, if such be thy will, I could be content to bear this suffering for many years: only do thou continue to enlighten my mind through Christ Jesus!"

At three o'clock in the afternoon of Monday the 24th, one of his eyes failed, and his speech faltered. He desired his wife to read the 15th chapter of the 1st Epistle to the Corinthians. " Is not that," said he, "a comfortable chapter? O what sweet and salutary consolation the Lord hath afforded me from that chapter! —Now, for the last time, I commend my soul, spirit, and body, (touching three fingers as he spoke) into thy hand, O Lord!"—At about five o'clock he said to Mrs. Knox, " Go, read where I cast my first anchor;" upon which she read the 17th of St. John's Gospel, and afterward a part of Calvin's sermons on the Ephesians. He lay still, but moaned at intervals, and said, on being asked the cause, " I have sustained many contests with Satan; but now that roaring lion hath put forth all his strength to make an end of me at once. He has often placed my sins before me to tempt me to despair, but could not prevail. Now he has attacked me in a different way: the cunning serpent would persuade me that I have merited heaven by the faithful discharge of my ministry; but I have vanquished him by such passages as these: What hast thou, thou hast not received? By the grace of God I am what I am: &c." About eleven, he sighed deeply, and said, " Now it is come." Bannatyne desired him to think on those promises which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and died in peace. Upon this he lifted up one of his hands, and sighing twice, expired without a struggle.

On Wednesday the 26th he was interred in the churchyard of St. Giles. His funeral was attended by Morton, the newly-elected Regent, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronouced his eulogium in the well-known words, " There lies one, who never feared the face of man!"

GOD EVER PRESENT.

Yes! Thou art with me, and with Thee
I cannot be alone,
For joy shall bear me company,
And peace shall be my own.

The solitude Thou hoverest nigh
Is peopled all with bliss:
The sandy waste, when Thou art by,
A verdant landscape is.

There is no night where Thou art seen
No light can day afford
Without Thy rays to gild the scene,
Without Thy presence, Lord!

Be with me ever! Ever bless
And ever guide—and be
In life's decay and death's distress,
On earth, in heaven, with me.

BOWRING.

THE COTTAGE VISITOR.—No. X.

"God scorns not humble things;
Here though the proud despise
The children of the King of Kings,
Are training for the skies."
MONTGOMERY.

The leaf which in autumn decays
Its verdure no more shall renew;
The flowret that withers—shall raise
Its beauties no more to our view:

But the spirit on Christ that relies,
Though borne from these regions away,
But withers—to dawn in the skies!
But fades never more to decay!

ONE of the distinguishing characteristics of the present age is the spirit of enlarged benevolence which has diffused itself throughout the great mass of society; and actuates and exercises the tenderest feelings, and the most exquisite sensibilities of the human breast. There seems indeed to be scarcely any means unemployed or any plans undevised to cast a brighter ray upon the history of human life, which like the scroll of the prophet is "written within and without with mourning, and lamentation, and woe."—And while the sons of wretchedness and want are continually receiving, not merely a cold and abstract sympathy, but actual and personal support amid the sorrows which oppress them;—yet this attribute of Deity itself is still more actively engaged in supplying the necessities and relieving the wretchedness of the immortal spirit;—in seeking to dispel the gloomy shadows which sin and ignorance have introduced; and raising its dejected and perverted faculties from the love and the anxiety of momentary objects to grasp the unspeakable realities of the world to come. But among the numerous channels through which this benevolence flows, there is one deserving of peculiar attention on account of the *importance of its* object, and the *beneficence of its* results;—I mean that which conveys to the young and rising generation, not only the rudiments of human learning, but the knowledge of our divine Immanuel, whom to know, the scriptures assure us, "is life eternal." This is indeed an object which cannot fail to be regarded with interest, whether by the moralist who desires the welfare and amelioration of society; or the Christian who duly estimates the value, and anxiously desires the salvation of an imperishable soul. And its distinguishing feature is, that while it supplies a most important temporal deficiency, it at the same time conveys the means of knowing and receiving those revealed truths, which are to the soul the elements of unceasing blessedness.

The influence of knowledge upon society is universally experienced, and its importance and utility is universally acknowledged. Knowledge is the main spring, which regulates and impels all the movements of civilized society; it is the very basis of all our national, social, and personal privileges; and which, when cultivated and enjoyed, will strengthen, and dignify, and expand all the faculties and the feelings of the human mind. It is requisite not only in the government of states, in the operations of commerce, or the abstruse speculations of the learned, but also in the arrangements of domestic economy, and the efficient discharge of individual duty.—But if human knowledge be of such importance, how much more so "the excellency of the knowledge of Christ Jesus our Lord." If to instruct the young in the first rudiments of temporal learning be indeed so truly desirable, how much more so to make them "wise unto salvation." Soon will this world be consumed, and all the theories of earthly science will perish with the objects upon which

they were employed; but that wisdom which flows from the throne of Immanuel "in whom are hid all the treasures of wisdom and knowledge," will outlive "the wreck of matter and the crush of worlds."

The effects which the vast number of schools, existing in the present day, are producing, I conceive to be as incalculable as they are beneficial; and though for the present almost and in some cases altogether imperceptible; yet the momentous truths which are inculcated through the medium of these schools, like sacred leaven shall be gradually diffused through every portion of the community, and be one grand instrument in forwarding the blissful and expected period, when this "wilderness of sin" shall become "the garden of the Lord," and the salvation of Jesus shall be universally felt and embraced.

Not many years ago, a Sunday School was established in our parish, and the beneficial results of its establishment are manifest and convincing. I could point to some whose consistency of deportment, whose integrity of principle, and whose conduct and character so becoming their station in life, give us reason to suppose that were these the only effects that have been produced we have not altogether "laboured in vain."

But in order duly to estimate and appreciate the value of such institutions, let us adduce one of those instances in which Sunday school instruction has been made the "power of God unto salvation." To teach the scholars simply to read, or by precept and example to restrain them from those grosser enormities to which, alas! too many of our fellow-creatures descend—however beneficial to society or productive of much temporal comfort, could not secure *their* future and eternal felicity: but when the instructions periodically imparted are attended with that divine energy which alone can render them effectual—when the youthful footsteps are led into the narrow path which terminates in unceasing glory—when the youthful desires, and hopes, and feelings, are directed into a pure and spiritual channel, and the subject of Satan and of sin becomes the willing subject of the meek and lowly Jesus; not only is society benefited—not only is much temporal felicity imparted; but the salvation of the soul is secured, and celestial blessedness and peace will be the final consummation.

It was thus with Elizabeth S——. Her infant years had not been blessed by the prayers and admonitions of serious parents—her infant faculties had not been stretched to comprehend and embrace the sublime yet simple truths of revelation—her infant tongue had not been trained to lisp the praises of the children's friend, the compassionate Redeemer—and her infant mind had never been taught to distinguish between sin and its concomitants, and piety and its blissful results. Thus nurtured up amid folly and vice, uncontrolled by serious admonition or salutary precept, she early imbibed those habits and desires which were likely to prove destructive to her future peace: and when the helplessness of childhood was merged amid the frivolous pursuits of maturer youth, she was totally unacquainted with that sacred volume of which Timothy, even from his youth, had felt the value and the power. Such was her character when she entered our school—but the instructions of her teachers, the word of God which she was now required to study, and the outward means of grace which with the others she constantly attended, produced an impression upon her mind, which originating in and cherished by the Spirit of God, became the foundation of her future piety, and the subordinate source of her unceasing enjoyment.

Real religion, wherever it appears, whatever be the situation or the circumstances, the character or the age of its possessor, assumes an aspect interesting and lovely. But never is it more interesting or more lovely, than when it smiles amid the bloom of youth, and pours its hallowed blessings upon the ripening and expanding mind.

'Tis sweet to see the dew of heaven
Descend on early youth;
When e'en to children grace is given,
To know and feel the truth.

'Tis sweet to see life's heedless morn
In righteousness begun;
When glorious beams the soul adorn,
From heaven's eternal "Sun."

'Tis sweet to see the young approach
The Saviour's throne of grace;
And reckless of the world's reproach,
His gospel to embrace;—

And the experienced Christian, as he contemplates these opening blossoms in this earthly "garden of the Lord," cannot but pre-eminently trace the finger of the Almighty, and the power of divine grace. Yes: and the gospel they are thus in early life enabled to embrace, shall be their safeguard in unnumbered dangers—their preservative from "a thousand snares"—their consolation amid the accumulating trials of life—their passport to their father's home, and their portion for ever and ever.

The snares of youth and the allurements of Satan were, alas! too successful in producing within the mind of E. S—. a spirit of negligence and lukewarmness. She felt unable to withstand the sneers of her companions and the reproaches of her friends: and although the impressions she had received were never totally eradicated from her mind, yet she did not cultivate them as she ought—she did not seek for an advancement in holiness and grace; and as religion is never stationary, and if it be not progressive in the *soul, it must* be on the decline; so *in the case* before us; one temptation was yielded to after another, till darkness and sorrow of mind became the bitter punishment. Does any youthful Christian read this?—guard against the beginnings of evil—beware of follies which are deemed insignificant—"watch and pray lest thou enter into temptation."

While in this state, however, the rite of confirmation was administered in the parish, and she became a candidate. And the fidelity and zeal of the clergyman in the examination of his youthful flock were eminently blessed to the revival within her mind of that repentance towards God, and faith in the Lord Jesus Christ, which for the remainder of her life she ever exemplified and enjoyed.

Shortly after this, in consequence of the increase of our school, and in order to accommodate a considerable portion of the children, another room was taken, and a school established in a distant part of the village, the instruction of which was conducted by the more elderly and serious of our scholars, among whom was Elizabeth S.—— and here for a considerable time she instructed her class with that earnestness and zeal which I never recollect to have seen equalled in one so young. But the time was arrived when it was necessary for her to provide for herself, and to quit her parental home. Accordingly she entered into service in the family of Captain R——, where her consistency, integrity, and piety so endeared her to the Captain and his Lady, that no opportunity was neglected of manifesting their regard, till death brought a period to her mortal existence.

Alas! what is life? How soon the blossoms of youthful hope are blasted; how soon the fairest prospects are destroyed, and the visions and anticipations of immaturity become as the morning dew, which swiftly hurries away! A violent cold, which no means could re-

move, soon terminated in a pulmonary disorder; and this youthful Christian, happy in her circumstances, and beloved by all her acquaintance, was transported to that celestial paradise, whose flowers can never wither—whose glories can never fade.

On the Sunday after the decease of Elizabeth S——, I endeavoured to improve the event to her schoolfellows. And when the business of the day had been discharged, and the most solemn stillness pervaded the whole school, I addressed them as follows:—

My dear children,—In the course of the past week one of your late school-fellows has left this sinful world for ever. And I would wish, from the circumstance of her death, to impress upon your minds a conviction of the uncertainty of your own lives,—and the necessity of loving and seeking that Saviour whom she so earnestly loved and sought. And, in doing this, I will mention as a kind of text, Psalm ciii. 15, 16. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

These words are so simple and so affecting, that surely they cannot fail to be striking, even to a child. I need not explain to you what is meant by a flower of the field:—you have often hailed their first appearance with delight; you have often strolled into the meadows and along the banks to gather them; and, in many a different way, have made them the promoters of your innocent amusements:—but, while you beheld them with childish delight, did you ever think, that should one rough wind howl over them, they would bend and break; that should one heavy storm descend upon them, they would sink, and wither, and die. Did you not pluck them while smiling amid the grass that waved around them:—but when you had taken them home, and thought that they were smiling still, was not their beauty faded, and their loveliness fled for ever. Oh yes! in the morning they flourish—in the evening they are cut down; in the morning they are the glory of the fields—in the evening "the wind passeth over them, and they are gone."

But, children, these little flowers are but emblems of yourselves;—in the midst of life you are in death; and though now you may be blessed with health and strength and youth, yet soon may you be stretched lifeless and breathless within the silent tomb. O, surely, if you had thought of this, you would have felt more anxious about your souls: surely, amid all the objects which engage your affections, you would love Christ for one. Yet, children, remember, however indifferent about life or death—the one is uncertain, the other may be near. Many a lovely blossom has perished in the spring; many a fragrant flower has been nipped in the bud; many a little bird has just lived to sing, to flutter, and to die; and many a little child has only opened his eyes in life, to close them in death for ever. It may be thus with you. A few days more, and your earthly existence may close;—a few days more, and the blast of death may pass over you, and you will feel the stroke and die.

Oh there was once a "voice,"—it was the voice of God. And it said, "Cry!" And the prophet said, "What shall I cry?" And the voice replied, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth; the flower fadeth; surely the people is grass." And another, not a prophet, but an apostle, that is, one of the first ministers of Christ, writes in the Holy Bible, "Man, as the flower of the grass, shall pass away. For the sun is no sooner risen with

a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall man fade away." And the same apostle says in another place,—not likening us, indeed, to the flower, but using, if possible, a more appropriate emblem, —"For what is your life? it is even as a vapour;" as the blue smoke which you may see curling for a moment, and then mingling with the air; "it is even as a vapour, which appeareth for a little time and then vanisheth away." And have not we seen the truth of all this clearly shown in the death of those around us: have we never seen a little brother or sister, or play-mate or school fellow, cut down as a flower of the field? Oh when we cast our eyes around us, and when we think how many younger than ourselves, who were once accustomed to meet us here, are now gone for ever, surely we must say and feel with Job, "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not."

Another and affecting instance of this we have in the case of Elizabeth S——; with whom most of you were acquainted, and whose dying charge I have now to deliver to you. She was indeed a flower, beautiful in its appearance, but momentary in its duration. Would to God that many such flowers were blooming here! But, alas! we spend sabbath after sabbath in directing you to Christ, and labouring to promote the salvation of your souls; but, with some few exceptions, we appear to have laboured in vain, and spent our time, and strength, and faculties, and prayers for nought. Children! is not this a solemn, yea, an awful thought? Oh never, never forget, *that the privileges which here you enjoy, if they* do not promote your happiness, will awfully increase your condemnation.

It has been my lot to attend the death beds of several,—and I have known some who in that awful hour were distracted with terror and fear. Do you ask me why?—they neglected their souls,—they neglected their Saviour,—they lived forgetful of the world to come, and when death approached them they could only look forward to the terrors of judgment, and the miseries of future punishment. It was not thus with E. S—. No: there is a Saviour, and she loved him; there is salvation, and she felt it; there is a heaven, and she knew that angels were waiting to conduct her thither, and therefore her "last end was peace."

Many times I visited her; but to the question, Are you happy? her constant reply was, "Quite so —quite so." Death was not terrible to her,—and never did I hear her speak of it, but at the same time a smile was seated on her countenance: thus did she prove the saying of Solomon to be true,—the righteous, that is, those who love and serve and fear God,—"the righteous hath hope in his death." Once I said to her, Do you wish to live? She replied, "If it be the will of God that I should, —not else." I said, You have reason to be thankful, I believe, that you attended our school. She answered, smiling, "Yes: it has been to me a blessing indeed." At another time she said, "I wish some of my school-fellows would come and see me. One of them came one day: but when I began to talk to her, she burst into tears, and left my room, and I have seen her no more. Oh if I had them here, I would tell them all what a blessed thing it is to die—when Jesus Christ is our Saviour." The pains of her body were very great, and frequently did their violence prevent her from speaking; but she did not murmur nor repine: and

when I said to her, You appear to be in great pain; she replied, "Yes, —but it's all in mercy." She frequently spoke of the lower school; in which, for a time, she had been employed as a teacher. "Ah," she said, "the little children used to mock me, and call me the little governess, and were often rude and unkind to me: but I am sure I loved them, and longed to do them good." At another time I said to her, Have you any message for me to deliver to your school-fellows? She looked at me for some time.—"Oh yes," she said: "tell them they can never be happy without religion: tell them that it is not a gloomy thing;—I have found that it is not. Oh what should I do now, if I had not Christ for my Saviour: tell them, if they break the sabbath, if they disobey their teachers, or their parents, if they behave badly in the house of God, or if they commit any sin wilfully, they cannot love Christ; and if they do not love Christ, how miserable they will be: tell them to think of death, to think of their souls: tell them not to neglect *one* opportunity of coming to the school, for every sabbath may be the last." Much more she would have said, but her cough returned, and her strength failed her.

My dear children, the tongue that once uttered this, is now silent in the grave; and this place which once knew her shall know her no more for ever; but in this her dying charge "she being dead yet speaketh," and will you refuse to hear? she exhorts you to love Christ; will you refuse to love him? she beseeches you to prepare for death, but will you continue to neglect it, and thereby neglect your souls and neglect their everlasting happiness? Oh be persuaded to attend to the things which make for your eternal peace;—pray daily and earnestly for the forgiveness of your sins, and the salvation of your souls—"seek the Lord while he may be found, call upon him while he is near," if you refuse to seek, and serve him, you cannot be happy in life, in death, or for ever; but if you love and obey him, the death of your school-fellow shall be your's, and your last end shall be like her's.

I saw her once after this—but her countenance was pale with death; she was scarcely able to speak, and I left her to see her no more—yet not, I trust, for ever. Oh no! if the same Saviour that supported her, shall be our support, we too shall be happy in our death, and be happy with her in heaven. Children! that Saviour is now looking down from heaven, and his language to each of you is, "I love them that love me, and those that seek me early shall find me." Let me then close this address with the dying charge of David to his son, "And thou Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts, if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever."

I ceased, and many a tearful eye around proclaimed that some impression had been produced, may that impression be salutary and saving: and may the death of one be rendered subservient in promoting the spiritual life of many.

To my fellow labourers in this noble cause I would say, Let us not slacken in our efforts or be discouraged in our difficulties; the seed we sow may indeed for the present appear to be ineffectual, but it shall nevertheless produce a glorious harvest.—The word of God is our warrant—the omnipotence of God our support—the glory of God our object; and the favour and the presence of God shall be our reward for ever.

E. T.

EXTRACT FROM THE MEDITATIONS OF A CHRISTIAN.

The path of religion is alone the path of happiness, of this I am well assured.—How is it then, happiness being decidedly my aim, that I seek it in the paths of sloth and vice? Am I a reasonable, am I an accountable being? religion tells me in the plainest terms I am. How is it then, that I act diametrically opposite to my real interest, and my zealous wishes? It is that I have forsaken Him who only can keep me in the right way. Reason may point out but it is religion alone that can lead me in this way. He who directs the affairs of man, who by his Providence overrules all things, he alone can comfort and support the weak-hearted and raise up them that fall—even the God of my youth, the hope of my coming years—He, he alone can lead me, he alone can keep me in the right way.

I am not so far enthralled in the mazes of sin, God has not left me so entirely to the suggestions of my corrupt heart, but that I do at times feel my errors and look back with deep regret to the days that are past. Does God remember the prayers of a departed mother for the spiritual welfare of her son? Has he not forgotten the ungrateful sinner's prayers, offered up in the days of his first love? No, unmerited mercy! they are still heard through the intercessions of a crucified Redeemer. The words vibrate on my ear, and seemingly touch my heart—*I will never leave thee, nor forsake thee.* Oh! thou Great Shepherd of Israel, bring back a repentant sinner once more to thy fold, direct his wandering footsteps once more to thee—the God of mercy. Wilt thou hear a sinner's prayers, wilt thou listen to the cries of him, who, by his sins has crucified the Son of God afresh and *put him* to an open shame? *Now thou* wilt! The door of mercy is still open to me. Thou art waiting to be gracious.

Blessed Lord again do I dedicate myself, body, soul and spirit, to thy service. Though the world entice me, in Thy strength, in the power of Thy might, I will not consent. Though it offer the choicest gifts, I will hold on my way. Nothing henceforward do I hope to know, but Jesus Christ and him crucified.

All the vain things that charm me most,
I'll sacrifice them to his blood.

What do I sacrifice, is it this world's riches? they make to themselves wings and fly away. Is it this world's honour? it is more fleeting and changeable than the winds. Is it the world's pleasure? it is the prolific source of disease and misery. What do I gain? health, contentment, happiness in this world, eternal happiness in the world to come.

Blessed Jesus keep me, O keep me for ever under the shadow of thy wings—leave me not to myself, neither to my heart's desires—let me evermore walk in the light of thy countenance and live in the possession of thee—and, when the days of my pilgrimage are ended, when I leave this vale of trouble and of tears, receive me in the plenitude of thy mercy into thy eternal kingdom, there to sing thy praise and the power of redeeming love through the countless ages of eternity.

Reader, art thou looking up to Jesus, as the Israelites in the wilderness to the Brazen Serpent, for the removing of the plague which dwells in the heart of the natural man?—Doest thou esteem him as the chiefest amongst ten thousand and the altogether lovely?—art thou living above the world although in the world?—if so, thou, (and such as thou,) alone canst be esteemed happy. But if thou art one who having tasted that the Lord is gracious,

hast forsaken his ways and walkest not now according to his commandments, what can I say? art thou prepared to meet the Lord, not as thy Saviour, thy Redeemer, thy everlasting Friend, but as thy inexorable Judge? thou canst not be. O think on these things before it be too late, before thine eyes close for ever on this mortal scene. While thou art still within reach of the Gospel sound, hear, and your soul shall live. Remember that thy day of grace will soon be spent, thou art fast hastening to the tomb, in a few years, perhaps in a few days, and thou mayest leave this earthly tabernacle for everlasting happiness or woe. Remember that there is no repentance in the grave, as the tree falls so it lies, as 'Death leaves you, Judgment finds you.' Let me then beseech you, by the grace of God, again to fly to him for pardon and for peace. He is waiting to be gracious, he is ready to receive you.

But if I am addressing any who have turned a deaf ear to the Charmer, charm he never so wisely, who have never known the Lord, be assured, that if not here, yet most certainly hereafter you will find, that the way of this world was not the way of heaven. God's commands are that we must come out and be separated from this evil generation, that we must work out our salvation with fear and trembling, not give up ourselves to the world, suffering it to carry us down its guilty stream which leads to everlasting destruction. The grave has closed upon millions who, like you, have neglected the ways of the Lord, to-morrow it may close on you, their day of repentance is for ever gone, your's still remains. Look to your Bible, read it with fervent prayer to God for his enlightening grace, and you will have reason to rejoice—you will be directed to Jesus as the sinner's hope—you will be enabled to look on him as your everlasting salvation. G.

PARAPHRASE ON ROMANS VIII. 28.

"And we know that all things work together for good to them that love God."

THE winds were loud, the night was chill,
No star-gleams slept upon the hill:
To brighter scenes I winged my way,
And mingled with perpetual day!
I mused on those who wander here
In "trembling hope" and filial fear,
But, glowing with celestial fire,
To ever-blooming joys aspire.
A darkly mingled cup is theirs;
Many their foes, nor few their cares;
Their Father's love is rich, but wise;
And oft their character he tries,
By pain—by grief—by outward ills—
By budding hopes, which sorrow chills—
By want—disease—by friends who die—
By tears, which withered joys supply.
Were earth alone their home confessed,
And the cold grave their final rest,
Theirs were a lot but ill defined
A nameless agony of mind!
But lift the veil, the future scan—
This stormy world conceals the plan
By Wisdom framed, by Love controlled,
To save *each wanderer of the fold.*

Oh, when the heart's disease is healed,
And God's impression brightly sealed
When all the bosom-pulses beat
In moral harmony complete;
And all thy Godlike Love displayed,
Gethsemane! the heart hath swayed;
When earth-born pleasures weave no more
Their cruel spells; when, from the store
Of consecrated thought, high themes
Wake ever, and the spirit deems
A Saviour's grace the only joy,
A Saviour's praise the just employ;
When all Affection's grasping force,
Unbroken, clings to God, its source;
Then shall the day celestial dawn,
And, earthly images withdrawn,
In robes of light, at God's right hand,
'Mid visions fair, the soul shall stand!
Yes! then the chain its links shall close,
And bind the bosom to repose;
Dark providence no more seem strange,
Nor blooming seasons fear a change!

ARVENDEL.

ON THE RELIGIOUS STATE OF FRANCE.—Letter II.

Dear Sir,—The Indifferents are a very large genus, capable of many subdivisions. The first, by bad pre-eminence, is the *infidel*. These are the spawn of the old Deists, and atheistic Sceptics, who in the most horrible period of the Revolution set up the Goddess of Reason, and professed themselves votaries of the religion of nature. They are men of different shades of antichristian sentiment, from the disciples of Voltaire and Rousseau to those of Volney and Dupuis. The school of Medicine in Paris abounds with them: they are also found among the students of the law, and the military. They are even suspected to be concealed among the clergy. The last, of course, are cautious of divulging sentiments which might call down the censure of some superior; but the others, and especially the medical practitioners do not scruple to give their opinions in their respective circles, and to show great contempt for the priesthood. It is not surprizing that characters of this stamp should form no inconsiderable portion of the French population. If extremes meet, Superstition and Infidelity were never far distant from each other. They see the absurdity of Popery, and ridicule pretended miracles, reverence of relics, masses for the dead, celibacy of the clergy, &c. but not content with this, consider all religion as priestcraft. The better educated have just sufficient learning and philosophy to work upon their self-conceit, a quality in which the most enlightened of their countrymen are seldom found wanting; professing themselves wise, they become fools; they are ignorant of the rational arguments in favour of Protestantism; and they "do err, not knowing the Scriptures, nor the power of God."

The second species is the *ignorant. It is* scarcely credible to what an extent ignorance prevails on religious and scriptural subjects. Some think that the word of God consists of those portions of it, found in their mass-books; others, that it is a volume containing the sayings of wise and good men, and so called rather figuratively than really. Respectable persons, well informed on other matters, have imagined it a work which always appeared in a folio shape. Doubtless, the Paris Protestant Bible Society has removed a great deal of this positive ignorance. Still it exists in a melancholy degree, and will continue, so long as the Bible is itself a prohibited book.

The following interview occurred not long since at the village of Passy, in the neighbourhood of the capital. A pious and intelligent English gentleman had occasion to visit a lady in that parish, and in order to introduce some profitable conversation, enquired if she were in the regular habit of attending her church? She told him with the most perfect indifference, that she went there once a-year. Knowing her to bear what the world esteems a reputable character, he expressed his surprise, and proceeded to point out some of the more obvious reasons for social worship. Finding her from her replies lamentably deficient in religious knowledge, he spoke of the leading truths of the Gospel, and observed that as we were all sinners, it became us to give glory to God by publicly confessing our transgressions, and suing for pardon, &c. She assured him that his observations by no means applied to her case, for she led the most harmless of lives, amusing herself in the morning with her needle, and in the evening paying a visit to some neighbour. He asked her if her neighbours thought and acted like herself? To which question she re-

plied in the affirmative. He lastly entered into the particulars of the life of Christ, the character of his mission, and the design of his death. He told her that Jesus himself was without sin, but that he gave himself up to suffer death for our sins, and to bear the punishment that we deserved to suffer. 'Then, Sir,' said she, 'I think he acted very wrong!!!' Disconcerted at her gross ignorance, he besought her to make some enquiries upon the subject of religion; and observed, that as a sensible woman, she would at least act wisely in giving a thought to that eternal state, on which we must all speedily enter.

Generally speaking, the education which is now given to all ranks must tend to dissipate the grossness of ignorance in the nation at large, and though some will be blind supporters of a blind system, others will make useful enquiries, in spite of the interdictions and menaces of the priesthood, and will gratify that love of reading, which was acquired at the charitable seminaries of their arrondissement, or the genteeler boarding-school. They for the most part willingly accept of such copies of the divine writings, or theological tracts, as the more religious and active of the English, Swiss, and Germans, distribute in different parts of the kingdom, and who, in God's good time, will see the effect of their bread thus cast upon the waters. The ultras and jesuits are exceedingly afraid that the rising generation will acquire a taste for the lively oracles, and endeavour to prevent the children of Romanists from being placed under the tuition of protestant schoolmasters.

The united effect of infidelity and ignorance is very striking in what are called military masses. Wherever a regiment is quartered, it is required to attend worship in a cathedral or some great church at a particular hour. At the different parts of the service, the drums in the nave answer to the little tinkling bell at the altar; and at the important moment when the host is elevated, and the consecrated wafer is presented to Jehovah as a preparatory offering, the sound of the instruments is deafening, and the soldiers, in the same mechanical manner in which they perform their various evolutions, prostrate themselves in an instant upon the pavement. Previous to this movement, they are yawning with ennui, lost in reverie, or staring at those who come to stare at them; while the officers are discoursing in an undertone, or enjoying some passing joke.

The third class is the *trifling*. Alas, how numerous is this division! Some of these go to early mass on the Sunday, and devote the whole of the remainder of the day to the vainest and silliest amusements. They cannot imagine how serious protestants can think it necessary to make such a dull thing of religion, as to keep holy the sabbath day. If two persons have an affair to settle in the way of business, they see no harm in transacting it at this sacred season; and the mason and carpenter will go on with the building in which he is engaged, if anxious for its accomplishment. The same men, however, would deem it an intolerable hardship, under any circumstances, to be required to work on the feast of All Souls, or All Saints, the Ascension, and some other particular days, in which the sacrament is carried in procession, or there is some spectacle to amuse the public. In villages, the peasantry dance and play on the Sunday; in the provincial towns, the shop keepers and private citizens croud the public walks; and in the capital, the Champs Elysées are filled with tens of thousands, indulging in various games, lounging in seats at coffee houses, or amusing themselves with listening to low actors, harpers, or fiddlers, looking at tumblers, and laughing at the tricks of a dog or a monkey!

While such is the state of things, who can wonder at the abounding of iniquity? Exceptions there are to all rules; but assuredly, if the prophet Jeremiah were to witness the demoralization of this portion of the European continent, he would once more exclaim, in the bitterness of his soul, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people!" Their condition is, indeed, such as must excite the compassion of every reflecting and pious mind. I must confine myself to the mention of a few of their national transgressions. It becomes not a Christian to bring railing accusation, and I am pained to bring such charges against so many of my fellow-creatures. *The want of a sense of honour and honesty* is among their principal deficiencies. Brothers in blood, and friends in affection, depend not on each other's word: promises and engagements are reckoned for nought, unless written and signed. It is well known, that during our long hostilities with France, an officer was not considered as losing grade, or forfeiting his claim to general respect, who broke his parole of honour; and the same disregard to sincerity, or talent at overreaching another, which such conduct involves, pervades all ranks. Owing to that spirit of misrepresentation, or romantic exaggeration, aided frequently by precipitancy of conclusion, which they cultivate from their earliest years, they lose a relish for the simplicity of truth, and can scarcely repeat the most trifling occurrence with exactitude. They seem as if they should think meanly of their own power of invention, if they aimed at correctness of communication. The unerring word has assured us of the unregenerate, that "as soon *as they* are born, they go astray, *and speak lies*;" and the adroitness *and command* of countenance which distinguish juvenile deceivers in this land of hypocrisy, whether engaged in the more serious occupation of traffic, or indulging in pastime, or petty gambling, is a striking comment on this declaration. Among adults, in affairs of ordinary dealing, the individual who is deceived is the person considered as deserving of censure, while he who practiced the deception holds himself ready to be duped by another, who is his superior in the art of imposition.

Licentiousness is another great national characteristic. The turn of their conversation; their disregard of all which the English consider as due to decency and delicacy of feeling, to say nothing of apostolical injunction; the exhibition of naked statues and indecent pictures, which perpetually meet the eye; all these causes, combined with the force of original corruption, produce a pruriency of imagination, which grows with the growth and strengthens with the strength, and too generally issues in different degrees of sensual depravity. The conjugal tie, even among persons who bear a respectable appearance in society, is too often secretly spurned as a sacred obligation; and among the middling and lower orders in Paris, the frequency with which the seventh commandment is violated, may be in some measure estimated, by the assurance given by a medical friend of mine of known piety and integrity, that of the female subjects which come under the notice of anatomical students, one out of five occasioned their own deaths by attempting to procure miscarriage. But I hasten to dismiss this disgusting part of the subject of my communication, passing on to observe, that

Selfishness and self-conceit are most prominent features in their composition. The world does not produce a greater moral contrast than a Frenchman's profession and

conduct. The former is all devotedness; the latter all selfishness. As a people they are cruel and unfeeling, and self-love is with them so predominant a principle, that one is not at all surprised that Rochefacault, from the specimens daily before his eyes, should have made it the invariable source of human action. With all the affection of sentiment and sensibility, no community in Christendom can be more destitute of these qualities in their best acceptation. Well did Jones of Nayland describe them as a composition of the monkey and the tiger. Cunning and ridiculous with the one, they are unrelenting and ferocious with the other. The same individual who plays with his dog with much apparent kindness, would treat his horse with the coarsest barbarity; the selfish principle governing him in both cases, the former ministering to his amusement, the latter to his gain. As to their self-conceit, it is so notorious, that I shall be spared the necessity of saying much on this head. The discriminating Burke, with that mode of illustration so peculiar to himself, described most of their writers as "the jays and magpies of philosophy," and called Rousseau "the founder and professor of the philosophy of vanity." The same self-complacent feeling applies to their statesmen, artists, &c. down to their common labourers; and whatever may be said of the varieties of national character, influence of education and example, and such like causes, the grand fundamental evil is a want of acquaintance with that wisdom which cometh down from above, and teacheth men to esteem others better than themselves, and every individual not to think of himself more highly than he ought to think, but to think soberly.

The frequent repetition of God's holy name is the last particular I shall notice. This is a most crying sin. If in England the third commandment be broken by the hour, in France, it is by the minute. If there it denotes admiration or asseveration, here it is joined to every degree of comparison, and is used when the feelings are quiescent, from the prattling child to the hoary-headed sire!

Have I not said enough, sir, to excite pity, and awaken a spirit of prayer in behalf of your continental neighbours? If they continue to support the empire of the beast, they must drink of the plagues of divine wrath in more senses than one. May the Lord kindle the embers, and keep alive the flame of protestantism among them! The condition of the reformed church will be the topic of my next communication. I remain, meanwhile,

Yours truly,

PAREPIDEMOS.

PARAPHRASE ON LUKE XXII. 19.

"This do in remembrance of me."

If human kindness meets return,
And owns the grateful tie;
If tender thoughts "within us burn,"
When earthly friends are nigh;

Oh! shall not *warmer* accents tell
The gratitude we owe
To HIM who *died* our fears to quell,
Our more than orphan woe?

While yet his anguished soul surveyed
Those pangs he *would* not flee,
What love his latest words displayed,—
"Meet and remember Me!"

REMEMBER THEE! thy death! thy shame!
Our hearts' sad load to bear!
Oh! Memory, leave no other name
But HIS *recorded* there!

ARVENDEL.

ON IMPROPER EPISCOPAL INTERFERENCE.

SIR,—Allow me through the medium of your truly *orthodox* publication, to direct the attention of your readers to a circumstance which must grieve the heart of every truly pious and orthodox churchman; I mean the attempt making in certain quarters to avert the stream of Christian charity, by the prohibition of collections in our churches for certain religious institutions. I say, the *attempt* making to do this; for, happily, there exists no law to enforce the prohibition. The very *attempt*, however, is in itself a GRIEVOUS symptom of the disposition which exists; and ought to excite us to FERVENT PRAYER for those individuals in authority who are making it, that they may be convinced of their error, and brought to a BETTER state of mind.

An attempt, Mr. Editor, is now making in one *particular* quarter, and legal measures have been held out IN TERROREM against one or two very orthodox and pious clergymen, in furtherance of it, to prevent those clergymen from advocating certain religious Societies in their pulpits, and making collections for them in their churches. That these respectable clergymen will suffer themselves to be intimidated by any such threats, I do not believe; there is no law, *canon* or *ecclesiastic*, against the practice attempted to be put an end to; and it is, therefore, hoped that the excellent clergymen alluded to, as well as every *other* incumbent will, in a *Christian spirit*, defend their rights against those, however *high* in authority, who would attempt to *encroach* upon them. No clergyman is bound, by his ordination vows, to obey the *absolute* commands of his diocesan: were *this* the case, then indeed the absolute *power of the* bishop would supply *the absence of* all law against the *practice.* The power of the bishop, however, over his clergy is *happily* NOT absolute, but "CANONICAL," and, therefore, *limited*; the clergy consequently owe to the diocesan, not absolute but "CANONICAL" obedience: in short, they are bound to obey, NOT the bishop ABSOLUTELY, but bound to obey, only, his "*godly admonitions.*"

Sad, however, must be the state of things with *that* ruler of the church, who supposing himself in the possession of *power* which does not really belong to him, attempts to dry up the sources of Christian charity; especially of *that* charity which has for its object the salvation of souls; and who thinks proper to exercise that supposed power in order to suppress what the church, of which he is a minister, has not herself prohibited!—May *such* rulers imbibe more of the *spirit* of our truly apostolical church! May the mantles of some of our Elijahs fall upon them! And, above all, instead of seeking to find occasion against their pious brethren in the church, for their advocacy of Bible and Missionary Societies, may their attention be more directed to REAL abuses and irregularities. An important service would thus be rendered to the church, and many would rise up "to call them blessed." Whereas attempts like the present are calculated to embarrass the friends, and embolden the enemies of the establishment, by communicating to the public at large the most unfavourable impressions of its TYRANNY and INTOLERANCE.—I am, Sir,

Your obedient Servant,

A CANONICAL CLERGYMAN.

P. S. It has been said that a collection made in a church without the authority of a king's letter is *illegal*; but this is a mistake. The king's letter is not to *authorize* but to *compel* the collection. In other cases, the CHURCH has left the clergy to do as they please.

REVIEW OF BOOKS.

A Visit to the Rectory of Passy; with Sketches of Character and Scenery. Hatchard. Pp. viii. and 228.

Arvendel; or Sketches in Italy and Switzerland. Nisbet. Pp. viii. and 124.

Sephora, a Hebrew Tale, descriptive of the Country of Palestine and of the Manners and Customs of the Ancient Israelites. Two vols. Pp. viii. and 280. and 278.

Miriam; or the Power of Truth. By the Author of Influence. Pp. viii. and 384.

THE expediency of encouraging or circulating publications like these before us has often been questioned by the serious part of mankind. In some quarters fictitious narratives, religious novels, histories founded on fact, &c. have been entirely proscribed; and language has been frequently used, which, if strictly interpreted would censure the adoption of parables, metaphors, and various illustrations of sacred as well as profane literature. The tide, however, appears now to set in a contrary direction. Judging from the vast increase of these publications, and their incessant influx, we should conclude that they are no longer regarded as dangerous, but that all parties had agreed as to the fallacy of former objections, and were fully convinced of the perfect innocence, if not the great utility of this species of literature. We are not indeed either prepared or disposed to enter at length on this question. It is perfectly obvious that many are induced to read publications of this nature, who would shrink from the perusal of works professedly religious: and it is reasonable to conclude that amongst such persons instances will occasionally be met with of benefit produced by the serious observations which are introduced, and the examples, warnings, and instructions exhibited to their view. But, on the other hand, it may be very fairly doubted whether any considerable number of persons will ever be amused or cheated either into religion or literature—whether the larger class of readers do not omit or skim over in a very cursory manner the serious reflections which are introduced; and whether the pictures which are presented to their contemplation are not rather calculated to excite delusory imaginations, and stimulate and strengthen rather than mortify and subdue corrupt and improper affections. We certainly have known cases, where the perusal of even religious novels has indisposed the mind for serious study, and materially interfered with the sacred duties of the closet and the family. Like other cordials and stimulants, they may occasionally cheer and refresh; but when habitually resorted to, as is too often the case, will be found to deprave the appetite, and most materially injure the vital powers. Ardent devotion will seldom be found among those who are very warmly attached to works of imagination; and an intimate acquaintance with tales and novels is not very frequently conjoined with any considerable proficiency in either science or history. We would not altogether proscribe, but would certainly restrain within narrow limits, the perusal of such publications.

From these general remarks, we proceed to notice the works before us.

1. The Visit to the Rectory of Passy is the production, we understand, of the Rev. J. Peers, who long presided over the seminary at Thorp Arch, in Yorkshire, and who states that the characters as well as the scenery are copied from nature; though for obvious reasons, some

circumstances connected with each have been changed. It contains some account of the author, and of his views, &c. on leaving the university, and this introduces a visit to his friend, with the character of his family, neighbours, &c. interspersed with useful and important observations. The admirer of fictitious histories will perhaps feel that this work is somewhat tame; and the careful observer of things as they are, will possibly consider it as exhibiting too fair a picture of human society—but few can rise from its perusal without deriving useful and important instruction. The circumstances attending the death of Mrs. Lovatt and her murderer, appear so highly improbable, that they should either have been omitted, or if founded on fact, a specific assurance should have been given of their truth.

The following extract from Mr. Winston's account of his own conduct in a very neglected parish, may perhaps suggest useful hints to persons who are called to similar situations. We therefore insert it in preference to various other extracts we had marked.

"You are already informed," said my friend, "that the church duty had been very much neglected, and the attendance of the people equally irregular; the majority of the parishioners attended no where. Sunday had become the day of disorder and dissolute mirth throughout the village; the moral character of the parish, as reported through the neighbourhood, was as unfavourable as can be easily imagined. Many of the labourers were poachers, and possessed of a large share of that turbulent and desperate feeling usually connected with such practices. The squalid poverty and immorality inseparable from such habits were very prevalent, and when I came to be instituted, my heart sank within me at the prospect of the difficulties I must have to encounter in attempting to fulfil my ministerial duties amongst such a people.

"When I entered upon the task I found fewer obstacles to my success than I had expected, and so many more supports than I had anticipated, that I have always looked bac period with singular satisfactio trust with sincere thankfulness God who gave me grace to atte success in my endeavours, to l this people's welfare. The wor many respects very discouragin was enabled to trust in the gre of the Church, and to look to direction in many of those p measures which I thought it to adopt.

"The regular and punctual to the church duty, brought s attend its services who had be lowed sectarians. As soon as I myself tolerably well known t rishioners, I began visiting fro to house, entering into friendly sation with them, and makin personally known to such as frequent the church. By these became acquainted with vari ticulars, which enabled me a sequent period to adopt measu suitable to the interests of my fl I could have done without the rishes are like families, affect variety of circumstances, som others accidental, and require ferent plans of improvement, w be best suggested by a perseve amination of the state of it, as d in domiciliary visits.

"These domestic inquiries s vinced me that many mothers of were desirous of attending chu were hindered by circumstance were imperious calls on their attention, which operated less fully in the afternoon than in th ing, and an afternoon servic therefore enable these females t that instruction which otherwise scarcely within their reach. I tice of such a service, and attract from its novelty; some who had not been at church f and I had the satisfaction o them continue their attendance plained my motive for establish additional duty, and many of t women expressed themselves ve fully for this consideration of t cumstances. It also communi impulse to the male part of the tion, and those who could have the morning service but did no to come to church more freque regularly than they had pr done."—Pp. 72—75.

Mr. W. then refers to m

adopted with reference to a free and Sunday school, and proceeds:

"About two years after my induction I married. Mrs. Winston, you will recollect, is a clergyman's daughter; from her infancy she has been familar with the wants of the poor, and the most effective means of contributing to their relief. She was prepared from her first arrival at Passy to co-operate with me in the discharge of my parochial duties; in some respects she was better prepared than myself for this undertaking. I had received the education esteemed the most proper for a clergyman, but my father being a layman and dwelling in a country very thinly inhabited, I had had no opportunity of acquiring that practical knowledge of the various means of relieving the wants, assisting the endeavours, and removing the ignorance of the labouring classes, which is so useful in the exercise of our ministerial calling. Mrs. Winston, familiarized to these pastoral cares, immediately applied to their relief with a spirit and decision highly beneficial."

I remarked, that "I thought his limit too narrow; that the daughter of a clergyman or a benevolent Christian could alone prove a suitable companion for a minister, but that it was not necessary to confine it to the former."

"Every Christian," replied Winston, "will practice benevolence, and with your engagements the daughter of a pious layman may be as useful an helpmate as that of a clergyman, with my duties the case would be far otherwise; the clerical feeling which is imbibed by every member of a well regulated clergyman's family, and which Mrs. Winston largely possesses, has been most useful to me, and beneficial to my parish. Accustomed to all the demands of public duty, to the times, seasons, and peculiarities of our profession, she is prepared to anticipate every circumstance which may lighten my burden. My daughter is grown up under the same discipline, and is preparing to bear a similar part. By their attentions I have often felt my labours so much alleviated, that I have thought that they take more than their share of the difficulties of my station."—Pp. 76—78.

"I had frequently had occasion to observe how much the youth of a village are exposed to temptation on a Sunday evening from the want of something to engage their attention, and how frequently they are induced from mere listlessness to fall into practices or amusements quite unsuited to the day, and which often lead to the worst habits. At the beginning of my third summer, I opened the church on Sunday evenings at that hour which seemed least likely to interfere with those duties which necessarily attach to servants in an agricultural district. I have always been careful to confine this service to an hour's duration; I read a part of the prayers and explained in a very plain and familiar manner a portion of scripture, always illustrating it by frequent examples, and these drawn from the Bible as much as possible. In my first attempts I went through a course of lectures on the liturgy; the small number which then attended met in the chancel, they occupied a few forms, and I took my station at their head, as if I was the master of the family assembled for domestic worship. The service proved acceptable, and in a few weeks the attendance increased so much, that the chancel would no longer hold it, and we were obliged to adjourn to the church.

"I had only intended it as a summer duty, but when that season passed away I received an application from some of the inhabitants, chiefly the farmers, who thought it had been useful in preserving their servants from many evils to which they had before been exposed, to continue the lectures during the winter, and engaging to find candles at their own expense. I could not but be gratified by this expression of approval of my labours, and disposition to receive instruction; I joyfully complied.

"When I had finished the explanation of the liturgy, I went through the homilies, making a few remarks on each, relative to the circumstances of the church at the period of their publication, and the particular views of the reformers; when I had finished these, I commented on the gospels and then the epistles, as selected for our communion service. The Sunday lessons furnished me with subjects for a long period; since then I have again gone over the liturgy and homilies.

"In this duty I have always adopted the paraphrastic mode of instruction, drawing conclusions and making a suitable application. I think no part of our sabbath engagements has been more beneficial; from a careful review of my labours I feel convinced that the explanatory is the most useful method of teaching the lower classes, which always form the largest and

mportant part of our flocks. A
: discussed in a sermon through
bearings, is far from being best
. to them; they have not the edu-
ı necessary to enable them to follow
a course, nor to understand opera-
ı and deductions never exemplified
ıem in their limited sphere of action;
have they the habit of investigation
uired to derive the greatest profit
m that sort of teaching. Read to
ım a larger portion of scripture, ex-
ain it clearly and familiarly, illustrate
by examples, show the consequences
nd apply them to their consciences;
nstruction administered in this form will
ɔe remembered and reflected upon
during the week, whilst engaged in their
respective occupations, and the effects
will be evident."—Pp. 79—82.

2. The next publication is entitled Arvendel, or Sketches in Italy and Switzerland, to which are added some poetical illustrations, paraphrases, &c, of which two specimens are inserted in the preceeding part of this Number. We have been at once pleased and dissatisfied with this work.—Pleased at the warmth of piety—the fervour of devotion—the elegance of expression—the purity of sentiment which it conveys—yet in some instances we meet with an approximation to bombast, and a countenance given to that feeling, and those impressions which have in less enlightened minds prepared the way for Roman Catholic delusions. We are the more dissatisfied at these defects, because the sound judgment elsewhere displayed convinces us that by a very little attention, they might have been avoided.

As he advanced still higher, the immediate view became perfectly clear. The fine road, the glens, the forests, the shepherd's *chàlets*, were now visible; but the distant objects were still covered with the mist. But the clouds, now in rapid agitation, inspired the hope that the whole scene of Alpine magnificence would at length be opened to the sight. In this, however, Arvendel was in part disappointed; yet he gained some fine and more distinct vestiges of power, vastness, and sublimity, which he treasured up for the future, as among the most striking *illustrations* of moral grandeur ever presented to his view. As he advanced, pierced by the driving gale, the mists rolled away partially from the hitherto shrouded summits. These gigantic points frowned forth upon his sight, like the proud monarchs of a higher world—or Arvendel felt them to be as the awful notices of *Eternity*, which break in occasionally upon the present scene, and throw back into utter insignificance the objects of this lower world.—He arrested his steps, and gazed with indescribable interest upon the view spread before him. His feelings entirely harmonized with the magnificent structure of the scene. The presence of God was unusually palpable to his mind. He connected with this great and visible creation the power and richness of Revelation. He threw across the solitude, and the vastness and the desolation around him, the strong beams of celestial hope.—The excitation, indeed, of this moment, Arvendel could never forget. In many succeeding days, when the pages of Revelation have been in his hands, and the subjects of eternity before his mind, these mighty and gigantic summits have broken in upon his imagination, with a grandeur and richness of illustration greatly auxiliary to the weakness of his moral impressions. Arvendel, Pp. 13—15.

The following is somewhat of an approximation to idolatry.

I sat down to-day before that noble statue in the Vatican. I caught illustrations of truth, force, beauty, dignity, and virtue, from the features and attitude of that mighty Apollo. I felt the impulse of a great and high model: it raised me above the ordinary level of human actions. I perceived that there were attainments which I had not reached; an excellence, an inspiration, which I had not seized; and I quitted the Vatican happier and firmer and more resolute than I had entered it. I admired the *facility* of art, and reverenced the absolute *mind* of the *chisel*.—Arvendel, P. 14.

We hasten however to somewhat better. The portrait of Albert, says our author, was taken from the life. It admitted of no exaggeration. The colours were softened rather than brightened. He passed away to his grave as the last sunbeams of evening fade into the obscurity of night.

Near as are these relics to modern Rome, Arvendel was often astonished at the silence and solitude which prevailed around him. Not a human being had crossed his view since he left the Capitol. At length Arvendel observed a person with a book in his hand, who was sitting upon the fragments of a Corinthian column. He occasionally paused and looked up, as in deep meditation. Arvendel walked towards him; and as he approached nearer, he found him to be a young man apparently in the middle walks of life, whose emaciated countenance bore the traces of disease and pain; yet there was a peculiarity and a quietness in his manner, which seemed to be the result at once of pleasant thought and of elevated feeling. He appeared to be singularly detached from the surrounding objects. There was a look about him of the most entire solitariness; yet a gleam of great content played frequently upon his countenance. Arvendel felt a strong wish to engage him in conversation, and hastened to testify his interest in the apparently weak state of his health. "You appear to be far from well: allow me to ask whether you are a stranger in Rome? occupied, perhaps, in the search of health? or in visiting, like myself, the ruins of its ancient splendour?" "The kindness of your inquiry," rejoined the stranger, "is gratifying to my mind, I am indeed, an entire stranger here. I know not that a single heart in this wide population has any intimate connexion with mine: nor have I, sir, much curiosity as to the magnificent ruins around me. I muse sometimes upon the dead, who once gave animation to this deserted scene; but with their varied history I have little acquaintance. I am, sir, almost a ruin myself. A few fleeting days will add my dust to the earth beneath my feet."

The singularity and the composure which this answer evinced, fixed, at once, the attention of Arvendel. He could not refrain from offering his hand to the stranger; and he felt an intuitive conviction that he was accidentally cast into the society of one who stood far nearer to God, and to happiness, than he did himself.—"I would ask," replied Arvendel, "with the interest, not of a foreigner, but of a Christian, some explanation of the mournful remarks which you have just made."—"Sir," returned the stranger, "I feel little disposed to withhold the simple history of my present situation, to an inquiry so frank *and kind* as yours. My native land is Switzerland. I have loved from infancy its sublime scenery, and have often anticipated the adequate wealth which I should obtain by giving perpetuity to its beauties with my pencil; but my humble career as an artist is almost closed. I came here in the hope that a milder climate might arrest the progress of the disease under which I have long laboured. It has pleased God to defeat my expectations: but I am not in want, and I have no anxiety as to the result. I shall pass away without injury to any. One heart there is indeed, upon my native mountains, which is bound to mine. I have a sister, whom I have loved from earliest days. We have mourned often together beside the tomb of our parents; and it sometimes affects me to think, that she will weep that my grave has been dug in a foreign land. But God will be with her, and we shall meet again. I hold, sir, in my hand a record which will justify the fullest confidence in its promises. I have linked my peace to the fidelity of Him of whom it testifies; and I hope to sink down to rest sustained by the efficacy of His everlasting atonement. It will, ultimately, diminish nothing from my happiness to awake to final glory from the ruins of Rome, rather than from the valley of St. Evion."—"Allow me, sir," said Arvendel, "to ask your name, and the place of your present abode. I cannot have heard unmoved the sentiments which you have just expressed, while I should fain believe myself to be allied to you by some kindred principles, and by some common hopes."—"My name," replied the stranger, "is Albert; and the interest and sympathy of your kindness I feel to be another of those unexpected mercies which God has frequently scattered upon my path."—Arvendel, pp. 22—25.

"During one of those mornings of repose, which they had passed within the walls of the Coliseum, Albert referred to this subject with a smile. "Perhaps you have been surprised," he said, "that I continually request you to re-visit with me this particular part of Rome: but, as I have before remarked, my historical knowledge of this city is very limited; and I now feel eternity to be too near to allow me to waste my moments in the enlargement of my search after the first destinies of Rome. The walk, which I daily take, concentrates to me all that interests me here; while its solitude and quietness har-

monize well with the weakness of my health.—I have been told," continued Albert, "that the Mamertine Prisons are among the most ancient vestiges of Rome, and that it is very possible that St. Paul may have been confined within their walls. I cannot tell you, Sir, the sensations with which I pass those walls. The memory of that good man falls like the stirring breeze from my native mountains upon my heart. I see him, amidst this rich and mighty city, with one great and unbending object before his view. I see him, with the manly beneficence of Christianity gleaming upon his countenance, bearing a world's largest interest upon his heart. I see him, before that Cesar to whom he appealed, upheld by principles which made the splendour of empires worthless in his esteem. I have sometimes longed for Raphael's pencil, that I might have given a kind of visible existence to those strong impressions with which my imagination has at times been filled. But, though God has denied me the ability as an artist to express them, he has given me, as a Christian, full scope for the feelings themselves. These have often swelled beyond the boundaries of the present time, and I have not unfrequently anticipated the moment which will make my humble name contemporary with that of Apostle."—Arvendel, Pp. 26—28.

Arvendel then touched upon the interest which the Arch of Titus seemed to have excited in his mind. "How striking is the evidence to the truth of Christianity," replied Albert, "which I find in the state of that people, the mystic candlestick of whose Temple yet rests in sculpture upon those ancient walls; and who themselves roam the world, without a home, the butt for scorn and violence! Oh! why am I in possession of hopes and of enjoyments which they have rejected and despised? I cannot walk, sir, beneath that monument of their national ruin without the deepest feelings of compassion and gratitude. Yet this volume, which I now hold in my hand tells me, that the time will yet arrive when the outcast people of Israel shall return to Jerusalem with songs, and with everlasting joy upon their heads!"

The emaciated face of Albert glowed with a double hectic as he uttered these words; while Arvendel felt how little essential is the varied erudition of *science to* furnish a good and strong *mind with* the highest and noblest impressions. He almost envied the entire occupancy which these subjects had of the heart of this dying man; and he blessed God that the holiest energy can excite the humblest bosom.

Soon after the period at which this conversation took place, Arvendel quitted Rome for Naples. He returned when the spring had clothed with fresh leaves the overshading walk from the Forum to the Coliseum. But the friend who had consecrcted this pathway moved along it no more. The simple, firm, patient, elevated heart of Albert had ceased to beat. Its musings, hopes, and anxieties were laid at rest in the grave. He had breathed his last sigh amidst the consolations which another Christian friend had been permitted to afford. It was pleasant to Arvendel to learn that the Bible, which the wasted hands of Albert had held to the last, was sent back to Switzerland, at once the memorial of piety and of love to his surviving sister. She acknowledged the receipt of it in a letter of feeling, delicacy, and strength which marked her mind to be kindred with that of her departed brother. The same vivid impressions of eternity appeared to rest upon her heart. She lamented that her own hands had not been allowed to close his eyes, but expressed a gratitude, as delicate as it was sincere, to the friend who had watched his ebbing life, and had finally attended the simple procession to the grave.—Arvendel, Pp. 28—30.

3. Sephora is a Hebrew Tale, in which the pious author endeavours to exhibit and illustrate the Jewish customs about the time of our Saviour's appearance. It is altogether an imaginary history, and would have been more interesting had it been less diffuse. Sephora is represented as the daughter of Patrobus and Pythonissa; the former of whom dies while Sephora is still young, and the latter, who had previously been seduced into idolatry and initiated into magical arts, is at length led to renounce her abominable practices. Sephora, who, according to established custom, is all that is excellent, is in due time married to Caphtor, son of Kcroob, by whom she has one son, who is called Zina, and resides

at Nain. While Zina is still young, Caphtor, the husband of Sephora, dies:—the following scene is thus described.

It is unnecessary to dwell on the feelings of Sephora; it will readily be imagined that they were of no common kind, and that with a heart like her's, assailed at once by sorrow and remorse, and much estranged from those heavenly consolations which she had once found a balm for all her woes, her widowed affections would long continue to feel the mortal pang. Yet still there was one tie that held her to the earth. Zina, her only son, had yet been spared to her; for his sake she combatted hard with grief, for his sake she wished to live, and in him the fondness of her heart still found an earthly place of rest. This last refuge of her affections was now, however, about to fail her; she soon perceived that God had yet another message to her. The disorder which had carried off her husband, had now attacked her child, and he too must be yielded to the remorseless grave. He had nursed his father with the most tender and unwearied care, and had scarcely left the side of his dying bed from the day he was confined to it, till he was carried forth, and consigned to the dreary sepulchre. During these efforts of pious affection, the contagious breath of disease had infected him. His youth struggled hard with the lingering malady, but it was all in vain, he was finally overcome by it, and after months of harassing anxiety, in which his fate hung in doubt before her, his mother saw the cold pall of death spread over his lifeless form.—Sephora, Pp. 163, 164.

Sephora goes forth to bewail her sorrows in the mountains: on returning to the city the narrative proceeds.

She had wandered on some way, and had just heard the keepers of the city give the third watch of the night, when her attention was surprised by the sound of many voices rising in praise of their Creator. No music had ever so touched her; her mind became expanded by devotion, and there was one voice that reached her soul, and filled her with a comfort she had never known till then. She advanced nearer and nearer, cautiously concealing herself from observation, and walking under the shadow of the mountain, till she got close to the person from whose lips those heavenly consolations fell. The moon was shining full upon him with a radiance scarcely less mild than that which beamed from his heavenly countenance. He was a man of stature, somewhat tall and comely, with a very reverend aspect, such as the beholders might both fear and love. His hair was parted after the manner of the Nazarites, and hung waving about his shoulders; his look was innocent, his eye awful yet courteous, and beaming with the mercy it was uplifted to implore. A man for his beauty surpassing the children of men. Many others were gathered round him, who looked like the disciples of such a master.

Sephora knew not who these could be, but she felt their prayer enter into her soul, and was for a time so completely raised above her earthly sorrows, that she thought they would never again have power to distress her.

These exalted feelings were not, however, of any long continuance, for when she descended from Mount Hermon, and on entering again the gates of the stately mansion, heard the minstrel's too familiar sounds of woe, nature had its turn and wept abundantly. She flew to the chamber of death to look once more on her child, but he was not there, and she was directed to the banqueting room where Keroob had had his body removed, to surround it with all those pompous mockeries which reveal that pride they should hide from man. With faltering and disordered steps she entered the spacious chamber. It was filled with mourners sitting low on the ground, and in the centre lay the youthful Zina, extended on his costly bier. Like a frail blossom struck untimely to the earth by the burning wind of the desert, thus "blasted by death the beauteous ruin lay." Many a fair and mournful flower was strewed around him, but none so fair, so mournful as himself. As she bent over this piteous scene, all the ways of his childhood passed before her, his first uncertain steps, his lisping tongue, his still expanding mind, his filial love, his confidence in heaven. Her labouring heart could bear no more, but clasping his vacant form, "Oh, my son, would to God I had died for thee! Oh, Zina, my son, my son!" The mourners rose up to comfort her, and the most honourable of the city, seeing that her grief would only gather strength by indulgence, approached the bier and raising it up moved slowly forward: Sephora fol-

ed, bare-headed and weeping, yet ing who it was that required her ld, and while she could not but nember "such things were that re most dear to her," she said, "it is e Lord, let him do what seemeth him od."

The burying ground lay in a garden eyond the gates, and as the mournful rocession passed through the city, many hundreds joined it, and all sorrowed for the disconsolate Sephora. But of what avail was their sorrow, it could not lessen hers, neither was she conscious of the sympathy she excited, her tearful eyes were bent to the ground, and she felt that every step was bringing her nearer to that insatiable and gloomy sepulchre that was triumphantly calling for its last and fairest prey. She was now within a few paces of those gates through which she had followed her beloved Caphtor. She entered, and passed the melancholy portals, a solemn dread ran through her soul—when next she should pass them, even the outward form of her child would be hidden from her view, and she solitary as the wanderer in the wilderness. Her labouring heart heaved with the agonizing thought when she heard a voice saying to her "weep not." She raised her eyes, it was that heavenly stranger whose accents had before reached her soul. If divine compassion ever shone complete in human form she beheld it now. All were awed by his gracious presence. He laid his hand on the bier, and they that bare it stood still. Then turning to the corpse of Zina, he said in a voice of gentle majesty, "Young man, I say unto thee arise." Scarce were the words pronounced ere the rigid features all relaxed with life—the mantling blood flew to the livid lip and palid cheek, light to the motionless and gelid eye, and strength to the emaciated, worn-down form.

Zina immediately comprehending that the power which had at first given him life, could alone remand it to its forsaken clay, raised himself on his bier, bowed his head, and worshipped. The heavenly stranger took him by the hand, and with a look of ineffable benignity led him to his mother, who, overcome by joy and wonder, had fallen back in the arms of the mourners. What words can speak her happiness, that her beloved son was restored formed but an insignificant part of her joy, for the goodness of the Almighty had passed *before her, and* the feelings of the mo*ther were* absorbed in the holy rapture of the child of God. The prediction of the dying Nicanor returned to her mind. "The sun of righteousness had indeed arisen with healing in his wings," and as she fell at her Saviour's feet, she acknowledged him for the great and only Potentate, the King of Kings and Lord of Lords.—Sephora, Pp. 167—272.

4. Miriam is a tale founded on an anecdote of an American Jew, converted to Christianity by the death of his only child, originally inserted in the Cottage Magazine, and of which a poetical version may be found in our Vol. for 1822, p. 170. This anecdote is here expanded into a volume, in which the author has displayed considerable talent. There is, however, a want of probability in the narrative—the interest is by no means uniformly maintained—and the arguments on the Jewish question between Mr. Howard and Miriam will be considered, by the generality of readers, as somewhat tedious; though well deserving of attention to those who desire information on the Jewish question.

The following extract from the dying scene of Miriam is all we can now venture to introduce.

"She sweetly smiled as her father raised her head from the pillow to his bosom: but Imlah started, and shrank back with an alarm which he could ill conceal, when her hand fell upon his own, for had it been of coldest marble, its touch could not have been more chilling. Miriam saw the disappointment of her father, but attempting not to check it, only said with much composure, "Never mind the coldness of my hand, dearest father, my heart still loves you as warmly, as when first it learnt to know the value of your kindness; and yet, warm as it is, it knows not how to thank you for all your love—your tenderness—your care!"

"Miriam! my precious child," replied Imlah, "let no thanks fall on lov and kindness mutually bestowed. If indeed have been the light of your your path, you have been to me as the o bright star which has ever led my thoug from gloom to joy—from despair hope."

"And may I be enabled to do it more perfectly, my father," exclair

Miriam fervently, the colour changing on her cheek, "life will then be precious which has been spared for such a mission."

"Jehovah grant it," said Imlah, not aware of his daughter's meaning, "for mine would be a dark blank without the smiles of my sweet child."

"Not so, my father, if you found One to fill that blank, whose love throws sunshine even on sorrow."

"Imlah sighed, but made no reply; and Miriam, after a moment's silence, looking earnestly at him, as she still lay supported on his bosom, asked with a mild, but peculiar emphasis, "Dearest father, do you love me?"

"*Love* you?" exclaimed Imlah, surprised, and pressing her still closer to his heart; "love you, Miriam?—If ever parental affection warmed the heart of man, it has kindled in mine such love for you, as angels might ask their sister saints to give: for it is love which alone lends earth a light for me and leads my stricken soul to raise a grateful song to heaven, when many a time, but for the boon it gives in you, I could speak bitterly of fate, and curse the life which heaven spares me."

Miriam turned pale, and with great solemnity replied, and yet such love on earth, my father, is idolatry, and must in mercy be riven asunder, lest its false light should lead you to eternal darkness. But," added she, raising herself and looking at her father with an expression, never afterwards forgotten, "do you *love* me?—not for what I am to you—but apart from yourself could your love grant me one solemn request; and solemnly fulfil it? Could it forgive the violence which that request might do to the dearest feeling of your bosom?—and forget all else, save the purpose for which it was asked, and her who asked it?"

Imlah felt alarmed, for although the voice of Miriam was calm, and her countenance serene as a cloudless moonlight, he believed that her mind wandered in some delirious phantasy; till suddenly recollecting the fatal alliance he had engaged her to fulfil, he beckoned Corah to leave the room, and then replied, "Miriam, my beloved girl! proof against every test—my love could bear and suffer all, and far more than you could require. Then ask your boon; it shall be freely granted at whatever cost it claims; for, be assured any thing that can give peace to you, brings happiness to me. But compose yourself now, my child, and we will talk of earthly cares, when health calls you back to act in earthly schemes."

"I *am* composed, my father," replied Miriam, "as one, who standing on the verge of eternity, looks only at eternal things. And now I thank you tenderly for the boon you grant,—a boon for which alone I have craved life and time." So saying, she drew from underneath her pillow a little Testament, and laying it in Imlah's hand, then pressing them together within both her own, exclaimed, "Take that precious book, my beloved father, and let it be your guide—your counsellor—your comfort! May the Lord, in his infinite mercy, make the stumbling block of Israel, your rock and your salvation; and while you read, may His Holy Spirit teach you to believe—to revere—to receive! And now dear, precious parent, remembering the last solemn promise so sacredly pledged to your dying child, for your own sake—for hers, I beseech you, speak no more against Jesus of Nazareth!—the Redeemer of Israel,—the Messiah,—the One and only Saviour of all mankind!" Exhausted by the feelings and energy with which she uttered this solemn charge, Miriam fell back, and the cold dews of death hung on her pale face, as nature struggled with its last resistless conqueror. Imlah, who knelt by her side, his hand still grasping her sacred legacy, was motionless as herself, and felt as if he had lost all power of utterance and sense; while with a look, fixed with unspeakable anguish on his child, he uttered groans of agony, such as perhaps alone could have roused the departing spirit of Miriam back to earthly thoughts. She opened her eyes once more, and laid her icy arm, for a moment, around her father's neck, in token that her last love was his: then quietly crossing her hands upon her bosom, and looking up to heaven with a countenance brightened with a glow of holy fervour, she exclaimed, "Dearest father! look up—look up, from me, to Christ! And now, oh blessed Jesus! do Thou come quickly." Again her head fell back, and with one long but gentle sigh, her happy spirit winged its flight to God!

INTELLIGENCE.

OBITUARY OF CAPTAIN PASCOE DUNN, R. N.

Captain Pascoe Dunn, R. N. died at Devonport on the 28th of May 1826, aged 38 years. Captain D. entered the navy at a very early age; and owed his promotion in the service, not to interest, but to his good conduct, and to that bold and enterprising spirit which he had frequent opportunities of displaying during the late war. In the service of his king and country, there was no undertaking, however formidable, proposed which did not find in him a ready volunteer. While employed in boarding and cutting out some of the enemies' ships, in the Mediterranean, he received a wound which incapacitated him for further service, and exposed his life to imminent danger; but whilst many of his companions fell in the enterprise, his life was providentially preserved, in order to his being called by grace to the knowledge of that Saviour of whom, at the time, he was quite ignorant, but whose service he afterwards found to be perfect freedom. On quitting active service, Captain D. became a resident at Stoke, near Devonport in the beginning of the year 1816: and, at the suggestion of a brother officer was induced to attend the public ministration of God's word at St. John's chapel. Soon after he had commenced his attendance on the means of grace, a sermon was preached in the chapel, on the occasion of the sudden and affecting death of Mrs. Carpenter, wife of Captain C. of the royal navy, then stationed at St. Helena. This sermon was greatly blessed to his soul. It excited his particular attention, and as he afterwards declared, he heard, as it were, for the first time.—Such a remarkable change took place in his views, feelings, and pursuits, as nothing could account for but his becoming a new creature in Christ Jesus, through the regenerating influence of the Holy Spirit—old things passed away, and all things became new. He, who had hitherto walked by sense, now quickened by divine grace, walked by faith. He, who had before lived without God in the world, was brought to acknowledge Him in all his ways, and to desire that all his thoughts, words, and actions might be regulated by that *solemn reflection* "Thou God seest *me.*" Under the teaching of the Holy Spirit, he felt himself to be a sinner,—exposed to the wrath of God, and to the curse of the law; and Christ and His full and free salvation became exceedingly precious to him—he delighted to hear his name exalted, and to read the Holy Scriptures which reveal Him as an all-sufficient, suitable, and Divine Saviour. The preaching of the gospel, and all the appointed means of grace, were highly valued by him—he was a regular attendant on the House of God, from which nothing was suffered to detain him but illness—and in this particular, he was an example worthy of imitation. It is a very bad sign when professing Christians grow weary of the public means of grace—a neglect of these divinely appointed institutions is an evident proof that the blessings suspended on a conscientious attendance on them cannot be duly appreciated; or, in other words, that the concerns of the soul are not deemed of paramount importance.—Our departed friend manifested how highly he prized those means, graciously appointed by God for the promotion of our good, in connexion with His glory, by a regular, and, I would add, an *early* attendance on them. Though residing at some distance from the chapel, he took care that he and his family should be present at the commencement of the service: and was never known to disturb the devotion of the congregation by coming in at a late hour. In this particular it would be happy if all who name the name of Christ would follow him: and by a holy determination seek to overcome all the domestic obstacles which oppose their being present when the congregation make a general confession of their sins, and implore mercy to pardon, and grace to help, through Jesus Christ. But our deceased brother may not only be held up as a bright example of regular and early attendance on God's House, but also of the most becoming deportment while engaged in the worship of God; his whole soul seemed to be absorbed in the work of the sanctuary; it was apparent that he was a spiritual worshipper—one, who whilst he honoured the means, did not rest in them, but sought communion with God, and with his Son Jesus Christ.

Captain D. was conscientious in the

discharge of all the relative duties of life, as a husband, a son, a father, and friend. Having no public employment to fill up his time, he endeavoured to improve his talents in that sphere in which Divine Providence had fixed him. Constrained by the love of a dying Saviour, he sought to be instrumental in doing good. When he heard of any case of distress within his reach, he visited the suffering object in person, affording temporal relief when necessary, and directing the mind of the sufferer to sin as the procuring cause of affliction, and to the Lord Jesus Christ as the only true source of help and consolation under its pressure. He was indeed a kind friend—ready ever to make personal sacrifices when the call of friendship demanded it of him. He wept with those that wept, and rejoiced in the prosperity of others; but he would rather go to the house of mourning than to the house of feasting. It was impossible to be at all acquainted with him without bearing testimony to the worth and excellency of his character. Even by those whose religious views differed from his own, he was highly respected, and all united in a voluntary tribute of acknowledgment, that he was a good man, an Israelite indeed in whom there was no guile. In him we have a fresh exemplification of this truth, that vital religion, that religion in which Christ is all in all, can alone support and cheer the mind under the ravages of disease and in the hour of death; for as Captain D. lived the life, so he died the death of the righteous.

Owing to my absence I had only two or three opportunities of seeing him during his illness. On my first visit, I found him stretched on the sofa with his Bible and Hymn Book before him, greatly emaciated, and evidently drawing near to the close of his journey. He held out his hand as I approached him, and appeared much affected. He acknowledged the Lord's goodness in the support which had been afforded him; and expressed himself fully satisfied of the wisdom and love of that dispensation with which it had pleased God to visit him. I found him in the posture of a penitent at the foot of the cross; mourning for sin, and yet relying with confidence on that full, perfect, and all-sufficient atonement which the Lord Jesus had offered for sin—the sins of all who believe on Him. On the Saturday which *proved to be the* day preceding his death, I called on him at his request to administer the Lord's Supper. I found him very composed and tranquil. He told me he had been favoured with a blessed night; for though he had not slept a great deal, the Lord's presence had been vouchsafed to him, and he had been enabled to meditate and converse on the best things with much satisfaction. It was quite delightful to see him so resigned and full of hope in the near approach of his dissolution. He had another good night on the Saturday; but on the Lord's day morning a visible change took place, and it appeared he was in the Article of death. He was much in prayer to the Saviour to come and take him to Himself;—he exhorted all around him to seek the Lord;—and about eleven o'clock, whilst the congregation with whom he used to unite were worshipping God in His earthly courts, his happy spirit was released without a struggle or a groan, and took its flight to the courts above.

Thus this faithful servant of God fell asleep in Jesus, and now he has an experimental knowledge of the blessedness of those who die in the Lord. He rests from all his labours, and with angels and archangels and all the company of heaven he is singing hallelujahs to God and the Lamb—to Him who led him by a right way to the city of habitations—and to Him who has loved him and given Himself for him, and who is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Let the reader pause, and inquire what preparation *he* has made for a dying hour—and, as he wishes to die the death of the righteous, let him remember he must live the life of faith. If he live and die in sin, without repentance towards God, and faith in our Lord Jesus Christ, where the Saviour is thither he cannot come. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap: he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Ye must be born again. To be carnally minded is death, but to be spiritually minded is life and peace.

Let me call upon you who are true believers in the Lord Jesus Christ, to think much of a dying hour—to walk as on the verge of eternity—to be looking for and hastening to the coming of the day of God. This was the case with

our deceased brother; and we are commanded to be followers of them who through faith and patience inherit the promises. Let us follow them as they followed Christ through evil report as well as good report; and ere long we shall pass to the same glorious inheritance, where sin and sorrow, and sickness and death, shall be known no more; but where we shall be for ever with the Lord, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.

T. M. H.

BIBLE SOCIETY IN RUSSIA.

Our readers are aware that serious obstacles have of late impeded the progress of the Bible cause in Russia; so that only one out of twelve presses at St. Petersburgh has been employed in printing the sacred scriptures; they will, therefore, be more pained than surprised by the following ukase, extracted from one of the daily journals, which seems to portend the dissolution of the Russian Bible Society, and, very possibly, the confiscation of its property. The sale of scriptures is indeed still permitted; but we fear it must be most materially impeded by the frowns of the higher powers, and must ere long cease for want of a supply. Alas! the king's of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed:—but nevertheless, He that sitteth in the heavens will laugh; the Lord shall have them in derision:—and he will assuredly fulfil the decree, and give his Son the heathen for his inheritance, and the utmost parts of the earth for his possession.

St. Petersburg, June 21.

His Majesty, by a decree of 24th April, has ordered that the proceedings of the Bible Societies shall be suspended till further orders; that an exact account shall be made of their real and personal property, and a report made upon it. The sale of bibles in Sclavonian, Russian, and other languages spoken in the empire is still permitted.

BAPTISM OF A CHRISTIAN JEW AT BRISTOL.

My dear Sir,—On June the 18th we witnessed a very interesting and impressive solemnity at our parish church of St. James, in this city. A young man, of the age of twenty-three, named Barnard David, whom we had kept under a previous course of trial and instruction for about six months, presented himself at our font for baptism, attended by a lady of Clifton, who takes a lively interest in the cause of outcast Israel, and by myself and another clergyman, as his witnesses. The baptism took place after the second lesson in our Tuesday evening's service, and was administered by the venerable father of the Auxiliary Society, the Rev. T. T. Biddulph. A very large congregation, including some Jews, assembled on the occasion, and was subsequently addressed by Mr. Biddulph, in an appropriate discourse from Acts ii. 38, 39. Our new brother has entered the Christian Church with the name of John David. We cannot fathom our own hearts, much less the hearts of others. To know the heart is the prerogative of Deity. But if the voluntary sacrifice of the ties of kindred, and home, and country; if the endurance of scorn, and malice, and persecution; if the steady resistance of pecuniary temptation to forsake Christ, be tests of sincere and supreme attachment to him, I think they have appeared in the present instance. May He, who alone can keep him and us from falling, sustain him in his onward course, and finally bring him to sit down with his patriarchal ancestors, Abraham, Isaac, and Jacob, in the kingdom of heaven!

We have formed a committee of three clergymen, to be changed every six months, for the purpose of receiving and instructing inquirers of the Jewish people. Perhaps if this, or a similar plan, were generally adopted by your Auxiliary Societies, much good, under the divine blessing, might follow.

OPENING OF PROTESTANT CHURCH AT NAPLES.

A Protestant Church has very recently been formed at Naples. Divine service is performed in the house of the Prussian Minister. Two clergymen have been appointed, who preach alternately *every* Sunday;—M. Adolphus Monod, *(son of the venerable pastor Monod, of Paris,) in French*, and M. Kunst, in German. Previously to the establishment of this church, the protestants at Naples were entirely deprived of the blessed privilege of divine worship, and were utterly destitute of every kind of pastoral spiritual assistance. The expenses are defrayed by private subscriptions.

LOSS OF METHODIST MISSIONARIES.

ollowing melancholy account of ful dispensation by which ELEVEN ns, consisting of five Methodist naries, two of their wives, and four ir children were lost in passing Montserrat to Antigua, is abridged he last Methodist Magazine.

y left Montserrat on Monday, 27. and had to pass through a earful night. The wind blew very and the sea was unusually heavy. ay following was one of a very sing description, but towards sun- y were fast approaching the island igua.

ut seven o'clock an alarm was suddenly through the vessel by of "Breakers a-head! breakers !!" The helm was instantly put and the mainsail lowered, but the missed stays twice, (a most un- thing with her) and before she ound, she struck on the south end Weymouth, a dangerous reef to d of Sandy Island: (a long bank S. W. of St. John's harbour.) he been twice the length of her- ther to windward or leeward, she have escaped altogether; for she either have run between the reef ndy Island, or have had sea-room in her due course; and yet it so ed, that if the reef had been , in the judgment of the agent for s, a worse place could not have ound. The Brethren now rushed ls the cabin to seize their wives, ittle ones, and servants. The s and servants snatched up the n, and rushed through the pour- od, which was now fast filling the to the Missionaries on deck. The was indescribable! The vessel her side and filled directly. The cut away her mast, and she a little. They cast out the an- nd let out the chain cable, which the vessel to hang a little more y on the rocks, whilst the sea er her in the most terrific man- All the passengers and crew now pon the bulwarks and rails of the -deck, up to their middle in Soon after she struck, the boat overboard, with George Lam- free black seaman, in it. The Mr. Newbold, jumped after it, appily for himself, reached it. ndeavoured to bring her back to reck, but *could not*, and were *away to sea. In the situation* just stated the passengers remained nearly one hour, calling on Him who alone could save them, and endeavouring to comfort themselves and each other with the prospects of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children as they floated on the surface of their watery grave cried much, but the Brethren and their wives calmly met their death. They cried out to them who were on the wreck, "Farewell, the Lord bless you," and they in return repeated the affecting "Farewell," and offered up the same prayer to God. "Lord, have mercy upon us," "God save us," were the solemn ejaculations that now passed through the lips of the drowning Brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise.

The Captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest, adding, "Hold on if you possibly can until the morning, and then we shall be seen from Goat Hill Battery, and be rescued." With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark! Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave when the next took it from them again. At length the greatly wished-for morning arrived; but, alas! it was not to be the morning of deliverance for them. They made the best signals of distress they could, but they were not seen. They on the wreck could see people walking on shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with one voice endeavoured to hail them; but the beating of

the sea on the rocks drowned their voices, so that they could not be heard. The Brethren and Sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent Captain and sailors how to be saved. The sailors wept and prayed, whilst the Missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck exhausted, but "looking unto Jesus." Night again came on apace, and soon enveloped them in all its dreariest gloom! Seated on a piece of the wreck; up to their breasts in water; without a crumb of bread, or a drop of water having passed through their lips; the sea very rough, and the waves passing over them, each wave threatening immediate death! It was a night like the last, full of horrors. When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master, "Not my will, but thine be done." Vessels and boats passed again, but the sufferers were not seen.

This day Brother Hillier, notwithstanding his exhausted state, thought he could swim ashore, and by the blessing of God, be the happy instrument of saving them. And although the distance was three miles, in the spirit of prayer he committed himself to the deep. He struck off well, but in about ten minutes sunk to rise no more, till "the sea shall give up her dead." One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day; and the rain fell in showers around them; but Sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last; for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling *in pieces* and putting an end to all their *affliction*. *With* this expectation, each *was fervently* engaged with God in hal*lowed and resigned* communion. Contrary to their expectations, however, they were spared to see another day. The sea was much calmer to-day (Friday) and Brother Oke endeavoured to swim ashore; but Mrs. Jones who was asleep at the time, was informed that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was supporting her husband with his head leaning on her shoulder, while her hand held him by the coat collar. He began to lose the use of his legs, and his dear wife called the Captain to help her to raise them, if possible, out of the water. The Captain made the effort, but was too weak to come to her help. Not long afterwards, Brother Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love, I cannot tell." Soon after he cried out, "Come, Lord Jesus, come quickly!" and a few minutes afterwards exclaimed "Glory, glory!"—and blessedly entered into it. Thus he died with his head leaning upon Mrs. Jones. She called to the Captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave dashed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American Captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her? They conveyed her ashore with all possible dispatch, and at the house of Mr. Kentish she met the best of care and medical skill from Dr. Peddie, who was up with her all the night; and happily, under God, contrary to his own expectation, saved her life.

Mr. George Newbold, the mate, reports, that he and the sailor endeavoured to scull the boat to the vessel but found it impossible to reach her, by the next morning they had drifted down to the back of Nevis, where they were fallen in with by a French sloop, which took them on board, and conveyed them to St. Bartholomew's.

GENERAL ELECTION.

THE General Election has now closed, and we trust we may congratulate our Readers that so large an accession has been made to the supporters of the Protestant cause, as to preclude the advocates of Roman Catholic Emancipation from any hope of success during the present Parliament.

The expression of public feeling on this subject must have been most galling to those who have been duped and misled by the wily insinuations of Romish priests and Jesuitical laymen. The people of England are deeply sensible of the value and importance of civil and religious liberty. They know that these inestimable blessings are endangered by every concession which is yielded to the Papists; and are too wise to entrust weapons to the hands of those who desire most earnestly to obtain them, not for the sake of personal defence, for they are obviously in no danger, but for the purpose of hostile aggression.

This feeling has been clearly evinced by the inquiries proposed to various candidates—by the line of conduct which candidates have in many instances felt it necessary to adopt—by the pledges which they have been induced or compelled to give, that they will either not vote at all on this subject, or vote agreeably to the instructions of their constituents.

The same feeling has been evinced, in a very striking manner in the University of Cambridge; where Lord Palmerston, notwithstanding every advantage has been placed in considerable jeopardy. Few men perhaps could unite more claims, or come forwards under more favourable circumstances than his Lordship did on the present occasion, with only this one exception. Occupying an important post in the Administration, which of itself must necessarily afford considerable influence among the electors; maintaining a highly respectable character for integrity, attention to business, and gentlemanly demeanour; a member of St. John's—a College which very rarely divides its interest on any occasion; and above all, having represented the University for fifteen years, it seemed scarcely possible that his return should for one moment be endangered: and yet we have seen Sir John Copley, a new candidate, acquiring a majority over him of above one hundred and forty Votes, and Mr. Banks and Mr. Goulburn each pressing so close upon him, as to render it most manifest, that if any Whig Candidate had appeared;—if Mr. Goulburn had been the only opponent;—or if Mr. Banks had possessed those talents &c. in which he has been found wanting, Lord Palmerston would have been decidedly rejected. We trust that no Representative of the University, who shall hereafter be called upon to present a petition against Catholic Emancipation, will ever venture to insinuate that such petition is only that of the majority of resident Members and not of the University itself.

In Ireland the elections have been carried on with the utmost violence, and the Romish Priests have given a salutary lesson of the zeal and effect with which they are prepared to interfere on all future occasions. When we see the horrible expedients to which they have resorted, we feel more and more the importance of determinately withstanding every proposition which can at all tend to increase their power. Their influence has prevailed in the county of Waterford to dissever every natural tie—to separate between the tenant and the landlord—and finally, to succeed in obtaining the return of the individual they desired. It is confidently asserted that they in various cases held up a crucifix to the wretched forty shilling freeholder and enquired, *Which would he vote for, his Lord Jesus Christ, or Lord George Beresford.* In Waterford these arts were triumphant.—In Cavan, however, they met with a defeat: but at the same time the following letter to the electors from the successful candidate shows that this defeat was not owing to any hesitation on their part to adopt any and every means which might ensure their success, but to the activity and vigilance of the Protestant electors. Mr. Maxwell thus addresses his constituents:—

"Gentlemen,—Were the Election in which we have been engaged of an ordinary description, I might content myself with returning you my most grateful thanks for the support which I have experienced. But, gentlemen, during the contest which has just ended, you have witnessed proceedings hitherto unparalleled in the history of Elections. You have seen the spiritual powers of the Romish Church openly employed for the promotion of political objects. You have seen Priests converted into furious demagogues, inciting their flocks to hatred of their fellow Christians, and ingratitude to their benefactors. What a scene did the first day of the *Election exhibit! You* beheld the Roman Catholic Pastors marching into the

County Town at the head of their respective flocks. You heard them denouncing eternal damnation against every one who withheld their support from their favored Candidates. You saw upwards of forty of these Spiritual Crusaders mixing with the mob, and, by their inflammatory harangues, stimulating them to acts of violence and outrage.—You saw not unfrequently the tallies of our opponents brought up to the polling booths with a Priest in front, and another in the rear. Nay, several voters were, by actual force, dragged by them into the tally-rooms, and compelled to vote against their wishes. In short, there was no species of intimidation, whether spiritual or secular, that was not resorted to, to effect their purpose. But, Gentlemen, your energy and zeal rendered their fury impotent, and they have been defeated with disgrace.

"The conduct of the Romish Clergy, at this Election, has afforded a practical illustration of the fallacy of the testimony given by their Prelates before the Committees of both Houses of Parliament. It was there sworn, that the power of the Romish Church was exclusively confined to spiritual affairs, and that it did not, in any way, extend to temporal concerns; but, if the deluded Roman Catholics are taught to believe that the Romish Church possesses the keys of Heaven, and that the Ministers of that persuasion can shut its gates against any person who acts in opposition to their commands in the exercise of the Elective Franchise—is it possible to credit such testimony? No, Gentlemen, let us not deceive ourselves. The Romish Church has ever used, and ever will use, all its spiritual powers to effectuate its political objects—the most prominent of which is, (as has been openly and repeatedly avowed) the subversion of the Established Church and the Protestant Constitution of these Realms. Let it not be said, that we who wish to withhold from it the power of effecting its mischievous purposes, are intolerant, or that we deny our Roman Catholic fellow-subjects an increase of political power on account of their religious opinions. Such is not the fact. It is not their belief in abstract points of doctrine, that in our eyes forms the barrier between them and the full enjoyment of all the privileges of the Constitution; but it is the utter prostration of their intellect, their submission in temporal as well as spiritual matters to an intriguing, intolerant, and ambitious Priesthood, that renders them unfit guardians of public liberty. Look back to history—look at the present times, and see if you can find a single instance in which the Church of Rome has favoured, or even tolerated, Civil and Religious Liberty. I should hail with delight the Emancipation of our deluded Countrymen from its baneful influence—from the disgraceful thraldom in which they are held. Then, indeed, might all be safely admitted to a full participation of civil privileges, and, although we might continue to differ upon some abstract points of religious faith, we should form a loyal, happy, and united people."

We are not able to say what degree of success has attended the friends of Negro Emancipation. Some of its advocates have rather injured its progress by the measures which they have adopted. We trust however, the decided expressions of Christian and public feeling on this subject, will at length, though we fear remotely, produce the desired effect.

In one case, in consequence of some unguarded expressions, a duel ensued between two candidates. The parties escaped unhurt, and the aggressor lost his election. There is therefore one duellist less in the House of Commons. We hope the day will come when those fool-hardy persons who are ready to commit murder on every trifling occasion, will be declared *ipso facto* unfit for the office of Legislators, and disqualified for serving his Majesty or the public in any capacity whatever.

Notices and Acknowledgments.

We are much obliged to VIGIL for his valuable suggestions. The subject has not been lost sight of; and we trust never will: at least so long as a necessity for renewed discussion shall continue. The narrowness however of our limits, and the press of matter, often compel us to postpone communications which we should otherwise gladly insert.

Our friend the NORTHERN SCRIBE is somewhat indignant at the few brief *observations* addressed to our Correspondents in June last, as however he declares *that his* remarks do NOT imply, (*that is, as we infer, were not intended to imply*) *that we are*, and have been, advocates for the circulation of the Apocrypha, we are *perfectly* willing to leave him in the quiet enjoyment of his assumed superiority.

E. Royer. Sculp.

HUGH LATIMER.

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THE

HRISTIAN GUARDIAN,

AND

Church of England Magazine.

SEPTEMBER 1826.

MEMOIRS OF THE REFORMERS.

LATIMER.

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and contrasting the state of the little farmers and peasantry some time before with their present necessities, he tells the audience, in his familiar manner, that upon a farm of *four pounds* a year, his father tilled as much land as would support six labourers; that he had stocked it with a hundred sheep and thirty cows; that he found the king a man and horse, himself remembering to have buckled on his father's harness when he went to Blackheath; that he gave his daughters five pounds each on their marriage, that he lived hospitably among his neighbours, and was not backward in his alms to the poor! "And all this he did of the said farm. Whereas he who now hath it pays sixteen pounds by the year or more, and is not able to do any thing for his prince, for himself, nor for his children, or give a cup of drink to the poor." This is a curious piece of incidental statistics, drawn from the discourses of a Worcester prelate, who was not however a political preacher, but a faithful *interpreter* of the divine word. *

He was born in 1470, and being sent to the grammar-school, made

* Camden says that *Latimer* signifies an interpreter between the English and Welch. (Britannia, p. 598.)—It is most probable that the Bishop's ancestors were vassals of the ancient barons of Latimer.

h proficiency, that he was early signed for an ecclesiastic. In his teenth year he was entered at hrist's College, Cambridge, where t the usual time he took his de- rees in arts, and as soon as he was ordained, distinguished himself by his opposition to the reformed doctrines, which began to be entertained by certain members of the university. He was sincere and devout, though too much of the light that was in him was darkness; and while he highly valued the material symbol of salvation, or the silver cross which it was his office to carry in procession, he had but an imperfect notion of the exceeding preciousness of the true cross, or of the real nature of that which every believer is called to bear. *

He was so indignant at the Reformers, that he seldom lost an opportunity of inveighing against them. He even held them in such horror, that he thought they were the supporters of that Antichrist, whose appearance was to precede the coming of the Son of Man, and conjectured that the day of judgment was at hand. "Impiety (he said) was gaining ground apace; and what lengths may not men be expected to run, when they begin to question even the infallibility of the Pope?"—If any enlightened theologians read lectures in the schools, and particularly Stafford, a divinity-lecturer who inclined much to protestantism, Latimer, in the excess of his zeal to hinder the increase of heterodoxy, did all in his power to prevent the students from attending. When he commenced Bachelor in Divinity, he employed his public exercise in refuting the positions of Melancthon, whom he treated with great severity, "for his impious innovations (as he termed them) in religion." This was so late as the year 1515, when he was forty-five; and he afterwards alluded to the circumstance, in his warm manner, in his first sermon before the Duchess of Suffolk. "Master Bilney, or rather *Saint* Bilney, that suffered death for God's word's sake, the same Bilney was the instrument whereby God called me to knowledge. For I may thank him, next to God, for that knowledge that I have in the word of God: for I was as obstinate a papist as any was in England; insomuch, that when I should be made Bachelor of Divinity, my whole oration went against Philip Melancthon, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge, and came to me afterwards in my study, and desired me, for God's sake, to hear his confession. I did so; and I learned more than afore in many years. So from that time forward I began to smell the word of God, and forsake the school-doctors and such fooleries."

It was not however till several years after this remarkable interview with Bilney, who, as fellow of Trinity Hall, had frequent opportunities of edifying other clergymen by his conversation, that Hugh Latimer became so well acquainted with evangelical truth, as to be able to develope in their beautiful proportions the different doctrines of the grace of God. He then became as zealous a protestant, as he had been a romanist. His discourses had a character of their own. They abounded with striking anecdote, acute remark, and fearless application, while he allowed himself considerable latitude in wandering from his text. He was assiduous in private exhortation, and whereve he went, pressed the necessity f faith and holiness, in opposition t those outward performances, whi were then esteemed the very esse tials of religion. A behaviour this kind was immediately ta notice of; Cambridge watched

* Warner's Eccl. Hist. of England, *vol. ii. p. 380.*—Fox, Acts and Mon. vol. *ii. p. 211.* et seq.

jealousy every approximation of her sons to those theological statements, which had originally sprouted in England, and after being transplanted to Germany, had been brought back with improved fibre; and Latimer soon found himself surrounded with enemies. The first important opposition he experienced was occasioned by a course of sermons preached before the University during the Christmas holidays, in which he spoke his sentiments with great freedom on the usages of the Romish church, and particularly reprobated the custom of locking up the scriptures from the common people. Into the writings of the Old and New Testament he himself made diligent search, that he might be furnished with scriptural arguments against the prevailing corruptions; knowing that a simple declaration from the word of God was superior to mere scholastic argument, and preferring as a spiritual champion to visit God's armoury when he wanted a new weapon, to "going down to sharpen his coulter or his mattock at the forges of the Philistines." He protested against the abominable custom of saying mass in an unknown tongue, and contended for the inalienable right of the laity, and even the illiterate, to have the Bible printed in their own language, and put into their hands.

In 1527, this extraordinary man preached a sermon on cards, from the question of the priests to the Baptist, "Who art thou?" These words were part of the gospel appointed for the day, and he suited his address rather to the season than the text; for it was the Sunday before Christmas, and he declaimed on the frivolities and abuses which marked that sacred festival. His popularity as a preacher still increasing, Dr. Buckingham, prior of the Blackfriars, undertook to oppose him in the pulpit, and with much pomp and prolixity, showed the dangerous tendency of his opinions; and particularly laid open the ill effects which would ensue if his proposal were acceded to, of translating the scriptures into English for general distribution. "If that heresy prevail, we shall soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough, and should happen to look back, he would be unfit for the kingdom of God, would soon lay aside his labour! The baker likewise, reading that a little leaven will corrupt his lump, would give us very insipid bread! The simple man also, finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars!!!" Latimer could not but smile at this ingenious reasoning; which would appear to be a libel on the sixteenth century, had we not witnessed some arguments, too much assimilated in spirit, used in the nineteenth by warm controversialists. He promised however to reply to this solemn trifling on the following Sabbath; and this announcement caused the university church to be crowded. Just before the sermon began, the prior entered with his cowl about his shoulders, and took his seat with an air of importance in front of the pulpit. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with so much genuine wit and pleasantry, as to make his adversary appear highly ridiculous. He then, with great address, appealed to the people; noticed the low esteem in which their spiritual guides affected to hold their understandings; and repelling the unworthy insinuations, wished his honest countrymen might only have the use of the scripture, till they showed themselves such absurd interpreters as the prior had represented. He concluded with some useful remarks on scripture metaphors. "A figurative manner of speech is common to all languages."

Images of this kind are in daily use, and generally understood. "For instance," said he, addressing himself to that part of the audience where the prior was seated, "when we see a fox painted in a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb!" The congregation could not refrain from laughter at this attack on the *old fox*, which though a scriptural comparison, was yet used too much in the manner of caricature for the sacredness of the pulpit; and the preacher himself appears to have feared hazarding the experiment of such ludicrous images a second time; for when a certain Venetian, not long after, opposed him on the same subject and in a most scurrilous manner, we find him using a graver strain. But whether he ridiculed or reasoned, his arguments seldom failed of producing an effect. His raillery shut up friar Buckingham within his monastery, and his reasoning drove the foreigner from the university.

The principal supporters of the old superstitions applied to the bishop of Ely as their diocesan to prevent him from broaching heresy from Cambridge pulpits; but he was a prelate of moderate character, and declined any premature interference, He came to Cambridge however, examined the state of religion, and at the request of these theologians preached against heretical doctrine. He was at length induced to silence Mr. Latimer; but as there was a monastery of Austin-friars which was exempt from episcopal jurisdiction, whose principal Dr. Barnes was attached to protestant tenets, he was admitted to preach in the chapel of that foundation; and the late opposition having excited the curiosity of the people, they attended in great numbers. It is remarkable *that the bishop* himself used often *to be seen* among the audience, and was known to declare, that Latimer was one of the best preachers he had ever heard, and that he wished he had the same grace and ability.

The credit to the protestant cause which the preacher had thus gained in the pulpit, he maintained by a holy life out of it. With his friend Bilney he went about doing good; adorning his profession by works of mercy and charity, visiting the prisoners, feeding the hungry, and relieving the distressed. There was an eminence near the town in which they were accustomed to walk, and enjoy fraternal intercourse, which obtained from this circumstance the nick-name of Heretics-hill.

The leniency of the diocesan, and growing popularity of the offenders, determined their persecutors to appeal to the higher authorities of the state. They complained at court of the increase of heretical sentiments, and lodged formal depositions against particular individuals. The principal persons concerned in ecclesiastical affairs were Cardinal Wolsey, Warham archbishop of Canterbury, and Tonstall bishop of London; and as Henry the eighth was applying for a divorce at Rome, and careful of giving umbrage to the Pope, there appeared little ground to expect merciful or impartial conduct towards those, who were prominent in their support of the reformed doctrines. Wolsey erected a court, consisting of divines and canonists, to put the laws against heresy in force. Of this court Tonstall was made president; and Bilney, Latimer, and some others, were called before them. Bilney was regarded as chief instigator of the offensive proceedings on the banks of the Cam, and it was judged expedient to use every endeavour to shake him in his profession, or make him an example of punishment. They demanded, "Whether he had not publicly and privately taught the opinions of Luther, or of any other,

condemned by the church?" He answered that "Wittingly he had not preached or taught any of Luther's opinions, or any other, contrary to the catholic church." This guarded reply availed him little. After many interrogatories, Wolsey insisted on his making oath that he would answer plainly to the articles and errors set forth by him in different places, against a certain time. He was subsequently examined by the Bishop of London, who exhorted him to abjure and recant. But he answered, "That he would stand to his conscience, and let justice and judgment be done in the name of the Lord." Then the Bishop, taking off his cap, said, "In the name of the Father, Son, and Holy Ghost. Amen. Let God arise, and let his enemies be scattered!" and making the sign of the cross, he read part of the sentence, reserving the remainder for the next day, to see if he would recant. He refused abjuration however for some time longer; till wearied with the importunities of his judges, and the intreaties of his friends, he was persuaded to recant on the seventh of December 1529. By way of penance for his heretical lapse, as it was called, he was remanded to prison, till the Cardinal should be pleased to order his discharge; but was directed to lead a procession, next day, to St. Paul's, bare-headed, with a faggot upon his shoulder, and hear a sermon delivered at the Cross. The court, having attained its end with the principal offender, dismissed Latimer and the others on milder terms.

Their friends at Cambridge received them with open arms and cordial congratulations. Bilney blushed at these congratulations, and became the subject of melancholy and remorse. Latimer, in a sermon preached in Lincolnshire, says, "When Mr. Bilney came again to Cambridge, for a whole year after, he was *in* such an anguish and agony, that nothing did him good, neither eating nor drinking, nor any other communication of God's word; for he thought that all the whole scriptures were against him, and sounded to his condemnation. So that I many a time communed with him, (for I was familiarly acquainted with him;) but all things, whatsoever any man could allege to his comfort, seemed to him to make against him. Yet, for all that, afterward he came again; God endued him with such strength and perfectness of faith, that he not only confessed his faith in the gospel of our Saviour Jesus Christ, but also suffered his body to be burned for that same gospel's sake, which we now preach in England."

Latimer must have sympathized most keenly in these trials of his revered friend and spiritual adviser. The reforming party were not daunted at the terrors of the chapter-house of Westminster, but seemed inspired with fresh courage to resist ecclesiastical oppression, while Latimer himself succeeded to the credit and influence of the amiable martyr. He constantly lectured in the chapel of the monastery, and assisted the prior in the discharge of his duty. One instance of his zeal at this period deserves particular mention. He wrote to the King against a proclamation recently issued, forbidding the use of the Bible in English, and other works on religious subjects. He had preached before his sovereign once or twice at Windsor, and had been noticed by him in a more gracious manner than was usual with that monarch. No consideration however of the probability of future favour could tempt him from the avowal of such sentiments, as were calculated to ameliorate the circumstances of the church. But these sentiments were given in terms of suitable respect. "Accept, gracious Sovereign, without displeasure, what

I have written; I thought it my duty to mention those things to your majesty. No personal quarrel, as God shall judge me, have I with any man; I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are entrusted. Wherefore, gracious king, remember yourself, have pity on your own soul, and think that the day is at hand, when you shall give account of your office, and of the blood that hath been shed by your sword: in the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which alone serveth at that day, is my daily prayer to Him, who suffered death for our sins. The Spirit of God preserve you!"

Though few men have been more tyrannical than the eighth Henry of England, when an immediate check was offered to the violence of his passions, yet, in the elements of his character, there were a generosity of feeling and a reverence of honesty which occasionally developed themselves. He not only took this address in good part, but, political interests conspiring, distinguished him with particular notice. Perceiving that the success of his suit at Rome, while conducted by the popish party, was extremely problematical, he began to court the protestant divines, from whom he expected more unanimity in his favour, as men more likely to oppose any extravagant pretensions of the papal tiara, and even to furnish him with arguments for establishing his claim to ecclesiastical independence. Dr. Butts, his physician, received his commission to exercise his talents in persuading the reforming clergy to accede to the measure of his divorce. Whatever opinions may be entertained on this subject by modern critics, and however palpable the inducement of the Romanists to throw a slur on the English reformation as connected with an event of such a description, we may rest assured that Latimer believed his Majesty's scruples were well-founded as to further cohabitation with his Queen. The royal commissioner applied to him among the first, as a person most likely to serve him; requesting him to collect the judgments of his friends on the case, and exert himself to conciliate the more staunch of the papal oppositionists. He undertook the task with much readiness, and discharged it so greatly to the satisfaction of the doctor, that when that gentleman returned to court, he took Latimer along with him, as a theologian who would prove acceptable to the Boleyn party, and others of the King's friends.

Among the latter was the Lord Cromwell, who was sincerely attached to the principles of the reformation, and who immediately took him under his patronage. He soon obtained the benefice of West-Kingston in Wiltshire, whither he resolved, as early as possible, to repair, and keep a constant residence. His friend, Dr. Butts, surprized at this resolution, did what he could to dissuade him from it. "You are deserting," said he, "the fairest opportunities of making your fortune. The prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you. But it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals, who have the advantage of being present."

is argument might have avail-
th a designing and ambitious
cter; but Latimer, who had
resided in a seat of learning,
ad been accustomed to walk
e shade of academic groves
men of devout and simple
, was disgusted with the man-
of a court, which presented so
g a contrast, in the opposite
of profligacy, luxury, folly,
e, and detraction. Nor did
nsider himself possessed of
authority and talent which
t be likely to benefit the proud
triguing parasites of the great
r. He left the palace, and
ed on the duties of his parish.
was he satisfied within those
; but having obtained an itin-
g license from the university,
ded his labours to other parts
e county, where he beheld the
en and peasantry buried in
stition and ignorance, and the
s lazy, illiterate, and blind
rs of the blind. As his manner
very popular, he was blessed
eminent success; alternately
ing his standard at the extre-
of the camp, and returning to
n pavilion. He often preached
ristol, where he was much
enanced by the magistracy.
in this city the more bigoted
e clergy began after a while to
e his ministration. The mayor
appointed him to preach on
r day, of which public notice
been given; when suddenly
appeared an order from the
p, forbidding any one to preach
without his license. The
y waited on Latimer, and in-
ed him of the bishop's order,
expressed their great regret
they should thus be deprived
e benefit of his excellent in-
tions. He received their com-
nt with a significant smile.
eir opposition became after-
s more public. The pulpits
desecrated into vehicles of
nal abuse; and such liberties
taken with his *character*, that
he thought it necessary to justify himself, and boldly challenged his detractors to bring their complaints before the magistrates. When the mayor convened both parties, and put the accusers on producing legal proof, they completely failed in their attempts to substantiate their charges, which were resolved into slanderous reports.

Disappointed in this mode of attack, they were not long in forming another. Their party became daily stronger, and more exasperated. They drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of the saints, and with affirming that there was no material fire of a purgatorial description, and that, for his own part, he would rather be in purgatory than in the Lollard's tower! This accusation was formally laid before the bishop of London, and that prelate cited Latimer to appear before him. On his appealing to his own ordinary, a citation was obtained out of the archiepiscopal court, where the London diocesan and some other bishops were commissioned to examine him. His friends were alarmed for his safety, and advised him to make his escape; but their entreaties were in vain. He set out for London in the depth of winter, and under a severe fit of the stone, in the sixty-sixth year of his age; but he was more distressed at the apprehension of leaving his flock exposed to the incursion of Romish wolves, than at the idea of any personal suffering. On his arrival, a court of bishops and canonists were ready to receive him; where, instead of being examined, as he expected, about his discourses, a paper was handed to him, which he was invited to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the saints in the Romish calendar, of pilgrimages to their tombs and relics,

of the pope's power to forgive sins, of the doctrine of merit, the seven sacraments, and the worship of images. He refused. The archbishop frowned, and advised him to reflect on the course he meant to pursue. "We intend not," said he, "Master Latimer, to be hard upon you—we dismiss you for the present—take a copy of the articles with you—examine them carefully, and God grant, that at our next meeting we may find each other in better temper!" A similar scene was acted over at several succeeding interviews. He was sent for thrice a week, with the hope of inveigling him by captious questions, or of teazing him into compliance. Of one of these examinations he gives the following report: "I was brought out to be examined in the same chamber as before; but at this time it was somewhat altered. For, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom I took for my great friend, an aged man, and he sat next the table's end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer, "I pray you, Mr. Latimer," said he, "speak out; I am very thick of hearing, and there be many that sit afar off." I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; *and there I heard a pen plainly scratching behind the cloth.* They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers. I could never else have escaped them." Who can read without emotion the simplicity of *this account*, contrasted with the *practised* subtlety of his antichristian judges?—He replied to the next summons by a letter to the archbishop; in which, with great freedom, he informed his Grace, "that the treatment he had recently experienced had caused him so much uneasiness, as to hinder his attendance—that in the mean time he could not help taking this opportunity of expostulating with his Grace, for detaining him so long from the discharge of his duty—that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others—that he could not comprehend their object in his examination; pretending, as they did, one thing in the beginning, and another in the progress—that if exception were taken to his sermons, which, however, he was persuaded were neither contrary to the truth, nor canons of the church, he held himself ready to answer—that he wished a little more regard might be had to the judgment of the people; and that a distinction might be drawn between the ordinances of God and man—that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching the best means of correcting them—that he wished all pastors might be *obliged* to perform their duty; but that, at any rate, leave should be granted to such as were *willing*—that, with respect to the proposed articles, he requested to be excused his subscription; while he lived, he never would abet superstition; he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it; but, in the present case, he considered himself bound by a stronger obligation."

The opposition, however, to his ministry still continued, and fresh schemes were planned against him, till they were frustrated in an unexpected manner. It was probably through the intervention of Lord Cromwell, that the King heard of the ill treatment he had sustained,

and took measures to rescue him. Henry had obtained the sanction of the universities, the convocation, and the parliament, to the proposal of the divorce from Catharine, on the plea of her former marriage with his brother Arthur. The colleges of Bologna, Padua, and Ferrara, the Sorbonne at Paris, and other foreign seminaries, were equally favourable to his wishes; Calvin thought the marriage null; and many of the reformers on the continent agreed, that the pope's dispensation was of no force. His majesty therefore determined to act independently of the Roman see, issued proclamations against bulls, disgraced Cardinal Wolsey, and, knowing that his subjects were well inclined to shake off all obedience to "the Vicar of Christ upon Earth," in 1532 married the Lady Anne, who had deeply engaged his affections. The queen, from an early age, had learned to respect evangelical principles, and to understand the difference between that system which placed so much importance in the mere exterior of religion, and that which required the service of the heart. As to her personal character, it is by no means clear that she took particular means in the first instance to obtain the notice of the King, when holding a subordinate station at court; but when his preference was declared, if she encouraged his addresses, there is no reason to suppose that she herself, in common with others to whose judgment she had been accustomed to defer, did not believe his pretensions to a divorce to be well grounded. However this be, she certainly entertained a deep and decided respect for the reforming and enlightened clergy, and was particularly struck with the dignified simplicity and apostolic fidelity of the incumbent of West-Kingston; while the report of Lord Cromwell, that he took a very active part in persuading the university of which he was a member to declare in favour of the divorce, and his Majesty's independence, would not fail to increase the interest which he had excited by an additional feeling of gratitude. She therefore readily joined his Lordship in an earnest recommendation of him for a bishoprick to Henry. It happened that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italians, who had incurred the royal displeasure by their devotion to the chair of St. Peter. The former of these was offered to Latimer, who, conscious that he had used no endeavour to procure this distinction, regarded it as a call in providence. He had already been nominated Queen's chaplain, and in accepting a higher ecclesiastical honour, he trusted that he could serve God in the cause of his gospel at this critical period, and be the instrument of encouraging by his doctrine, example, and authority, such of the clergy and laity as were inclined to favour the principles of the Reformation.

TRIALS FROM A COUNTRY HOUSE.

Sir.—I have sometimes thought that a plain story like mine might do good to others, and prevent them from falling into those mistakes, under the effects of which I now suffer.

I am, Sir, a tradesman, living in London. I received my education at a common school near town, and was at the usual age put out apprentice. I was too hard-worked during my apprenticeship, and too closely confined, to get into much mischief; and as I had very little

pocket money, I was forced to resist the temptation of going to tea gardens and places of that kind on a Sunday evening, and soon fell into a way of going with one friend or relation or another to different places of worship. Here I heard a great deal, and was sometimes affected or alarmed at what I heard; but, generally speaking, I thought little about the matter, employing the time when the minister was at prayer in looking about me, and then joining with some earnestness in the singing; for I always was fond of music, and, having a tolerable voice and ear, met with more praise than I deserved.

When I was out of my time, I became a journeyman, and being a pretty good hand at my trade, in which good workmen are well paid, I soon found myself in very comfortable circumstances. I did not now spend my Sundays quite so well, and perhaps might have fallen into wretched ways, if I had not suffered so much from one or two acts of intemperance as to make me feel the folly and misery of sin, even when I had little fear of God before my eyes.

After a time I married, and my wife being a prudent woman we went on very comfortably; and before long I set up for myself. We had not much religion, but used generally to go either to church or chapel once a day, come home to a good dinner, and then take a long walk. As, however, our family increased, my wife often could not go out of a morning; and, as I always felt somewhat wrong if I did not go to a place of worship, I went generally by myself in the morning, and with her at night, and my Sunday walks were gradually given up.

About nine years ago, Sir, I moved to a different part of the town; and my wife, who had profited more than I had by the means of grace, and by those trials which the weaker vessels are called to endure—for we have had several children, and lost some of them after suffering a great deal;—my wife, I say, became very anxious to sit under a gospel ministry, and after looking around the neighbourhood in vain for some time, all the churches and chapels being so full that we could not get a seat, we at length found a place where we and our family could attend. I must own, Sir, I was soon impressed in a way I never felt before, and my wife was still more affected. Her alarms and fears, which were at one time very great, were soon removed; and her delight in hearing the word, and her attachment to the minister was more than I can describe. We were led to set up family prayer, to engage in missionary and bible societies, and to assist various charities which our minister patronized.

We had been, Sir, for some years in the habit of taking a lodging a few miles out of town in the hot weather, where my wife and children used to be, to whom I used to go down two or three times a week, and where I generally spent my Sundays. After our eyes were opened, Sir, we found that this mode of spending Sunday was not profitable, and so my wife and elder children used to come to town on Saturday night, and we generally walked out together on the Sunday evening and called at —— chapel in our way. Three years ago, Sir, I met with a very pretty cottage, which we liked; and on calculating the expense, I found it would be nearly as cheap to have it altogether as to hire a lodging for the summer, and in consequence I bought the place. We went to it with great pleasure, and were quite happy. When Sunday came, however, we found the same objection as in our lodging, with this additional inconvenience, that my wife could not very well walk the whole distance to or from town. We soon found a place of worship within a

erate distance, at which the
ch prayers were read, and where
;s did not seem much different
the church, except that there
not that air of devotion we
lly see in the Establishment—
people coming in all prayer-
, and looking about, or sitting
: the hymns were sung, and
minister never coming into the
el till the prayers were over,
then making a prayer as long
nothing had been prayed for
e. I must own I was struck
his preaching; there was more
nality and more animation than
d been used to. He told us
r anecdotes, and entered much
: into philosophy and criticism
I expected at Meeting, and I
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a seat for the season, to which
wife agreed, though she was
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ose of our own pastor.

ter we had taken a seat at the
el, the minister soon favoured
ith a call.—We found him a
agreeable and interesting man.
spoke in high terms of the
:h, commended the character
entiments of our own pastor,
:ssed his admiration of his
ngs, and wished that such a
ster was in every church and
h in the kingdom. He ex-
ed in the course of conver-
n some of the things which we
felt unpleasant at his own
el; saying, that as many of his
egation were rigid dissenters,
were accustomed to stand when
prayed, and sit when they
; that their looking about
did not disturb their minds
ich as we thought it would—
hat, as posture was nothing
devotion every thing, he wished
one to sit, stand, or kneel, as
uld be most devout. He also
ined his reasons for adopting
g prayer before sermon, as
both agreeable to his people,
and enabling him to introduce cases
for which the liturgy had not pro-
vided.

This call was soon repeated, and
my wife and family became warmly
attached to their new minister. A
difficulty however soon arose in our
minds: we had been in the habit
of attending our monthly sacrament,
and when the time came round I
rather wished my wife and elder
children to go to London on Satur-
day evening, and attend our own
place. My wife however thought
this would interfere with our quiet,
and we agreed to stay in the
country. The Lord's Supper was
administered at the meeting in the
afternoon, and my wife and I staid
as spectators. This brought another
call a few days afterwards, wherein
the dissenting mode of administra-
tion was explained: the minister
spoke more decidedly than I had
before heard, and appealed to many
learned books with which I was not
acquainted, but from which he made
out that their practice was more
agreeable to that of the early Chris-
tians than our own. I own I was
not convinced; but in the course of
the following month my wife had
several conversations with the min-
ister and some of our new fellow-
worshippers on the subject, and was
at length induced to express her
wish of joining in the ordinance
with them, which was, on their part,
conceded without stipulating for any
formal admission as a member of
their church, in consequence of our
being stated communicants with
one so well known and highly
esteemed as our own minister.

Things went on thus, Sir, during
the summer, and late in the year
the family returned to town, and all
went to our own place on the en-
suing Sunday. We had now been
absent five months, and we all found
a very great change. Our old min-
ister was still at his post, and our
old friends and fellow-worshippers
in their places. But the service
appeared dull. The congregation

was so still that my wife felt quite melancholy. The singing was not so lively we thought as it used to be; and the sermon had little in it but what we had heard before. My wife complained louder than I liked, before we left the seat, how cold and dull it was; and when we came home could scarcely speak with patience of some of our friends, who, after congratulating us on our return, expressed their delight with the sermon as eminently faithful, experimental, and useful. I am not, Sir, a man of many words, and my business prevents my having much time for reading; while my wife, having now daughters grown up, who ease her of much family care, has plenty of opportunity, and is very fond of reading: I therefore always feel that on these points she knows more than I do, and I therefore said little on this occasion. We went to our old place again in the evening, and twice on the following Sunday—my wife making the same complaints, in which my elder children joined, and I feeling not very comfortable: for though I really could not find any fault in the sermon, yet it stirred up some fears and anxieties in my own mind, which I had not felt under the preaching of our country minister.

I was however much concerned the next Sunday morning, to find that my wife did not intend to go to our own place, but wished to hear another minister. I would not however go with her, but taking all the family, except my eldest daughter, who accompanied her mother, I went and heard from our old pastor a most affecting discourse, on Joshua's resolution, "As for me and my house we will serve the Lord." My wife chose again to be absent in the evening, while I heard a striking appeal from, "Stand in the old ways, and see and ask for the old paths," &c. I would have given any thing if my wife had been with me; but when I attempted to talk of what I had heard, at supper time, she replied, Oh, we know all that he would say on that subject; or if not, we can at any time read it in his book. She and her eldest son and daughters then proceeded to converse on what they had heard, which led to a long and curious discussion as to whether the days of creation were the same length as days are now, or six thousand years a-piece; and when I endeavoured to give the subject a turn, by reminding them of how little importance the question was to us, and suggesting that as the day was now far spent, we should call our family together to prayer, I received a rebuff which was to my feelings most painful, but in which my wife and three eldest children joined.

After they had gone up stairs, I took down the book to which my wife had somewhat scornfully referred. I read it till a late hour, and recollected the heavenly conversation which my partner and I had over it, when first it was given to us by our affectionate pastor. It did not excite the pleasing feelings which it had formerly; nay, on some points, it made me feel very uncomfortable: but it discovered to me a great deal of which I was not aware. I felt I had gone very far from God, and that the world had got much hold of my mind. I felt that both I and my family had been very remiss in our devotions; that we had talked too much about religion, and been too little religious; that we had sought amusement in sermons rather than edification; and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing harsh and severe, after we had been so long accustomed to smooth and entertaining preaching.

I have since gone on with the inquiry; and have had many painful emotions and severe family trials. The more I see of my own minister, the more I love and admire him. He is faithful and affec-

te; disinterested and yet pru-
; independent but not proud.
l him at the sick bed of the
, while declining invitations to
inners of the rich; if I or any
ıy family are ill, he comes as
as he has the least idea of it,
though he cannot but know
my wife and children are not
stated attendants they once
, he never alludes to the pain-
ubject, but endeavours to lead
ninds to better things.
eanwhile I am in a painful
tion. I have still the house at
, and cannot part with it with-
ndangering domestic harmony.
that my wife is so much
hed to Mr. —— as formerly,
I perceive there are other
:hers who seem to be preferred.
ıs I have deemed it my duty
ɔend the Sunday mornings in
, she is enabled with less in-
ption, and without any re-
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ıer as she pleases. For here,
Editor, is one evil which has
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thing like what the apostle
itching ears. My wife and
ɛlder children have all con-
ɛd this unfortunate propen-
nay I find that they cannot
: long to which place they
go, and I often discover when
ch home on Sunday evening,
my wife and three elder chil-
have been to different places,
it not unfrequently happens
my son and his elder sister
walk together to town in order
ar different preachers.
e cannot now therefore be any
ɛr said to dwell together in
. Every one has a Psalm, or
mn, or an interpretation, and
afraid we are in danger of
ıging to as many churches as
re members in family; nor
d I wonder if some of my
ren belong to one place in the
ing and another in the even-
I feel, Sir, that these divisions
:o serious *consequences*. My
son appeared a long time diligent and attentive to business. We used to leave work at eight o'clock. Our shop and every thing was arranged by nine, when we had supper, and prayers, and a pleasant conversation, and then to bed. He is now anxious to leave business at seven, or still earlier, if any popular preacher is to be heard; and even if I am out of the way, he will go, though in our business, where we have many articles of value about, some responsible person should always be in the way, or else we are in danger of spreading a temptation before a poor mechanic, and eventually of losing our property. Add to which, he often comes home late, for after having attended meeting or assisted at Bible and Missionary Societies, he not unfrequently goes to supper with his friends, and is thus not able to be up in time for the workmen in the morning, nor does he appear at all concerned at compelling me to be in the workshop at six or seven in the morning to supply his place, and when I once asked him whether this was honoring his father, he gave me no answer, but walked away and staid out two hours longer.

Indeed I find this association with persons of a different communion has very much injured the principles of my family; a spirit of independence has grown up among them; and there seems little sense of obligation to the performance of what I have thought very clear duties. One of my daughters became very much attached to a young man, an occasional preacher, who had no means whatever of supporting himself or her; and my wife and other children winked at their courtship, and contrived to deceive me for a long time; nor do I know where this would have ended, had I not found an elderly gentlemen, a relation of the young man, who convinced him that even should I succeed in raising him

£500 out of my business, they must still be very poor and miserable, while I could hardly spare so much without wronging my other children; this made my young man cool, but I have great reason to fear the disappointment has very much injured my daughter's health, and made her look upon me as her enemy; whereas, I am sure I should very much rejoice to see her settled in life with any one who I thought would be a good and kind husband, and who had a fair prospect of keeping her and her children from want.

I dont know Sir, whether you will not think me very tedious, but I hope this history of the troubles I have fallen into by a little imprudence may be a warning to others. Had I my time to come over again, I should always look out for a house or a lodging in a place where the gospel is preached in the establishment; and if I could not find such a place I would stick to my old custom of coming in every Saturday night and going to my own church at least once on the Sunday. Indeed when I reckon up the additional expence of seats at two or three places of worship; the being called upon for subscriptions for the ministers and charities belonging to those places, &c. I find that if I had hired a coach every Sunday from my country house to town and back again, it would have cost me very little more than I have now paid; but if it had cost me £10 a year more, I am sure it would have been money well laid out, for I fear that my oversight has brought my family into a state which bodes nothing but trouble and vexation as long as I live; especially as I perceive my two younger children have learnt that they are to think for themselves, and have picked up some arguments against the church to which I belong, and which I find are taken from a book that the *dissenting* minister secretly put into the hands of my wife the second summer she was in his congregation, and which was carefully concealed from me.

I hope Sir, I know that we ought to obey God rather than man; and if my wife or children could tell me of any one false doctrine preached by our minister, I should think it right to attend to them; nay, if I found they really profited by going to other places I should think less of it; but Sir, they and their favorite ministers all allow that our old pastor preaches the truth.—I find many holy walkers in his congregation, and his people are serious and loving Christians. Whereas I cannot but fear that my family are making religion consist in hearing sermons, rather than walking according to them; in disputing about doctrines, rather than practising duties; in singing hymns rather than in prayer, the study of God's word, and a meek and loving spirit and temper. Sure I am that neither my sons nor daughters are so diligent as they used to be, nor so dutiful to me or their mother; nay I think they behave worse to her, though she is of their sentiments, in general than to me; and I am clear that they are far more proud, more self-indulgent than they once were, and less willing to go out of their own way to do good than formerly; if therefore it is true that by their fruits ye shall know them, I cannot help fearing they are deceiving themselves. May God show them where they are wrong, and make them repent.

If, Sir, my case should make any person cautious how for the sake of ease and pleasure they allow themselves or families to go to places where they are in danger of contracting an itching ear, I shall hope that my trials and misfortunes have not been in vain.

I am Sir,
yours at command,
JOHN FAIRLY.

DYING ANNALS.

following simple relation of
is recorded with a view to
ify the riches of divine grace,
encourage Christians to lose
portunity that presents itself,
rning the sinner of his danger,
f directing him to that Saviour
died for sinners and whose
cleanseth from all sin. Un-
ising and hopeless as our at-
ts to benefit the souls of others
appear to the eye of sense, let
w in hope, and water the seed
with our prayers, and we shall
il of reaping in due time.

LOUISA J—S· .

ie month of February last I
informed by my servant, that
on had called on me to request
vour of a recommendation to
ublic dispensary. On my en-
; the kitchen, I saw a lovely
g woman, gaily dressed, but
ing every external mark of
consumption. She did not
ır to be above eighteen years
e. On making some inquiries
ier state and circumstances, I
l that she was a married wo-
with two children. Her coun-
ce bore testimony that the
se under which she laboured
nade very serious ravages, and
it was too deeply rooted to
t any hope of a cure. I there-
after promising her the aid
had solicited, proceeded to a
ct far more important, namely,
robable and almost certain
i of that disease which had
ght her to my notice. This I
n plain, unequivocal terms.
mmediately appeared affected,
vept at the prospect of death,
ssing she was a sinner. I was
lf much affected at this inter-
: I saw that Death was making
strides towards this interest-
oung woman, and was equally
a of the unpreparedness of
ul to meet this great enemy.
ever, I was encouraged to speak
to her, and to recommend that Saviour who had overcome death, and brought life and immortality to light by the gospel, and who was ready to receive the returning, repenting sinner. To this she listened with marked attention, and, after accepting a few tracts, left me. A strong interest for her eternal welfare was excited in my mind, and I endeavoured to promote this grand object by taking another opportunity of speaking to her, when a deep attention was visible, and I think she again shed tears. Soon after I left the neighbourhood, and the only help I could afford her during my absence was, the requesting some Christian friends to visit her, not expecting she would be alive after my return. This kind office they complied with; and some pious persons, with whom I was unacquainted, saw her also, and prayed with her. After an absence of two months I returned and found that this afflicted young woman was still a sojourner among us, and that she was about a mile distant from her house with her parents. I learned, however, that she had requested her husband to inform her of our arrival, as soon as it occurred; and that on being informed of it she had determined to leave her mother and to return to her own house. This circumstance encouraged me to hope that a desire of spiritual instruction had taken possession of her mind; because her removal to her own habitation was attended with the loss of much temporal comfort, and deprived her of the attentions of an affectionate mother. I saw her soon after her return: she was much altered; and I perceived that her days were hastening to a close. She was deeply affected at seeing me. I spoke to her again with plainness respecting her soul: the admonition met with a reception similar to that she had given to my former addresses on the same im-

portant subject. Before I left her she requested permission to come and sit occasionally in our kitchen. This was cheerfully granted; and the next day she was led with difficulty to our house, where she remained until the evening. During the day a Christian friend visited us, and I took him into the adjoining room where I had laid her on the sofa, as she was unable to sit in a chair. He very affectionately spoke to her about her state, exhibiting to her the all-sufficiency of Christ as a Saviour. To this she listened with deep attention—wept much—and expressed her sense of her extreme sinfulness. This afforded me a hope that the Holy Spirit had begun a good work on her soul. Still I wished to hear something more indicative of repentance towards God and faith in our Lord Jesus Christ. The next day she was led again to our house, evidently weaker, and, after remaining a few hours in a state of great suffering, was conveyed to her own habitation, from which she was never again removed. Mr. H. and I visited her, and found her mind in a very pleasing state, earnestly listening to the Holy Scriptures, and apparently feeling what they expressed, in the beginning of the viiith chapter of St. Matthew's Gospel. She was unable to talk much, but the few words she uttered were expressive of the deep sense she entertained of her state as a sinner. The following day we saw her again, when she addressed us in the following words; "I am very happy—my sins are pardoned—my Saviour has come to me and told me so!" Indeed her countenance bore testimony to the happy change that had taken place in her mind. I said, Then now you are not afraid to die. She answered, with an animating look which I shall never forget, "O no, I am not! I have *had a great* burden here," laying *her hand* on her heart, "but it is gone." This pleasing declaration confirmed our hopes that the Lord had been graciously pleased to give her a real conviction of sin, and vouchsafed to her the knowledge of salvation by its remission. I saw her again the same evening, when her mind was greatly agitated, and her bodily pains greatly increased. The dying hour, indeed, was now arrived.—She was sitting up in her bed in severe agonies, being unable to lie down. She seemed to have lost that comfortable assurance which, three or four hours before, she had so happily experienced, in a sense of pardoned sin. I reminded her of her late confession of faith in Christ, and endeavoured to convince her that His mercies endure for ever. To this she answered, with much feeling, which indeed always accompanied all she said, "I have had some glimpses of His mercy." Her sufferings were too severe to admit of my saying more to her than to direct her again to the only foundation of a sinner's hope, when I left her for the night. Early the next morning I found her in increased agonies, suffering beyond what I had ever witnessed. She had had the restlessness of death all the preceding night, and was then too much affected by what she was passing through, to allow the exercise of much thought; —but I found she had, in the course of the night, called to her husband, and told him she was happy, and that her sins were pardoned. I saw her again in the afternoon, when Mr. H. read and prayed with her; and it was most satisfactory to hear her devout breathings added to his petitions on her behalf. Soon after we left her, she desired to be laid down on the bed, and without another struggle exchanged, I trust, a state of severe sufferings, for that of victory over sin, death, and hell, through the blood of that Lamb of God who came to seek and to save that which was lost. PHEBE.

THE SEAMAN'S FRIEND.—No. I.

SIR.—Among the lamentable consequences of the loss of the divine image in the soul of man, the heart is not only become deceitful above all things, but it is desperately wicked,—it is altogether evil by nature. And, alas! even in the regenerate, how much of the remains of the old Adam still cleave to us. Hence it is found, that when some right feelings have taken place within us, as connected with any particular species of guilt or misery, if we do not bend, and even force our attention very frequently to the consideration of those evils we yesterday saw and deplored, a state of apathy will gain on us before to-day has passed by; and every succeeding hour will diminish our sympathies, until those feelings that once were all alive and influential, become extinct, or lie dormant and cold as the seed on a flinty rock, or as the fields of ice around the northern pole. Convinced of this truth, and aware that the danger crossed my own path as well as that of others, I lately, when in London, made a point of going, with a zealous and active friend of sailors, to see with my own eyes, and hear with my own ears, a part of that moral desolation which reigns about the neighbourhood of the banks of the river Thames. With this object in view we directed our course towards the water side and took a glance at some of those horrid streets and lanes, and courts and alleys in that part of the metropolis, where Satan reigns almost triumphant, and where our seamen are wrecked and destroyed in their property, their bodies, and their souls, by thousands and thousands every year. Years, Sir, have passed away, and many cheering and many afflictive providences have marked my lot, since I last witnessed the uncontrolled and awful *reign of* Satan over our unhappy seamen and their degraded and wretched associates at Plymouth, Portsmouth, and Sheerness:—meanwhile the quietude and seclusion of an inland station, and 'the smooth and even tenor of a village pastor's way' and occupations had much effaced the remembrance and sensibilites from my mind, where once they had been deeply fixed and keenly felt. To regain these recollections, and to feel anew these sympathies, I passed several hours in reviewing the docks of London, the shipping on the Thames, and some of those resorts of sin and wretchedness which abound in Saint Catherine's, Wapping, Ratcliff Highway, &c. &c.—a painful, but a necessary, and I hope a profitable mode of passing half a day, previous to my again resuming my pen in the service of my old and perishing comrades.

Here, I passed through wretched streets, and into courts and corners that no Hogarth could have painted, which no pen can describe;—all that plunder, poverty, and filth—all that riot and drunkenness and licentiousness—all that an entire absence of the fear of God and of the shame of man could effect, all proclaimed, as with a voice of thunder, *This is Satan's undisturbed and favourite kingdom!* And yet, when I took my glance at these parts of London, where our tens of thousands of seamen eat and drink, and sin and suffer, and perish, while scarcely a minister of Christ compassionates or attempts to save them, it was the quietest and most orderly time of the day. Had the excursion been in the evening, or in the night, the picture would have been tenfold more dismal. And be it remembered, that in the present state of things, our seamen really have not any other places of residence when in London, but amidst these seats

where Satan reigns. The snare is laid before they arrive at their anchorage, and no sooner do they step on shore on their return to port, than publicans, crimps, Jews, and prostitutes, surround them with every bait that satanic cunning can devise, or the peculiar habits, wants, and vices of seamen make acceptable. From the landing place they are conducted into these wretched abodes, and are kept in a state of intoxication until they receive their pay; or, if they bring their hard earned wages on shore with them, until the harpies about them can agree as to the sharing of the plunder, and then they are robbed of their money and of their clothes. All this is frequently performed in eighteen hours after their landing, and then the thoughtless and intemperate sailor is shut out of doors.

On quitting these horrid abodes of iniquity, we proceeded to the docks, where all the grand and multifarious transactions of the first commercial city in the world were going on with that regularity and quiet—that sobriety and order which at once manifested that seamen are capable of being rendered as orderly as any class of the community. A view of these great commercial docks is calculated to convince every one of the mighty importance of our maritime tribes, as being under God, the very stamina of the nation's wealth, comfort, and safeguard. Nor could a friend of foreign missions, one would think, go round and survey the different ships taking in their cargoes, and advertising, by boards hung up in their rigging, accommodations for goods and passengers to all parts of the world, and any longer look on their crews with that unpardonable indifference and apathy which so many manifest. It seemed almost impossible to realize these facts as I went round the docks. *Is it indeed* possible, I said to myself, *that* all our great Missionary Societies can from time to time send their officers and agents hither to ship packages to their missionary stations, and to find accommodations for missionaries going abroad, and yet never be struck with the interesting character of these seamen?—never feel compassion for their ignorant and immoral state of mind—never tremble with fears and apprehensions of their proving a great hindrance to the success of their missionaries when they arrive at their various destinations? Do these officers of our different Missionary Societies hear and believe what their respective missionaries have stated in public and in private, as to the awful conduct of many of our seamen among the heathens, and of the melancholy counteraction they produce in the very heart of their missionary stations? Such reflections as these, Mr. Editor, did then, what they always do when they occupy my mind for a little while, they left me utterly at a loss to account for the conduct of these societies, and for that of many of our leading characters in the religious world, and especially those in London: where the evil is at the greatest advance, and where the remedy is so near at hand. Now, putting entirely out of the question what I have previously suggested, argued, or stated, as to our seamen's ignorance, immorality, and evil conduct abroad, these professed friends and labourers in foreign missions must of late have heard from the lips of their own missionaries, the immense evil resulting from our ungodly seamen's conduct abroad. Why then do they not unite with the friends of seamen in endeavouring to instruct and christianize these men? Do they not credit what their pious and respectable missionaries have again and again, publicly and privately declared? And if they do give ear to their lamentations, and credence to their reports, can they not do something towards lessening

the evil? and would not such measures be greatly forwarding the main object of their pursuits and desires, in the conversion of the heathen—in the success of their missionaries? Why not, then, do in London what they are doing in Liverpool? namely, adopt all possible means in order to rescue our seamen out of the fangs of publicans, harlots, and robbers. Why do they not exert themselves in introducing means of grace on board their ships—in inviting sailors to suitable places of worship on shore, and afloat, and in organizing a sufficient number of little bands of pious, prudent men, to go forth in the work of missionaries from one tier of shipping to another, and from dock to dock, and from wharf to wharf? Again I would ask why the professed friends of all denominations are not doing more of this in London? Sure I am that no *Christian plea*, no, nor any *plausible excuse* can be advanced for their not coming forward in this department of Christian labour. London itself is a port of immense traffic, it is the rendezvous, the meeting point of more shipping, and of a greater number of seamen than any port in the world. Hence it is the head quarters of the prince of darkness, and the grand vortex of destruction to mariners. It is in London, and on the face of its far famed river, that seamen are tempted and seduced more than in any other part of the world to squander away their hard earned wages. It is in and about London that they are way-laid, from the time they come within the banks of the river until they disembark to take up their residence in the awful haunts of iniquity; so that, *under present circumstances, it is scarcely possible* for them to escape destruction. It is from London, more than from any place under heaven, that ignorant and profane seamen go forth to spread their contamination, and to propagate their vices in every part of the sea-girt world. It is in London that more ministers of the gospel reside, and a greater number of men of influence and professed zeal for the salvation of men are to be found, than in any other city: and, yet, with grief and astonishment be it spoken, it is in London that less has been done—that less is doing—considering its facilities and means, than in almost any seaport of importance in the kingdom. Yes, it is in London that so many ministers of the gospel and professors of religion continue to look on with cold indifference at the immense mass of perishing ignorant seamen. Sure I am that whoever examines for himself as I have done, and who then turns from a view of the moral desolation that surrounds him to inquire what the greater part of these persons have done, and how they have exerted themselves in pulling down these strong holds of Satan, and in saving perishing seamen and their equally perishing female associates, will be compelled to draw very unfavourable conclusions. When he reads and hears the most florid and impassioned declarations of ardent love to souls, and of earnest desire that God may be glorified, and sinners saved: and yet discovers an almost entire neglect of, and indifference to, all these perishing creatures, he will be exceedingly at a loss to reconcile such professions with such practice.

Nor can any excuse be urged from the indisposition of seamen to be instructed. During the hours I wandered among their ships in the docks and on the river, and paraded the streets and lanes of their profligacy on shore,—among all the seamen I stopped and conversed with, not one rude reception was experienced by myself or the kind friend that accompanied me. Nor did one individual refuse or hesitate to receive a tract, or listen to our admonitions. True, several of them were loud in their complaints of

having been robbed and plundered, some of all, and others of half their money, the very preceding night; and, poor fellows, they seemed, in the simplicity of their hearts, to think that we could, and of course that we ought to put a stop to such villany and wickedness. One feeling was very general among all these poor thoughtless creatures, namely, That no one cared about a sailor's soul, and that he was so surrounded by temptations, robbers, and soul-murderers, that he must go to hell at last, and therefore he might as well have a short life and a merry one while he could. All this was reiterated many times in our ears, and yet several of them promised to come to the Mariners' Church. A few of those we met recognized my friend, and seemed delighted that they could say they had already heard him, and promised they would come again. Indeed, I am more and more convinced that there is no part of the community that calls louder on Christians of all denominations for their kind and spiritual services than our seamen do; and that there is no department where good men can labour, which holds out more encouragement than this.

I wish, Sir, to inform our inland friends, that the two most efficient societies for the general instruction and conversion of seamen in London are "The British and Foreign Seamen's Friend Society and Bethel Union," and the "Mariners' Church Society and Rivermen's Bethel Union." The latter differs from the other, in its having a land establishment or church in Wellclose Square, and confining its labours to the seamen and watermen in London and on the Thames. The former is the parent from whence sprung all the similar institutions in Great Britain and America; and is in Christian union and communication with most or all of them. *Whatever* money may be transmitted to the writer of this article, *for the cause of Seamen in general*, will be divided between these two Societies in London.

The writer would here take the opportunity of recommending the *Prayer Book and Homily Society* to the notice of the public, and especially that part of its labours among our merchant seamen. It should be generally known that out of its limited funds and various expensive undertakings, it devoted above one hundred pounds in the last year to the visiting of several hundred ships, and supplying their destitute crews with Homilies and Prayer Books. The writer will of course be happy to receive any donations for the maritime department of the Prayer Book and Homily Society's labours.—And he particularly requests that such kind friends as transmit any sum or sums of money to him for any of the above purposes, will, by giving their name and address, enable him to write them by the post, to acknowledge the receipt of their bounty.* Should any of our kind friends in the interior wish, at any time, to receive information or explanation relative to the nature and proceedings of any of the Societies here brought before their notice—indeed of any society whose object is the instruction and conversion of our seamen—the writer will, on all occasions, be happy to give his gratuitous services in imparting every information and explanation in his power to every well disposed inquirer. Such persons will however bear in mind, that their communications must be *post paid*, and directed to Great Missenden, Bucks, and that no anonymous letters will be attended to. I remain, Mr. Editor,

Yours very truly,

R. Marks.

Great Missenden, Bucks.

* This is the more important, since the conductors of periodical publications often find it inconvenient to insert acknowledgments of this nature in their answers to correspondents.

THE SUITABLE EMPLOYMENT OF THE LORD'S DAY BY YOUNG PERSONS.

DEAR FRIEND.—I am not at all rised that, in your peculiar situ- and circumstances, you should he difficulty of so improving eisure of the Sunday, among young people, as to avoid either ering it a day of painful re- at, or opening the door to oper and eventually sinful ement: at the same time, I ot but wish that you had ap- to some one more able to l advice and direction on this rtant subject than myself; for gh God has given me a large y, and, I have hitherto had n to hope, has graciously hsafed to bless my attempts for spiritual good, yet I feel it d be great presumption in me hibit my plans as an example thers, and am aware of the difficulty of communicating ct ideas to those who have not rned for a season under the roof; add to which many s may be done in a family e the children come one at a which can scarcely be adopted uations where five or six new make their appearance every ear.

e idea I have endeavoured to in view is, that the sabbath is of holy rest;—of rest from r—of rest in holy employ- : if we make it a *mere* day of from labour, then sloth and ire of various kinds will creep ut if we conjoin holy employ- with our rest, then I conceive ue end of the divine appoint- is attained. We may not be either ourselves or with our es, perfectly to exemplify this n our practice; but we must continually to approximate ds it.

have always endeavoured to ss upon all the members of mily the idea that every thing which can be done over night should be done on the Saturday; and every thing which can be postponed should be put off till the Monday, so that as little work of any kind as possible should be done on the Lord's day. I accustom therefore the grown members of the family to retire earlier to their rooms on the Saturday evening, that the parlour may be swept, and the shoes and knives cleaned, and a number of little articles prepared, to save labour on the Lord's day. The same principle pervades the nursery. Though my partner never at any time allows it to be disorderly, yet there is a degree of order to be observed in it on a Sunday morning which marks the Lord's day from every other, and my nursery-maid, as well as other servants, is expected, nay required to appear more neatly clad on that morning than on any other. This I call the first step to the right employment; that my child shall perceive a difference on the Lord's day from what it sees on any other.

The next point which I aim at is to have a greater degree of quietness through the whole house on a Sunday than on any other day. My children are early taught the little stanza,

> I must neither work nor play,
> For Sunday is the Lord's own day.

The running and capering and gamboling and jumping about the nursery, which delights me on the other days, is not allowed on the Sunday. The ball and the hoop and the nine pins are never seen on that day; they are carefully put by, generally by the children themselves, on the Saturday night; and I never hear of any inquiries about them, or complaints of the privation. The system begins so early that the children seem to have no idea of any thing else, and this I conceive is a

most important point in all education. As soon as my children knew what a book or a picture meant, a few small books with pictures were given them, and I early adopted the distinction of Sunday books and other books. A few cheap and common stories from the Bible History, ornamented with common wood-cuts, were kept entirely for Sundays, and usually set out on the window-seat on Saturday night, round which my little darlings often drew their chairs on Sunday mornings, and seemed to find something always new. By degrees Watts' Divine Songs were introduced, and I have often been delighted with hearing my infants' voices singing the Saviour's praise, and the elder telling the younger some brief stanza or short story of the Saviour's love. In these early days, I was much indebted to a pious and prudent nursery-maid, who so entered into our views that we scarcely ever had occasion to interfere, and I feel more and more the importance of engaging none but Christian persons in this department.

It has ever been a leading object with me to introduce my children as soon as possible to public worship, and with a view to this, to habituate them to attend family prayer. My first born was often present before he was weaned; and though it mattered little in the view of sense whether he was at his mother's breast or on his nurse's knee, rather than in the nursery, for the poor babe was unconscious of what passed, yet often have I felt my devotion quickened by the sight of the son whom God had given us, and oft have I endeavoured afresh to present him to that Saviour, who said, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven: and humbly do I hope that many unworthy petitions offered up before the *throne,* are laid up in store for him *through the* all prevailing intercession of the Son of God. Soon, very soon, did his infant mind perceive that then he was to be silent, and he quickly learnt that his father's smile and his mother's fond endearments were the reward of patient quietness, and that any noise or restlessness would be followed by frowning looks and a stern repulse. From family worship to the house of God was a quick transition, and though in a few instances my nurse-maid found it necessary to take the child out for a short season and then return, yet with little intermission, and that intermission more to suit others' convenience than from any real necessity; my child has from a very early age been an attendant at the sanctuary and that most commonly twice on the Lord's Day.

And as we proceeded with our first born, so have we gone on with the numerous succession. Some little variation has taken place, because in Providence our lot has been cast in later years somewhat farther from the House of God; but from the time my children have been able to walk that distance, I have ever thought it right that they should go with me to worship the Lord; and the effect of this has been, that going to church has been considered by them as a privilege, and staying at home viewed rather as a punishment or more properly a privation. I am convinced, my dear friend, that our children will very soon learn to take an interest in public worship if habituated to it, and I have been often surprised how soon they have learnt to know the text, and one or two sentences from the sermon. They grieviously wrong their children who keep them at home from God's house. Children of a very early age will learn something—much more than they can repeat, or than parents at first imagine. I think in this respect we are not so wise as our forefathers were; I hope the infant schools will teach

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or write or improve the time
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kinds. Milner's Church His-
the lives of good men as Scott,
Doddridge, and Henry, and
yn, &c. Bunyan's Pilgrim's
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I am aware, my dear friend, that you must have more difficulty in your seminary, because spoiled and unruly children are often sent: but I think by allowing the quiet ones thus to spend their leisure in any useful employment, and by setting the unquiet to read to you or your teacher, to learn portions of scripture, Collects, Catechisms, &c. you will gradually bring them all into good order. But I should not listen for a moment to pleas of recreation. If the children sit the whole of one day in seven it cannot injure their health. It rarely happens that the Sunday is so bad that you cannot go once to church, and the walk there and back is sufficient for Sabbath recreation. I see no objection to their taking a quiet turn in the garden, but I never allow any thing like running or play of any description on the Lord's day.

I think, my dear friend, you are in some danger of attaching too much importance to the idea that children are soon disgusted with restraint, &c. This appears to me far from correct. We are very much the creatures of habit; and after a habit is formed we seldom reflect on the inconvenience we sustained in acquiring it. Some very wise people have objected to using the Bible as a school book, lest children should be disgusted with it. But I have always found the warmest friends of the Bible among those who have been the earliest accustomed to commit it to memory. You never find a person dislike reading who learned to read well when he was young; and I am more and more convinced that in every thing the sooner you train up a child in the way he should go, the stronger reason you have to be confident that when he is old he will not depart from it.

A similar conclusion may be adopted with reference to frequent attendance on public worship; and as far as my observation goes, I am

inclined to think sufficient importance is not attached to such attendance either by Christian parents in general, or the conductors of places of education in particular. I have indeed already adverted to this, but its vast importance both to the right improvement of the Lord's Day, and the individual benefit of your pupils, may allow a few additional remarks. If we believe the declarations of God's word, we must expect a peculiar blessing to rest upon us in attending on the ordinances of his house; and as the divine promises are not confined to any age, we may reasonably conclude his blessing will be given to the young as well as the old. I always, therefore, deeply regret when young persons are allowed on trifling occasions to absent themselves from public worship; and I should earnestly recommend that your pupils should regularly be habituated to attend both morning and evening. I do not say I would have them go when the snow is lying three feet deep on the ground, or when the rain is pouring in torrents from the skies; but I would not allow of any excuse for staying from God's house which would not be deemed a sufficient reason for declining a Christmas visit, or a party of pleasure. I have accustomed my young people when the weather is bad, to dress themselves accordingly, and with the help of great coats, clokes, and umbrellas, we manage to reach our regular place with very few exceptions all the year round. You indeed have a little difficulty which I have not, for weak or irreligious parents may perhaps bring forward objections on the ground of colds, &c. arising from exposure to weather, &c. forgetting that those who shut themselves up in the house whenever the weather is uncomfortable, very often so enfeeble their constitutions, as to be unable to sustain the common changes of our variable climate; and thus lay the foundation of very severe complaints in after life. When your young people go out of an evening especially make them wrap up well. If they like to take off the shawl or the cloke, &c. when at church, be it so; but in going and returning let them be well clad, and there will, usually speaking, be very little danger of cold. Of course, where the lungs are peculiarly delicate, or in all similar cases, exceptions must be made: but I should always consider attendance as the rule, and absence as the exception. I would just add, that I have, generally speaking, observed that the evening sermons of most ministers are more appropriate and more interesting to young persons than their morning discourses; and this, I suppose, partly arises from their being more commonly composed with a view to the lower classes of society.

It will be very proper to converse with your older pupils about the sermons they have just heard; and if this is done at meals, the younger children and perhaps the servants may collect useful hints. The great difficulty in talking about sermons is, to avoid indiscriminate approbation or censure, though the last is especially dangerous in undermining the minister's influence and authority. Nothing is in general easier than to find fault with a sermon; and few, I apprehend, have any idea of the labour which is necessary to provide a regular succession of even tolerable sermons during a course of years. I have heard ministers speak very feelingly upon this subject, and have known excellent men pained and grieved by the very unkind remarks of persons who have thought themselves justified in adopting strong language on subjects of which they have had no experience; for I believe none but ministers can tell the difficulty of preaching well; and that the best of them will ever say, we have no sufficiency of ourselves to think any

as of ourselves. I should fore check very early an in- minate spirit of censure; but e same time this should be so as not to discourage or ss moderate remark and cri- ı. You may well inquire as : text—the divisions—the sub- ons, if any—the leading proofs : part which appeared most ng, &c. If any should cen- you may mildly ask their ns; you may sometimes draw on to suggest how a defect t have been supplied; you may ps occasionally call to their ection a discourse of the same her, wherein a part objected ı been more fully and happily l: You may touch on the sity which exists for a minister ing at one time more fully on oint, and passing over more y other points; of directing his ırse more at one time to the er, and at another to the sinner; may not unfrequently show he very parts of a discourse, ı appear at present less appli- to your own young people, in after life, when they have d at riper years, and are l in different situations, be suitable; and may strongly mend their recording such in their memories or common- book. This kind of conver- ı, though it will require some ion and much wise forbear- and temper on your part, may endered most instructive to young people; and a remark ssed to the elder of them will often be remembered by little at the bottom of the table. young folks will sometimes out provincialisms and little ı in grammar, action, &c. and ay well improve such observa- by showing how trifling these s are in themselves, in com- n with the grand subjects of ourse, and yet how important it is in early life to correct all these little faults, on which many are apt to fasten, to the neglect of most instructive and useful observations.

I should very much recommend your using your young people to write short notes of sermons, either at church or when they return home. The latter tends more immediately to strengthen the memory, though the former has its peculiar advantages. The younger children may very properly be required to show you their notes at some convenient time; only it will here, as I have before intimated, be very necessary to guard against requiring so much as might be painful, or be considered as a task. You will find a very great difference indeed in the powers of children of the same age, as to the quantity they can remember or write down. Let your demand, therefore, be very small, and your approbation of those who exceed the requirement be clearly marked; nor should I be very eagle-eyed in detecting any help which the older pupils may afford the younger in this exercise.

I hope, my dear friend, these few ideas may assist you with reference to the employment of the Lord's Day among your children. Private, family, and public worship—the reading of the Holy Scriptures aloud—the singing of Hymns in the family—the reading and thinking upon good books—the making notes and memorandums of sermons, will pretty well fill up the whole day, and will gradually accustom your charge to quiet and contemplative habits, which are of immense importance to those who are called upon to live in a world which, after all, is made up of perturbations. Should it be in my power to communicate any farther hints it would give me very great pleasure.

EUSEBIUS.

REVIEW OF BOOKS.

A Sermon preached at the Parish Church of St. Paul, Covent Garden, before the London Society for promoting Christianity among the Jews. By the Rev. Hugh M'Neile, A. M. Pp. 31. Hatchards.

We embrace the earliest opportunity of calling the attention of our readers to this Sermon, both on account of its importance, and because of the various communications received from different correspondents, animadverting on the statements made in a paper signed Rusticus, which appeared in our Number for June. We owe indeed an apology to Old Orthodox, Agnostos, A. B. Corrector, V. N. &c. for the seeming neglect with which they have been treated; but the different views entertained by them and Rusticus of the same discourse, determined us to wait until the Sermon itself should appear.

The text selected by Mr. M'Neile is John i. 49; and after a suitable introduction, in which he commends Mr. Faber's sermon before the Society in 1822;* and adverts to the importance of using means, he proceeds more especially to state his own views.

Here, then, is what I wish to submit to the Society. The true mean to be used for the conversion of the Jews to Christianity, is the preaching, not of the atoning work only, but of the divine person *also* of Messiah; not only of the sufferings of Christ, but *also* of the glory that shall follow: not only of the first coming of the Son of Man in great humility, but *also* of his second coming in glorious Majesty; not only of his presiding in judgment over all nations, but *also* of his restoring the kingdom of the nations unto Israel. These are important topics; they form leading features in the Gospel, as preached by the Prophets, and by the Saviour himself, and *no* partial declaration of that Gospel can reasonably be expected to gain a favourable hearing from the Jews. Least of all can we expect them to attend with patience to such a declaration, as spends its entire strength on that which they despise, and wholly omits that which they delight in.

If they were possessed with a strong prejudice in favour of something, altogether unconnected with the Gospel, but in itself not criminal, it would be our duty, in reference to that negative something, *to the Jews to become as Jews, that we might gain the Jews.* How much more then when their fostered prejudice, so far from being criminal, or even negative, is indeed part, and a most essential part too, of the glorious Gospel of the grace of God? Shall we refuse to mingle their bitter herbs with lawful scriptural honey out of the stony rock? Shall we refuse to cast the gem of hope into their cup of penitence? Shall we present to Zion a sun shorn of his beams, and expect that her languishing fig-tree will again put forth its strength; that her vine, wasted, and barked, and clean bare, will again bud, and blossom, and yield her fruit? Shall we preach the humiliation, sufferings, and death of Messiah, and refuse to present in their attractive splendour his coming glory, and the glory of his people Israel? No, my brethren, let us deal more fairly, as well as more kindly by the Jews. Let our speech and our preaching to them be more in unison with their own well-grounded expectations. For, supposing them to believe Moses and the Prophets, what have they good reason to expect?

There are indeed, we grieve to say, many, very many among them, who have openly rejected those sacred records; and there are many more, who while they profess to believe them, are manifestly ignorant, as well as regardless of their contents. In reference to these, your Missionaries should be expert in faithful appeals to the natural consciences of men, in the evidences internal and external of the divine mission of Moses, in quick discrimination between the form and the power of religion, in plain unfettered statements of full and free forgiveness of sin by vicarious sacrifice, and by nothing else; and in all the other weapons which have been successfully wielded at all times against deists and pharisees. They

* *See Christian Guardian* for June 1822, p. 225.

should be men who have not been satisfied with admitting the authenticity of revelation as a mere hereditary acknowledgment, or geographical matter of course, but who have personally and patiently examined the grounds on which it stands attested; men, who while they are enabled to hope for themselves, are also instructed to give to others a reason for the hope that is in them: and yet, they should be men who are characterized more by an affectionate concern for the salvation of sinners, than by any acuteness, however valuable, in Hebrew criticism, or any erudition, however imposing, in the legends of the Talmuds. —What then have those Jews, who believe the ancient Scriptures, reason to expect?

In answer to this inquiry, Mr. M'N. quotes various passages at length, and comments upon them as he proceeds.

1. Numbers xxiv. 18—19. The Jews believe that the individual here foretold is Messiah.—But it has been asserted, that the conquests of the Israelites under David formed the subject of this prophecy, and that, consequently, any further expectation of triumph to Israel grounded upon it, must be delusive. It is not to be denied, that the history of David seems to supply a *remarkable* fulfilment of a part of this prediction. —But still we must deny, that the whole passage can be fairly applied to that history:—at a period long subsequent to the victories and dominion of David, another prophet, anticipating by the Holy Ghost the second glorious coming of the Messiah, speaks of him under this same figure of conqueror of Edom. "Who is he that cometh from Edom, with dyed garments from Bosrah?" The answer is unequivocal. "I that speak in righteousness, mighty to save."

Thus, then, we have better authority than a Jewish Targum, for applying this prophecy of Balaam to Messiah: but no such events as those here foretold have ever yet taken place under Messiah. On the contrary, Israel is without a king; her enemies triumph over her on every side; and instead of doing valiantly, she is enslaved and oppressed to the uttermost.

The prophecy, however, shall be fulfilled, though it tarry; and, unquestionably, it is calculated to excite in Israel the most exulting anticipations. Conquest, triumph, and enlarged dominions await her when her King cometh. The revolutions of states are great matters, and occupy the attention of the greatest men. Here will be the greatest of revolutions! A people who are as beggars upon a dunghill, shall be lifted up, and made princes in all lands; and they who are despised and trodden under foot of servants, shall have rule over the kings of the earth. Then, woe to those Gentile conquerors and statesmen who have oppressed Israel. Isa. xlix. 26. li. 22, 23.—But blessed shall they be among the nations, who have had pleasure in the prosperity of Zion, who have prayed for the peace of Jerusalem, and loved and longed for the appearing of her King. Numb. xxiii. 23. xxiv. 9. and Deut. xxxiii. 29.—Pp. 13—16.

2. Psalm xlv. 3—16. Here Messiah is spoken of as a Royal Conqueror, and also as the Husband and Father of his church. And the singular honour and beauty of his Queen and daughters, are celebrated in imagery taken from the splendour of an eastern court. By the Queen in this Psalm, Bishop Horsley understands the Jewish Church, exalted into pre-eminence above all the happy daughters gathered from the Gentiles. What commercial nation in the last days may be meant by the daughter of Tyre, or how near to our own home the right interpretation may lie, I will not venture to conjecture. Certain it is, that a nation accustomed to send ambassadors by sea, is described by a prophet as sending messengers to a people scattered and peeled, and bringing and presenting that people as a gift to the Lord of Hosts, to the place of the name of the Lord of Hosts, the Mount Zion. Certain it is, that we, of this nation, are accustomed to send messengers by sea: certain it is also, that now within the last few years, we have sent ambassadors for Christ to the Jews, a people scattered and peeled, and have invited them to return to their King; but whether the distinguished honour of presenting them to the Lord of Hosts, on Mount Zion, is reserved for us or not, I dare not say. But for whatever maritime nation this honour may be reserved, the expectation of the Jews in the interm remains the same.—Pp. 17, 18.

3. Psalm lxxii. 4—17. Here again royal dignity, and universal dominion are ascribed to Messiah.—P. 19.

4. Isaiah lx. 4—17. Is it possible for language to declare more distinctly the

restoration of the children of Zion to their own land, and the dominion over the Gentiles, which shall be given to them under their great King, their Saviour, the Holy One of Israel.—Time would fail me to tell of Jeremiah, and of Ezekiel, and of Daniel, and of Hosea; of Joel also, and Zechariah, and all the Prophets who have testified of these things—who have pierced the thick clouds which hang over Israel, and discovered in the distance a Star of Hope, so bright, so brilliant; that we should not be surprised, if those who are privileged to behold and appropriate the glorious vision, were to turn away with disgust from every intermediate object which would veil it from their view.

It is true, indeed, that those same Prophets describe that Star as leaving the brightness of his glory, and dwelling for a season in great obscurity. It is true, that Moses delineates in types and shadows, the details and the efficacy of that earthly sojourn. This is the only resting-place for acceptance with God, to both Jews and Gentiles. This must never be forgotten; and if I do not now dwell upon this, as upon the other branch of our great subject, it is not (I desire to be distinctly understood, it is not) because I undervalue it, or think, that it should be withheld in preaching to the Jews, Jesus crucified is the foundation of all: but, because there is not time to discuss the whole subject; and I have chosen that branch of it which is usually neglected. It is true, the Jews ought to have attended to the whole subject. It is true, that if they had attended to it, and traced with impartiality the steps of Jesus, they would have discovered unequivocal testimonies of his power, his glory, his Godhead. It was in the full conviction which flashed upon Nathanael's mind, under one of those testimonies, that he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel!" Few, however, perceived his glory: accustomed for ages to anticipate with joy and pride the full disk of a meridian sun; they naturally turned in disappointment from so deep and lasting an eclipse. Some doubted, and asked him, if he would at that time *restore the kingdom to Israel.* Had he done that, they would at once have recognized him as Messiah; he would have worn the features which they were accustomed fondly to anticipate: but he checked their impatience, he refused *to gratify their* curiosity; yet, even then, *while he concealed* the time, he confirmed their expectations as to the fact, that the kingdom should, in the Father's appointed time, be restored to Israel.

Thus, then, we see what great things the Jews have reason to expect, a King and a kingdom. Many passages of Scripture which demand a literal interpretation, have been spiritualized into nothing. And yet many passages must in all fairness be acknowledged to be only figurative, even by the warmest advocates of the literal interpretation. Where to draw the line, and how to determine what is literal, and what is not, requires undoubtedly a deliberate investigation. This much in general is very clear: the children of Israel shall have dominion over the nations; kings and potentates of the Gentiles shall bow submissive to their authority; and the everlasting Son of the Most High God shall be their king.—Pp. 21—24.

After noticing Luke i. 32. and Mark xiv. 62. Mr. M'N. proceeds:

Other similar expressions, in reference both to his personal coming, and his reigning over Israel, might be added. But enough has been said to establish the point before us. And we must therefore repeat that as the Jews have good reason to expect their Messiah in power, and dominion, and royal splendour; we have no reason to expect, that they will receive Jesus as the Messiah, if he be presented to them *merely* in his humiliation.

This leads us finally, and it must be briefly, to consider the good effects which may be anticipated, from setting these things fairly before the Jews.—

The preaching of these things to the Jews, then, will, in the first place, silence the chief objections which they now urge against your Missionaries. They say to them, 'That Jesus whom you preach, has not fulfilled the prophecies.' This is true; for they preach only his humiliation, or at the farthest his resurrection from the dead. It is obvious, without any lengthened explanation, that the course I have been recommending would effectually meet this, and turn the objection against the objector. Secondly, the preaching of these things to the Jews would conciliate their favourable regards towards the New Testament. Seeing that the disciples of the New Testament were willing to acknowledge, and even joyfully to maintain, the coming glories of the house of Israel, their hostility towards the book, on which such views

grounded, would naturally abate. ·now consider it as an enemy, ıing upon their privileges; but would then learn to esteem it as a l, conferring indeed upon others season, that inheritance, which had considered their own exclu-, but at the same time, establishing them the final entail.

then, you wish to gain a fair hear- r the New Testament; if you wish vail upon the Jews to acknow- Jesus Christ as the Son of God, ing of Israel; convincing them, in Him all the prophecies have , or will find their complete fulfil- ; preach to them, and write to of his death indeed, and the one refuge for guilty sinners, provided atoning blood; but do not stop ; preach and write also of his per- glory, at his second coming to e unto them the kingdom, and of lory under Him.—Pp. 25—27.

is extended analysis will, we satisfy the majority of our rs that the account given of ermon by Rusticus is substan- correct, and must silence the tions of those who accuse him aving abused our confidence, misrepresented Mr. M'N. We ot aware of a single assertion ıced by Rusticus, which is not ırted by the sermon before us; ve would earnestly press this leration upon those who have ongly complained of the ob- tions appended to his state- . That these observations, ıer right or wrong in them- selves, have not proceeded on misrepresentation of Mr. 's sentiments, the extracts ed above most clearly prove.

proceed, however, to inquire, e mode of preaching recom- ed by Mr. M'N. more calcu- to promote the conversion of ews, than that mode which generally been received and ed? And this inquiry we ive to be of paramount im- ıce to all who labour for the e of Israel.

e mode of preaching hitherto ed has been, we apprehend, to the depravity of *man*;—the atonement made by the sacrifice of the incarnate Son of God;—the resurrection, ascension, and exaltation of the Redeemer;—the outpouring of the Holy Spirit in all his varied offices, regenerating, enlightening, converting, sanctifying, comforting;—the indispensable necessity of repentance towards God, of faith in Christ Jesus, of holiness of heart and life;—the certainty of the resurrection, both of the just and unjust, and the final and everlasting judgment which shall take place at the second and glorious coming of the Son of God. All this, we understand, Mr. M'N. concedes to have been done, though some of his antitheses, in the 8th page, would suppose a large part had been generally neglected. All this he wishes to be continued, but in addition to this he desires, that the Missionary to the Jews should preach *the Messiah's restoring the kingdom of the nations unto Israel*; this we consider to be the point at issue.

We ask then, First, Did the apostles preach any such doctrine to the Jews? We apprehend they did not. We find them continually insisting on the PRESENT EXALTATION of the Saviour; (See Acts ii. 33. iii. 20—26. v. 31. vii. 56. xiii. 32. xxvi. 8. 20.) but we are not aware of a single clear instance in which an apostle preached to the JEWS any thing concerning the future glories of the Messiah. We say a *clear* instance, because Acts iii. 20. may be considered by some as conveying such an intimation. On the contrary, we find that all the most striking passages concerning the Redeemer's glorious exaltation and second coming, which are to be met with in the apostolic writings, are addressed NOT to *Jews*, but to *Christians*, and principally to Christians converted from among the Gentiles. We conceive therefore that Mr. M'N.'s recommendation is not supported by apostolical precedent.

We ask again, What advantage

will result from this mode of preaching? The apostolical mode of preaching must, we conceive, in all ordinary cases be the most useful; but circumstances may perhaps so change as to render some variation from that mode expedient: but, before we vary from a scriptural precedent, we ought to have some very strong and convincing reason; and we really cannot discover any argument of so convincing a kind in the Discourse before us. Mr. M'N. considers that this preaching will silence the chief objections of the Jews;* but it appears to us, that to tell the Jews, There is one prophecy, or one series of prophecies concerning the Saviour not yet fulfilled, will never answer their objection, That Jesus, whom you preach, has not fulfilled the prophecies. It will never mitigate for one moment the hostility they feel to the doctrine of salvation by a crucified Redeemer —the humiliating doctrine, in their estimation, of the Son of God becoming man and dying as a malefactor, in order to make atonement for the sins of a ruined world.

We might inquire farther, Is this doctrine of the Messiah's restoring the kingdom of the nations unto Israel certainly true? Had it been clear that the Messiah would at any time restore the temporal dominion over the nations unto Israel, we conceive that the apostles would have proclaimed these glad tidings at Jerusalem, at Antioch, at various other places. Their own minds were warmly attached to such ideas during the whole course of the Saviour's ministry on earth.—Immediately before the ascension they asked, Lord, wilt thou at this time restore the kingdom unto Israel: but from the moment that their master ascended on high and entered into his kingdom, no trace of such an idea is to be found. To us it appears, that the outpouring of the Holy Spirit at the day of Pentecost dissipated and extinguished all these low and carnal ideas of temporal domination, and elevated their minds to the loftier contemplation of their exalted Redeemer, as head over all things to his church—King of Kings, and Lord of Lords.

The sceptre has departed from Judah, for Shiloh has come. The sceptre shall never, we conceive, return to Judah—for unto him, unto Shiloh, unto the Messiah shall the gathering of the people be. We firmly believe, that both Jews and Gentiles shall be converted to the faith of Christ—that they shall become the willing subjects of the King Messiah—that the Son of David shall reign over them; not with the low, partial, exterior authority of a temporal prince, but with the full, entire, supreme spiritual dominion which is distinguished by the homage of the whole soul, and by the entire surrender of every talent, power, affection, and desire to him, as their most gracious, compassionate, and glorious Redeemer, their rightful Lord and supreme Benefactor. To us it appears, that to preach to the Jews a temporal dominion over the nations, is to exhibit a carnal, grovelling idea, suited to the base and covetous dispositions of a depraved and sensual heart; but altogether foreign to the high and glorious nature of that spiritual kingdom which the Son of God shall establish in the earth.

One glorious distinction, as we apprehend, awaits the Jewish race, —the dignified and honourable office of being, on a large scale, the missionaries to the Gentile world— the instruments, in the hands of Jehovah, of communicating the blessing of Abraham to the Gentiles, even the gospel of a crucified Redeemer. For this purpose, we conceive, they are kept in existence as a separate nation: when they themselves are turned to the Lord,

* See above, p. 348, col. 2.

receiving of them shall be to Gentile race as life from the . There shall thenceforth be old under one Shepherd, and distinction between Jews and iles shall for ever cease.

e deem it our duty thus to in decisive language, because re zealous for the conversion rael; and because it appears that the preaching to them a iah who shall restore the tem- kingdom to Israel, has, in udgment, a direct tendency to r their pride of heart, to en- ge those carnal, temporal, and pt notions to which they are ved, and to lead them off from ontemplation of those innu- ble prophecies which testify of , and which are literally ful- in him, to speculate on sub- which, whether true or false, nly apply to a future genera- who shall live upon the earth the vast majority of the ex- ; Jews are gathered to their s in the silent grave.

e only difference we find in preaching of the Apostles to and Gentiles is, that while e latter they reasoned from commonly admitted principle, xvii. 23.) to the former, they ably pointed out their peculiar national sin—the rejection of Messiah predicted in their own tures—their guilt as trans- ors of the law which them- professed to receive; and consequent eternal danger. ame course must still be pur- and that with little variation. rusalem, to the very murderers us, the Apostles dwelt espe- on the guilt of that atrocious To modern Jews perhaps the onary may dwell on that ne- and contempt of the Word of which a people professing attachment thereto evince in ressing its plainest precepts holiest sanctions, whenever worldly and present interest e advanced; and may point out that dire depravity which has sunk the very people who have had the purest law in their hands for three thousand years, and the whole Old Testament in their possession for above two thousand, into a series of gross and abominable pollutions. But we forbear. It is no easy matter to become a Missionary to the Jews—but this we are sure, that the closer such an one keeps to the word of God, the more he preaches after the Apostolic mode, and reasons after the pattern of the epistle to the Hebrews, the more successful under the divine blessing he will become.

There is one point on which we at this moment feel it important to add a few words, and that is the suitable education of Jewish Missionaries. The establishment at Stansted is broken up, and arrangements, we understand, are making for a new establishment in the neighbourhood of London. We would intreat the London Society to aim at somewhat higher than they can ever obtain by any institution of this nature. To seek, if possible, to obtain clergymen who have received a regular education, and to induce them by adequate salaries to go forth to this important work. If two or three or four hundred pounds a year are not grudged as the salary of an agent or secretary to stay at home, or travel amidst the comforts and the hospitality of British Christians, they surely ought not to be withheld from those who encounter the labour and the peril of Missionary services. If adequate remuneration is offered, suitable men, we apprehend, will be found—but if not, we should say, select your men and educate them on purpose, and be not niggardly either of time or expence—let them enjoy the full benefit of an university education; an advantage which never can be attained in a paltry college of ten or twenty persons; an advantage which may be attained at

far less expense than such an establishment would require; an advantage which might be united with a continued attendance on the edifying ministry of one of the holiest, most eloquent, most experienced, and warmest friends and benefactors of the London Society, and with every aid which can any where be obtained from private tuition. To compare the benefit of any other plan with this is, in our judgment, mere trifling. Committees, in general, are very incompetent judges of that education which is necessary either for Ministers or Missionaries; and their interference is usually found, in such cases, injurious rather than beneficial.

Biblical Researches and Travels in Russia, by E. Henderson. Pp. xii. and 538. Nesbitt. 1826.

The present volume has appeared at a time when the public mind is considerably excited, both by the perilous state of the Russian Bible Society, and by the important consequences resulting from the recent Apocryphal controversy. It is however well deserving of notice on account of its intrinsic merits, and though less satisfactory on some points than might have been desired, yet communicates considerable information on the moral and religious state of a large part of the Russian empire.

Dr. Henderson, it appears, left St. Petersburgh in company with Dr. Paterson, in March 1821, and proceeding to Moscow, travelled from thence through Poland to the Black Sea, and crossing Mount Caucasus, arrived at Tiflis in October. Here Dr. H. states, "Our projected journey into Persia having been entirely frustrated, we set out about the middle of November on our return to Petersburgh." We *think* Dr. H. should here, in justice *to himself,* have given some farther explanation. He and his companion were not private persons, travelling at their own expense, and accountable to none for their proceedings. They were official agents who had proceeded thus far on their journey to Persia, at the expense of the British and Foreign Bible Society; they were not recalled; their farther progress does not appear to have been impeded; and their return excited considerable surprise and dissatisfaction in the Bible Committee; their disapprobation of a particular measure of that Committee might eventually justify their relinquishing the Society's service, but could scarcely authorize the sudden abandoning a particular and specific mission, on which they were already very far advanced.

We are, however, highly obliged to Dr. H. for the volume before us; whatever might be his motives for leaving his mission unfinished. It is not so much a volume of travels, communicating information concerning the peculiar aspect of cities and countries, of politics, &c. as a series of important observations and notices concerning the scarcity of the sacred scriptures, the various ancient and modern versions, the desire of different classes of the community to obtain the inspired volume;—the hindrances, obstacles, encouragements, &c. which are to be met with in attempting to diffuse the word of God. In all these respects it is a highly interesting publication, though not perhaps very easily analyzed.

We have felt particularly impressed with the account of the Jews, their various sects, customs, &c. and deem Dr. H.'s remarks on the qualifications and conduct of jewish missionaries in an especial manner deserving of serious consideration. His account of the Karaites would lead us to hope that some of them, at least, are not far from the kingdom of God.

The principal point of difference be-

them and the Rabbinists, or
ical Jews, consists in their re-
of the oral law, and their rigid
to the text of Scripture as the
ve and only infallible source and
religious truth. It is on this
that they are called *Karaites,*
pturists, which name they glory
learly and honourably expressive
fundamental peculiarity of their
—While the Talmudist chiefly
the Cabbalistical art to bring
ondite and mysterious meanings
ie sacred text, the Karaite main-
at the Scripture is its own inter-
and that the sense of a passage
determined by the grammatical
g of the words, the scope and
ion, and a comparison of parallel
s.

necessary consequence of this
ttachment to the letter of the law
le, in various ways, both in their
al conduct, and their ritual ob-
es. For example: it is com-
d in the law of Moses, "Ye
indle no fire throughout your
ions on the Sabbath day," Exod.
3. yet every traveller must be
on entering a Polish village
the night of the Jewish Sabbath,
it completely illuminated by the
ion of candles that are burning in
uses of the Jews, all of which
een lighted a few minutes before
bbath commenced; and as to the
g up of fires, every difficulty is
ed by laying the emphasis on the
hou, concluding, that it is not un-
for the Jews to get Christian
ts to do these offices for them. In
uses of the Karaim, on the con-
you will neither see a candle nor
om sunset on Friday evening till
me time the evening following.
eat nothing but cold meat during
ole of this period.

Djufut-kalè, the gates of the
re shut at sunset on Friday
g, and never, on any occasion,
l till sunset on the evening of the
h, in strict conformity with the
nce, Neh. xiii. 19. The Rab-
, on the contrary, in direct viola-
f Isa. lviii. 13. convert it into a
of carnal delight, making it a day
sting, conviviality, and sensual
ient.

Karaim are free from many of the
litions to be found among the
in general, such as the transmi-
of souls, the power of talismans,
nd, as might *naturally* be ex-
r. 1826.

pected from their principles, the standard and tone of morals which their general deportment exhibits is quite of a different stamp from those of the *Rabbinists.* In their persons they are tidy; their domestic discipline and arrangements are correct and exemplary; and their dealings with others are characterized by probity and integrity.—Pp. 319—322.

Dr. Henderson attended their worship on the day of Pentecost, 1821.

The service of the day had commenced before I went, so that I found them already advanced to the reading of different parts of the Scriptures. I am not aware that it is known among Christians, but it is certainly deserving of notice, that the celebrated prophecy quoted by the Apostle Peter, on the day of Pentecost, from the prophet Joel, chapter ii. 28—32, forms a part of the Pentecostal service of the Karaite Jews. Such, however, is the fact; and may we not conclude, from the pertinacity with which this ancient sect have adhered to their primitive institutions, that the same coincidence took place in the apostolic age; that, in the Divine prescience, those who selected the Haphtorahs or sections from the prophets to be read in the synagogues, were directed to choose this passage from Joel for the particular feast on which it was to receive its proper and remarkable accomplishment; and, that the Apostle Peter, in quoting the lesson for the day, had recourse to one of the most powerful arguments which he could possibly have used, in order to convince a Jew of the divine nature of the transactions exhibited on that stupendous occasion?

Nearly two hours were spent in repeating prayers, and reading passages out of the Psalms and the Prophets, in all of which the congregation took a greater share than the Rabbi, who, at certain intervals fell down on his knees, and bowed with his face to the ground. At length that part of the service commenced, which is preparatory to the manifestation of the law. It consisted chiefly in prayers, which were repeated with uncommon earnestness; the congregation lifting up their hands, and elevating their voice, while, at regular intervals, the words, "Hear, O Israel, Jehovah our Elohim is one Jehovah," were repeated with much solemnity.—

Having addressed one of the Karaim who stood next to me, in Turkish, his countenance, which had formerly ex-

pressed surprise at my looking over the service-book, now brightened up as if he had discovered a brother; and, after exchanging a few sentences, he introduced me to the Rabbi, who kindly invited me to visit him at his house in the afternoon. I accordingly went at the time appointed, and found his room filled with Karaites of both sexes, who had assembled to listen to our conversation. He gave me a hearty "Come in peace;" and, without reserve, entered into an explanation of the peculiar dogmas of their faith. Instead of manifesting that disquietude which generally seizes the mind of a Rabbinist, the moment the subject of the *Messiah* is introduced, my host discovered no alarm, but assured me that he is the object of their daily expectation. Such passages as I quoted from the Old Testament he explained much in the same way as the more ancient of the Jewish Rabbins, and appeared to have little or no knowledge of the numerous subterfuges to which the modern Talmudists have recourse in controversy with Christians. On my referring to the Hebrew New Testament, a copy of which I intended to present to him, he rose and produced one from his library, which bore evident marks of having been read, and which he handed to the people to read without any reluctance. 'They had read,' he said, 'the accounts it contained respecting Jesus of Nazareth; but they were not convinced that he was the Messiah promised to the fathers.'

It was peculiarly interesting to behold a company of the seed of Abraham, listening with deep attention to the discussion of that important subject which their law typified, their prophets predicted, their poets sang, and all the ancient worthies of their nation realized by a believing anticipation; and as I left them, my prayers ascended on their behalf, that as on that blessed day the effusion of the Holy Spirit effected the conversion of three thousand souls, for a wave-offering of first fruits to the Lord —so the general ingathering might speedily commence, and all Israel be saved with an everlasting salvation.

The work of a missionary among the Jews is thus described.

The work of a Missionary to the Jews is of the most arduous and trying nature, and requires a more than ordinary degree of personal piety, steady zeal, and determined perseverance, accompanied with literary qualifications of a kind seldom to be met with among those who have not, at an early period, been habituated to the study of Hebrew literature. The Missionary who would make any impression upon this people, must not only be critically skilled in their ancient dialects, and possess such a local familiarity with their sacred writings, as to be a living concordance, but he must make himself master of the Rabbinical Hebrew, and be able to converse and argue with them in their common colloquial jargon.——

It may, however, be asked by some, why enter at all into any discussion about the doctrines and opinions of men? Ought not the Christian Missionary to confine himself simply and solely to the testimony of Scripture, and the moment the Jew leaves this ground, either to recall his attention to it, or drop the subject altogether? The objection sounds plausible, but the method proposed cannot possibly be reduced to practice, without infallibly bringing matters to the latter alternative, in which case a total cessation of missionary labour must necessarily ensue. If the Jews are not in some measure reasoned with on their own principles, you will find it impossible to convince them of the truth of any proposition you may exhibit to their minds. They are, in general, totally incapable of comprehending any thing like a logical argument, but are well supplied by the quirks and subterfuges which have been invented for them by the Rabbins.

In the true spirit of his office, wherever the Missionary meets with a Jew, he enters into conversation with him about the concerns of his immortal spirit. The Jew immediately excuses himself, or brings forward objections. These objections the Missionary endeavours to meet; but, while he is doing this, other Jews join them, and not unfrequently object, in almost the same terms employed by the individual with whom he was already engaged. Of course he is obliged to go over the same ground; and thus he is sometimes kept from morning till night, when, after the exhaustion of the day, he throws himself upon his couch, grieved at the hardness of their hearts, and more than ever convinced, that, except the Almighty power of Jehovah be exerted, all human endeavours must prove fruitless. Who does not perceive, that those who are appointed to such a field of labour, ought to be pre-eminently gifted with a patient

ıersevering spirit—exhibiting the
e testimony both in season and out
ason, in the morning sowing their
and in the evening withholding
ıeir hand.—Except they be men
od, having their minds deeply
nced by the realities of an ap-
ıing eternity, and thoroughly im-
with the conviction, that the con-
n of the Jews is to be effected by
of human instrumentality, they
ver be able to sustain the numerous
ts with which every Jewish Mis-
y must lay his account—assaults
within and from without, from
and from men calling themselves
ians, but who are altogether des-
of the spirit and influence of
ıe Christianity.

ıt of the attempts hitherto made
vert the Jews have been confined
ıerant labours, in the prosecution
ich the missionary converses with
f the descendants of Abraham as
access to in the different places he
distributes among them copies
Hebrew New Testament, and re-
tracts; and endeavours, where he
pportunity, to excite attention to
ıte of this outcast race, among
who not only profess, but, in some
re, act conformably to the Gospel
ist. That such journeys ought to
lertaken by all who engage in the
I am fully convinced; but then, I
advise it, not so much with a
any extensive good that might
ected to result from them to the
ıs what may accrue to the Mis-
himself. He will learn more
ıhort tour of this nature, of the
ıte of the field he is desirous of
ting, and the means requisite for
cessful cultivation, than he ever
acquire from books, or through
ıdium of oral tuition. But it is
ıded conviction, founded not only
sonal observation, but also on
ements of those who have been
d in this department of labour,
order to give it any thing like
ıent efficiency, proper stations
o be selected for the ordinary re-
of the Missionaries, and a course
ılar instruction imparted to such
s may feel so much of the im-
ıe of religious truth as to be
to search for it wherever it may
ıd, and listen to it by whomsoever
be communicated.

e Missionaries live devoted to the
of God, and possess those quali-
s *by which they shall* be able to confound the Jews, "shewing by the Scriptures that Jesus is the Messiah," it will soon be rumoured through every town and village; by which means, those who may previously have had convictions awakened in their bosom, by a tract or copy of the New Testament, will be directed to what quarter to proceed in order to obtain information and advice respecting the way of life. Not that future itineracies are to be abandoned by those who settle at such stations. They will still find it useful, at certain intervals, to undertake a short journey, for the purpose of exciting fresh attention, giving away new tracts, and visiting their brethren at some of the other stations for mutual conference and edification. With this view, it is advisable that at least two be appointed to each station, that one may always be on the spot to receive inquires, while the other is absent.

It is highly necessary that those who engage in the ministry of the Gospel among the Jews should possess a profound knowledge of human nature. Without this they will not be able to discriminate character, or prevent themselves and others from being imposed upon by such as merely feign a concern about divine things.—They will find it necessary to examine minutely into the motives of the proselyte, and ascertain whether some irksome or dishonourable circumstances among the Jews are not the cause of his leaving them; whether he be not induced to take such a step by poverty, or from the prospect of receiving temporal support among Christians; or, finally, whether he be not actuated by a desire of acquiring knowledge, in order to qualify him for filling some learned profession by which he may hope to rise to celebrity and honour, There is great reason to fear that this last mentioned motive is of very extensive operation in inducing young Jews to make a profession of Christianity.

Great care must also be taken in the distribution of the New Testament Scriptures, and other religious books among the Jews; for it has come to our knowledge that, in some of those instances in which they have discovered an uncommon degree of eagerness to obtain copies, their only object has been to collect them for the purpose of their being burnt by the Rabbi.

One of the most serious difficulties connected with all attempts to convert the Jews, is the temporal support of the converts. The moment it becomes

known to their brethren that they have embraced the Christian faith, not only are the ties of natural affinity between them and their relations disclaimed, but the whole of Jewry is up in arms against them, and every prospect of assistance from that quarter is for ever cut off. From mere professors of Christianity they meet with contumely and reproach. Few of them have learned handicrafts; and what little learning many of them possess, being entirely confined to the Hebrew department, cannot be turned to any practical or pecuniary account. In these trying circumstances, to whom are they to look but to the Missionary, and such as may be associated with him, or by whom he has been sent out? Yet, much as these may be inclined to pity them, and administer to their relief, it has been doubted whether rendering them pecuniary or temporal aid would not hold out a strong worldly motive to outcast Jews to profess the faith of Christ. To present any such inducement would certainly be inconsistent with the spiritual nature of Christ's kingdom; but, on the other hand, it would be no less opposite to its grand characteristic feature, and the most prominent of its standing laws—*brotherly love*—to abandon to absolute starvation those who make a credible profession of having forsaken all for the sake of Christ.

The only plan which it seems eligible to adopt, is the institution of an Asylum into which the converts might be received, and instructed in various useful professions or trades, by which they might not only support themselves, but contribute to defray the expenses incurred by its establishment and maintenance. With this Institution should be connected the cultivation of those branches of agricultural labour, which might be found necessary for supplying its domestic wants, and those of such as live in the immediate neighbourhood. As at least a couple of Missionaries would constantly reside at such an asylum, besides enjoying the privileges connected with the celebration of weekly worship, all the members of the establishment would assemble for morning and evening devotions; and in the school attached to it would be different departments, according to the different ages and degrees of proficiency in the scholars. It ought, in short, to be *some*what on the plan of a Moravian *Settlement*.—Pp. 238—245.

Dr. Henderson's suggestions also, with respect to those who labour amongst Mohammedans, deserve serious attention, though we are compelled to omit them.

The last extract for which we have room, affords the cheering hope that, in solitude and in secrecy, many who may be in some respects the victims of superstition, are yet deriving instruction and consolation from the word of life.

It has been conjectured, and not without foundation, that these, and similar excavations, of which the greatest profusion exists in the vicinity, as well as in other parts of the Crimea, owe their formation to the Christians who fled hither in the persecutions which took place in the earlier ages of the church. Many of the small cells have doubtless been appropriated to the austerities of monastic life; yet may we not indulge the hope, that amidst the gross spiritual darkness of those ages, of which the gloom of the caverns was only faintly emblematical, the Holy Book not unfrequently lighted up a torch, which guided the solitary son of the rock to a blessed immortality? This idea was forcibly impressed upon my mind, by a scene which I witnessed on the opposite side of the valley. Here, also, an immense number of cavities are found, many of which are still inhabited. Being desirous of seeing how they could be appropriated to the dwellings of men, I climbed up one of the precipices, and entered a chamber about four feet in height, by six in length, and four in breadth, in which I found a small couch, and a few articles of wearing apparel hanging on the walls. Close to the door, at a small aperture, sat an aged Russian, poring over a Slavonic Psalter, and apparently deriving much enjoyment from the devotional strains of the sweet singer of Israel. As his back was turned, he did not observe me for some time, which afforded me an opportunity of marking the fervour with which he read the portion of divine truth that engaged his attention. I allowed him to finish the psalm, and after saluting him, asked whether he understood what he had been reading. 'Not all,' he replied, '*but much* of it is plain to me.' He knew there was such a book as the Bible, but the Psalms formed the only part of it in his possession.—Pp. 350, 351.

INTELLIGENCE.

LETTER FROM THE KING OF PRUSSIA.

TER has lately been published e King of Prussia to the Duchess al Coethen, on her renouncing ptestant religion for the faith of urch of Rome; of which the fol- is an extract.

r my own part, I can only, from tom of my heart, lament and de- he gross error, the delusion into you have fallen. Assuredly, O, ssuredly, you would have been om all risk of committing this l act, had you, instead of giving ind to the polemical writings of Protestants or Catholics, read with d attention your Bible, and in lar the New Testament. This is have done; for at a period of ersy, some years ago, I endea- to make myself intimately ac- d with the peculiar grounds on both religions rest; and for this e I applied myself assiduously to ble, and sought therein the doc- aught by Christ and his Apostles. vestigation led me to quite the y conclusion to that at which you rived; for since then I have been atisfied in my mind, and more ver penetrated with the truth of evangelic system, as established Reformation and Luther, and by poraneous, or at least recently or symbolic writings, in particular *gsburgh Confession*, which, next Holy Scriptures, forms the foun- of the Evangelical Creed. This rictly corresponds with the reli- Jesus Christ, as delivered to us Apostles themselves, and by the of the Church in the first ages stianity, before a Popedom ex- It was far from the intention of to found a new religion. His ject was to purify the old faith e base alloy and dross which had troduced into it by popery, and had accumulated to such an ex- at more value was placed on this mass than on the genuine doc- which lay buried and almost an- d under it. I did not hesitate to e catholic missals and catholic mas, which I not only perused, died. Against these I placed the angelical liturgies and service of the first half of the sixteenth , (that is, of the *time of the Re-* formation) compared them with each other, and thus again recognized the perfect accordance of the evangelical doctrines with the religion of Christ, and, on the contrary, the decided departure therefrom of the Catholic doctrines in many cardinal points. Nevertheless, there is much valuable matter in the Catholic missals; but every thing good in them, Luther, or the authors of the evangelic liturgies, who laboured in his name, acknowledged and retained. Since then, however, the men of modern theories have ventured to undervalue all this, and to treat the question as insignificant. But the pure evangelic doctrine still remains untouched, and may easily be found by those who do not begrudge the labour of seeking for it; as, in fine, has lately been done, the investigation having given birth to a renovation of the ancient evangelic prayer book, of which, in its details, you probably know as little as you do of the old liturgies of the time of the Reformation, the Augsburgh Confession, and other writings of the same kind."

How much to be lamented is it, that this noble example of the King of Prussia is not more generally followed by our rulers and governors, in forming their judgment on so important a question as that of Catholic Emancipation. Alas! how painful must it be to every Christian mind, to find members in the senate speaking, as they say, from historical facts, and labouring by all the force and ingenuity of argument, as well as eloquence of language, to prove that the *rights* and *privileges* of the Catholics ought to be ceded;—we hear of their nocturnal hours being occupied in deliberating on the subject—of the many very anxious moments spent in considering it—every string is touched, and every chord is vibrated that beats responsive to their views;—but do we ever hear of any reference to the *Word of God*. Alas! this seems left entirely out of the question. Indeed, we hear one of the most eloquent men in the House of Commons asserting, '*that no man is accountable for his religious belief*;' and need we therefore be surprised the *Word of God* is neglected, the very key and touchstone of all our religious belief? Oh that they were wise,

and would consider these things, before it be too late; lest England should be again scourged under the iron hand of paganism and idolatry, and plunged into a state of spiritual darkness and ignorance, too grievous to be contemplated.

Well may we enquire, Is the Roman Catholic religion the same *now* that it ever was? Is it *now* a part of the creed of the church of Rome, "that it is lawful to use force with heretics, to bring them within the pale of their religion?" Does she still forbid the common people to read the Bible? And does she now retain all the dogmatical and heretical doctrines that she *ever* professed? And are these, besides numerous others, consistent with the pure Word of God? Shall Protestants, then, who profess that their constitution is built upon the *Bible*, talk about the *political* disabilities of those persons whose very creed is to withdraw the Bible from the people? Is not this laying the hammer themselves to subvert a superstructure, hitherto highly favoured of God, and the glory and admiration of the world?

HIBERNIAN SOCIETY.

THE following extracts from the Appendix to the Report of this Institution, will, we doubt not, be found highly interesting.

On the 20th ultimo, I read in a village about two miles distant. In a house near the one in which I was, I heard a fiddle, and a party dancing, and on asking how they could allow the Sabbath to be thus spent, the master of the house where I was reading went out, and invited them to come to hear the Word of God. Most of them answered, that they dare not, for fear of the Priest; but four or five aged persons accepted the invitation, and came in with him. I read to them the second chapter of Genesis, the fifty-sixth of Isaiah, and other passages, in which the Lord commands his day to be kept holy, and asked them how they could expect to prosper, even in this world, if they and their children were found breaking the law of God. The persons present admitted that I was right, and said that a fiddle should never again be played in the village on a Sabbath-day.—P. 34.

A woman about seventy years of age asked me to read a few chapters in the Irish Testament, as she was unable to read, and had never heard it before. I read the seventh and eighth of Romans, when she exclaimed, 'I am a wicked sinner, God have mercy upon me; I have not the Spirit of Christ; what must I do to be saved!' Her husband thought she was deranged, and sent in haste for a neighbour, and said to him, 'My wife has, I believe, lost her wits by hearing this man read the Irish Testament, and no wonder, when the Priest, forbids it.' I continued, however, to read in the hearing of the individual *called in*, who, with the old woman, *paid the* greatest attention, and expressed *their desire* to hear it read again; and I trust the female alluded to has received lasting benefit.—P. 35.

While journeying in the county of L———, the day came on very wet, and I took shelter in a hut built up with bog sods, and every blast which blew shook this edifice to its foundation. There were seven in family, and their employment was spinning bed ropes. This cottage was very clean, but exhibited the greatest poverty, as did the appearance of its inhabitants. After sitting awhile, I took out my Testament, and read that passage. "Blessed are the poor in spirit, for their's is the kingdom of God." This excited their utmost attention, and they all immediately left off work, with the exception of an old woman of about eighty-six years of age. These poor people appeared not to know what the Testament meant, and probably never saw one before. They asked me what kind of book it was; I replied, "It was the history of Jesus Christ;" and read the second chapter of Luke; during which they paid the most profound attention. I read several other chapters, the old woman still continuing at her spinning-wheel; after which, I began to read in Irish. No sooner had I made the change, than the old woman quitted her wheel, and drew close to me, viewing me with the greatest astonishment. Many individuals, in passing the door, observed me engaged in reading, came in, so that I had in a short time a multitude of hearers. On concluding, they requested me to visit them again as early as possible.—P. 36.

I went to a house to read the Irish Testament, where I found collected about 18 persons, all Roman Catholics, except the family of the house. They were people who came to the salt water, for the benefit of their health. I read for them several chapters, and they

very thankful; when I read for the sufferings of Jesus Christ, ıl of them lifted up their hands, hanked God for sending his Son he world to save sinners; for, said if Jesus had not died for us, we never go to heaven. Then every hat could read, requested that I l get them Testaments; and said, ill pay you for them. I told them ɔould get the books, I would re- no compliment for them, but for person, who had a Testament, to ıit to memory six verses each day, they were there: they all agreed ınmit the verses, and said that if ɔould, they would commit double ıch. So, according to promise, I and brought eight Testaments, they received with grateful thanks. . 36, 37.

ce I have been employed to read loly Scriptures, I have read them Irish language to those who live ountains, bogs, and glens, in dif- cabins; for those who formerly but the wild Irish, now acknow- that the word I read to them is ɔrd of God.

ce my last I have been regularly ıyed every Sunday going from to house reading the Irish Scrip- to my poor ignorant neighbours. happy to state that several persons heretofore closed their doors and against me, are now inviting me ir houses to read. I scarcely ever ı chapter in a man's house, who l not beg of me to read another; ore they hear, the better they ap- o like the Divine Oracles. I have two Sundays since my last, in -, at the earnest request of the e, and was well attended by men, n, and children, who seemed well ıd, and deeply affected at having of the sufferings of the Saviour. ı also devoted whole days to read- my own house, the people collect- ırly, and coming and going from ng to night.—P. 37.

ıel happy in having it in my power nmunicate to you the great good has resulted from the exertions of ɔndon Hibernian Society in this ıf the country, by establishing Free ıls for the education of poor chil-

Numbers would never have n a letter in the alphabet, were it r the means afforded them by that ıtion; in addition to which, the Scriptures have found their way into the houses of Roman Catholics, and are read by the children to their parents; and the good effects produced, are evident in numbers of instances. About eighty Catholic children attend at one of our Schools; and all the efforts of the Priest have proved ineffectual to withdraw them from it, although he partially succeeded at first by means of establishing an Opposition School, to which some parents, through dread of the Priest, sent their children.

I venture to affirm, that the Bible Schools have done more to tranquillize and restore peace to Ireland, than all the laws which have been enacted. In short, if gentlemen who have property to preserve, had viewed the subject in the extent of its importance, Schools would be more numerous, and thereby a bond of union would exist between the parties, instead of the animosity that now too frequently prevails.—P. 40.

I have been directed to apply to you, to enable me to remunerate two poor men, from whom my masters engaged two houses, when persecuted, and turned out of the place the children then occupied. On my coming to reside in this country, nearly two years since, I established two Schools, in connexion with, and on the principles of your Society; nothing could equal their prosperity, until last March, when the Priest began his persecution and opposition. After cursing, and forbidding any of his parishioners to afford my Masters the most trifling accommodation, he turned them and their Scholars out of his Chapel. My Masters, therefore, have been glad to accede to the terms of those poor men, in whose behalf I now apply to you, as not one person but those could be found to admit the denounced Master and his Scholars inside their doors, so great was their terror of the Priest. Of course, I need not remark to you, that if those poor men had not opened their doors to my Masters, my Schools, circumstanced as they then were, would have ceased to exist. I am happy to say, that they are daily increasing in number, although the opposition of the Priests is as violent as ever. Before I conclude, allow me to remind you of the very great pecuniary inconvenience those poor people suffered, by admitting the Schools; of course, all their ordinary occupations, such as spinning, &c. were obliged to be stopped, otherwise the children could not learn.

Notices and Acknowledgments.

Received,—Parepidemos,—A late Play Goer,—N. G. S.—S. S.—J. K. C.

We must decline inserting The Dream.—The waking part of it may be made some use of on a future occasion.

We can never promise to review a work until we have seen it. Suppose we made such a promise in the case in question, and should then feel it our duty to cut up the book, how would our Correspondent meet the Author.—Might not the Author say, 'You told me you had some influence with the Christian Guardian; and yet see how unmercifully I am treated.—You either had not the influence you professed, or have not used it.' All that kind of interference which our Correspondent has in this instance made use of, has an embarrassing effect, and not unfrequently prevents books from being noticed at all, which, if sent in the regular way, would have stood a fair chance for review, and perhaps for recommendation.

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THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

OCTOBER 1826.

MEMOIRS OF THE REFORMERS.

LATIMER.

[*Concluded from page* 329.]

appointment of the new pre-
as an important event in the
iastical history of the day.
as remarkably zealous in the
urge of his office; active, de-
ned, and vigilant. In writing,
ent; in ordaining, strict; in
hing, indefatigable; in re-
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e. But he had a very difficult
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He explained to the people
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mental signs, warning them
st considering holy bread or
water as magical charms.
ile his aims at partial refor-
n were thus confined to his
e, he was called upon to exert
them in a more public manner, by a summons to parliament and convocation in 1536. This session was regarded as very critical by the protestant party; as their chief, the Lord Cromwell, stood high in his Majesty's favour, supported by Cranmer, archbishop of Canterbury, the immediate successor of Warham, as well as the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's, besides the wise and zealous diocesan of Worcester. On the other hand, the Romanists presented some powerful antagonists in the persons of Lee, metropolitan of York, with the prelates of Winchester, London, Durham, Chichester, Norwich, and Carlisle. The convocation met in June, and as the appointment of the preacher lay in the archbishop of Canterbury, he nominated Latimer, who took for his text, "The children of this world are in their generation wiser than the children of light." His known power of eloquence bespoke him the favourable attention of the Houses, while the simplicity of his matter made him generally preferred to more scholastic and refining theologians. Many warm debates passed in the course of the session between the two grand parties, in which Latimer took no leading part in public, however he might assist with his counsel in private.

The Lower House preferred sixty-seven Articles against ancient and modern heretics, which they sent to the Upper, requiring that preachers might be restrained from broaching sentiments contrary to the received doctrine of the Church and of the canons. Attempts were made to detach the King from the patrons of the reformation; but, by an overruling providence they were all frustrated. Cromwell was raised to the principal administration of ecclesiastical affairs; Cranmer was continued in favour; and by the royal command it was proposed, that the rites and ceremonies of the Church should be amended by the rule of scripture, nor any custom permitted, which might be shown to be contrary to the word of God; as it was absurd to refer rather to the opinions of pontiffs, than to the scripture itself, which alone contained the laws of religion. At length, certain regulations to this effect were signed by Cromwell, Cranmer, seventeen bishops, forty heads of conventual establishments, and fifty archdeacons and proctors. And though auricular confession was established, corporal presence in the sacrament allowed, and a qualified invocation of saints and homage of their statues retained; yet, a great point was considered to be gained on the part of the reformers in the recognition of Holy Scripture, to the depreciation of the vain traditions and fabulous legends of a preceding age.*

Latimer repaired to his diocese as soon as possible, having no desire to engage in state affairs. On that account Bishop Burnet speaks rather slightingly of his public character; but Latimer desired simply to discharge the office of an overseer of the church of Christ, according to the measure of grace given unto him, without entangling himself with secular concerns. He was not fitted by nature for a courtier, nor did he find any thing in the royal circle to induce a prolonged stay in the capital. While he doubtless rejoiced that Henry had so far sided with the reforming party, and that he had been made an instrument in the hand of Providence to purify in some measure the ecclesiastical constitution, yet he was not blind to the vices in the personal character of the monarch, as appears from the following anecdote. It was customary for the bishops to make presents to the King on new-year's day, and many of them were very liberal, in hope of reciprocal bounty. Among the rest, the diocesan of Worcester waited on his Majesty with his offering; but instead of a purse of gold, which was the usual offering, he presented a New Testament, with a leaf doubled down and pointing to the passage, "*Whoremongers and adulterers God will judge.*" He must also have felt horror and disgust, when Henry formed a new attachment for Lady Jane Seymour, and, to make way for an union with that female, scrupled not to bring Queen Anne to the block, on the most improbable charges of incontinence.

In 1538 the Bible was published in English by royal authority, to the great satisfaction of our prelate, who had forwarded that measure by such influence as he possessed; though the King discovered such vacillation in his policy between the two religious parties, that the effect was much neutralized. The next year, on the suppression of the monasteries, Gardiner, Bishop of Winchester, with some other leading romanists, prevailed on the King to favour in some respects the old superstitions; while Latimer and his friends pressed Cromwell, as Ecclesiastical Administrator, to reserve a few houses in the different counties for preaching, study, and prayer. About this period, being

* Fuller, L. v. Cent. 16. fol. 208—212. —*Concil. Magn.* Brit. v. p. 804, et seq.—*Burnet and Fox.*

noned to parliament, he took ion to speak freely in a ser- preached at court on existing s; and when Henry had called her several bishops, to consult on some theological matters, the prelates had given their ons, one of them knelt down, ey were on the point of se- ing, and accused Latimer of g dared to utter sedition in royal pulpit. The King or- him to vindicate himself, not ut signs of evident displea-

Latimer replied with firm- but a becoming humility:— ever thought myself worthy, id I ever sue to be a preacher e your grace; but I was called and would be willing, if you ke it, to give place to my bet- for I grant there be a great more worthy of the room I am. And if it be your e's pleasure to allow them for hers, I could be content to their books after them. But if Grace allow me for a preacher, ld desire you to give me leave charge my conscience, and to e my doctrine according to my nce. I had been a very dolt d to have preached so at the rs of your realm, as I preach e your grace." Henry was k with the honesty and good of this answer; his coun- ce relaxed into a smile, and smissed the bishop with a tone manner which indicated that d not forfeited his favour.

ere was one point in the con- of Latimer, which would go under all circumstances, to liate the good will of the ; and that was, his determined ort of his right to the supre- in ecclesiastical causes. He ent for to London, on a par- r occasion to reclaim a friar, d Forrest, who denied this ; and he did all in his power hange the sentiment of the ser; for whom the King ap- previously to have entertained much respect. The friar continued inflexible, and was sentenced to die in Smithfield. The lords of the council went to the place of execution, and offered him his pardon if he would recant; and Latimer preached a sermon, in which he endeavoured to confute his errors, and entreated him to abjure them; but on his repeated refusal, he was fastened to a stake by a great chain and burned alive. Latimer, with eighteen other prelates, drew up and signed a declaration against the papal jurisdiction, which thus concluded: — "That the people ought to be instructed, that Christ did expressly forbid his apostles or their successors to take to themselves the power of the sword, or the authority of kings; and that if the Bishop of Rome, or any other bishop, assumed such power, he was a tyrant and an usurper of other men's rights, and a subverter of the kingdom of Christ."

Another declaration was also soon after subscribed by him and seven others to the effect:—That by the commission which Christ gave to churchmen, they were only ministers of his gospel, to instruct the people in the purity of the faith: but that, by other places of scripture, the authority of Christian princes over all their subjects, as well bishops and priests as others, was also clear. And that the bishops and priests have charge of souls within their cures; power to administer sacraments, and to teach the word of God: to the which word of God Christian princes acknowledge themselves subject; and that in case the bishops be negligent, it is the Christian prince's office to see them do their duty."

While, however, Latimer thus conscientiously opposed all who would on unscriptural grounds "lord it over God's heritage," he conceived it his duty, as a father of the poor of his diocese, to protect them by such means as he possessed against the oppression of

their more powerful or wealthy neighbours. It seems, says Fox, there lived a certain gentleman in Warwickshire, in that part of it which lies within the diocese of Worcester, who had wronged a poor man, his neighbour, though he had kept within the literal sense of the law. The gentleman had a large estate in the county, and his brother was in the commission of the peace; while both were notorious for tyrannical measures towards their inferiors. The poor man in his distress sought the protection of Latimer, who was moved with pity at his tale, and promised to use his best endeavour to obtain him redress. He wrote to the parties a lengthened reproof for the injurious treatment in which they had been engaged, requiring them to offer an early compensation; but they told him in reply, "that they had done only what was right, and would abide by it;—that as for the sufferer, the law was open,—and as for his lordship, they could not but think he interfered very impertinently in an affair which did not concern him." He was not, however, thus to be diverted from his purpose, but wrote them a second letter, acquainting them in few words, "that if the cause of complaint were not speedily removed, he would certainly himself lay the whole affair before the King." This perseverance had the desired effect. While in this transaction he acted from a regard to duty as a Christian pastor, his feelings were probably the more sensibly alive to the wrong sustained by the complainant, from the recollection of his own origin, as the son of a petty yeoman; one of a class who, with the lower orders, was suffering from the increasing luxury of the age, and the domineering insolence of the higher ranks.

Notwithstanding the kindness which Henry showed to Cranmer and the reforming bishops, while their counsels suited his political or personal purposes, and subserved the designs of his lust or his ambition; he did not hesitate to act against them with all the violence of the most bigotted Romanist, either from the versatility of caprice, or the insolence of tyranny. If Anne Boleyn had artfully withdrawn his affections from his first Queen to fix them on herself, retributive justice was not long in overtaking her, in the course of Divine providence. But she fell not alone; and the tenure was equally insecure, by which the most trusty counsellors held the favour of his Majesty. The vicegerent Cromwell was beheaded in 1540, as a traitor and a heretic, because he was suspected of encouraging an opposition made to the famous act of the Six Articles, proposed to parliament by the influence of the Duke of Norfolk and the popish clergy. All the promoters of reformation felt alarm at this measure, for it went to the extreme of declaring: 1. That in the sacrament of the altar, after the consecration, there remained no more substance of bread and wine, but the natural body and blood of Christ: 2. That vows of chastity ought to be observed: 3. That the use of private masses should be continued: 4. That communion in both kinds was not necessary: 5. That priests ought not to marry: 6. That auricular confession should be retained in the church.

It was impossible for the bishop of Worcester to sanction such an act, which outraged every Protestant feeling; nor did he esteem it lawful to hold an office in any church, in which such terms of communion were required. He therefore resigned his bishopric; and discovered on the occasion that pleasantry and liveliness which accompanied his most serious actions and gravest resolutions; for as soon as he came back to his lodgings, he threw off his robes, gave a jump,

and said to his attendants, "I think I never felt myself so light before!" This action, abstractedly regarded, is certainly not to be defended; but there is little doubt that the man who leaped then, knelt shortly after; and serious religionists, in canvassing minor improprieties in the behaviour of their brethren, should make considerable allowance for those differences in natural character and physical organization which are found to exist in those who are partakers of the same grace, and endued with the same proportion of faith. Latimer retired into the country, where he resided during the heat of the persecution which followed this measure, and probably considered that the remainder of his days were destined to be passed in retirement. He thought he might, on just and scriptural grounds, avoid the violence of the storm which impended over the church. But in the midst of his security, an accident carried him again into the tempestuous atmosphere. He received a bruise from the fall of a tree, and the contusion was so dangerous, that he repaired to the metropolis for superior surgical assistance. The emissaries of Gardiner, bishop of Winchester, discovered his place of sojourn; and on a vague charge of animadversion on the act of the Six Articles, he was committed to the Tower; where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of King Henry's reign.

The design of his enemies was to hinder him from spreading reformed principles by his ministry or conversation, and their end was answered without putting him to death; nor was his confinement so strict, as that his acquaintance were debarred from personal interviews. He was now between seventy and eighty years of age, and probably felt the hardship of incarceration less, than might have been the case at an earlier period. Through the help of his God he was enabled to possess his soul in patience, and be resigned to the will of that providence, which had narrowly circumscribed the sphere of his bodily exercise, while his spirit could hold unrestrained communion with its heavenly Father. He lived, he says, "in the daily expectation of being called to be put to death; because at that time there was held a session in Newgate once every three weeks, and executions were as frequent." This declaration he made in a sermon preached before Edward VI; and, at the same time, with an affecting sympathy, as remembering them that were in bonds, requested that monarch to appoint some learned and diligent chaplain for the prison; because, he added, speaking of the criminals, "many of them are cast away for want of instruction, and die in misery for lack of preaching." It was probably in consequence of the representation of this venerable pastor, that an ordinary about that time was appointed to the jail.

Latimer, in common with other sufferers in the same cause, was liberated, on the accession of Edward, and the dawning of a better day for the friends of reformation. He was highly esteemed by those who then came into power, and would have found no difficulty in dispossessing Heath, who had succeded to his bishopric. The protector, the good duke of Somerset, proposed his resumption of the see; but, as a man of simple habits and advanced life, he declined the offer, and accepted an invitation from Archbishop Cranmer to take up his residence at Lambeth, where he led a very retired life, hearing the complaints, and redressing the grievances of the poor, as well as preaching occasional discourses. He passed more than two years in this manner, generally respected for his integrity and independence. He

was frequently appealed to, for decision of differences, and solicited, as a medium of favour with the archbishop, the protector, or other persons of distinction. He interfered as little as possible with public transactions, but assisted Cranmer in the composition of the Homilies, which were set forth by royal authority. He was also appointed preacher of the Lent lectures at court, during the three first years of that reign.

His sermons are distinguished for an honest enthusiasm, and a primitive freedom. In lashing the vices of the great he was vehement and severe, or sarcastic and humorous. His addresses were directed rather to the reformation of manners, than to the settlement of controversies. He spoke with the energy and zeal of an apostle; his action and manner were striking; he frequently descended to a familiarity of expression, and excursed from the subject of his text with a neglect of method, which could not bear the severity of modern criticism.

He preached before the King a sermon which gave great offence to the papistical party, soon after the death of the Lord High Admiral, who was executed for treasonable practices; and reflected on those who were opposing the new Liturgy, and other ecclesiastical regulations, in the following terse and nervous parallelism: "He was, I heard say, a covetous man, a covetous man indeed: I would there were no more in England. He was, I heard say, an ambitious man: I would there were none in England. He was, I heard say, a seditious man, a contemner of common prayer: I would there were no more in England. Well! he is gone! I would he had left none behind him!" (Sermons, 1607, p. 83.) Sometimes he declaimed with great severity, against the *spoil of the goods* of the church *without law* or order. Cranmer and Ridley also delivered their consciences very freely on that head: but they were not able to stem the torrent of licentiousness and corruption, which had deluged the land in such a manner, as if irreligion had been the consequence of forsaking confession, penance, and other peculiarities of the ancient order of things.* Many of the superior and inferior clergy, who were secret Romanists, but had complied with the reforming plans to preserve their benefices, neglected the pastoral care; and while thus indirectly contributing to the general profligacy, seemed desirous that an idea should obtain in the public mind, that the existing disorders and abuses were referable to the encroachments made on the papal superstition.

Through the intrigues of the Earls of Warwick and Southampton, the protector himself had been sent to the Tower, at the same time that his brother, the Lord High Admiral, was beheaded, but had received a pardon. In 1551, two years after, he was again arrested, and fell a victim to the rivalry and ambition of an opposite party in the state. He declared his affection for the Protestant profession, and a great satisfaction in the remembrance of his exertions for its establishment. He was regarded as a sort of martyr by the people, who dipped their handkerchiefs in his blood at the scaffold; and though his fall was owing to political rather than religious causes, yet the friends of the reformation had particular reason to lament his loss, which led to a revolution in the state of the court, and gave considerable advantage to the papal interest. Bishop Heath, however, was deprived, as well as Day, diocesan of Chichester, for too openly opposing the reformation; and other events, during the continuance of Edward's

* Warner's Eccl. Hist. of England, vol. ii. p. 314.

life, showed that though the Romanists had gained strength, they were not yet triumphant. But as that young and pious monarch laboured under the effects of a consumptive cough, the leading supporters of the protestants could not but anticipate increasing difficulties in the event of his decease, and the possible accession of the Princess Mary, the declared enemy of ecclesiastical innovation.

Latimer, under these distressing circumstances, as well from prudence as inclination, avoided intercourse with the great, and retiring into the country, made use of the King's licence as a general preacher, where he thought his labours might be most serviceable. He rose early to pursue his private studies, both in summer and winter, and devoted the chief part of the day to visiting the middling and lower orders, strengthening them in the principles of the reformed church. He seems to have felt that the time was short, and desired to work while it was day, knowing that the night was coming on. He had told the King and nobility plainly, in one of his discourses, that certain persons would be very ready to remove him out of the way, and that his own execution would be the sure consequence of a change in the government.

Ere many years elapsed his prediction was fulfilled. The death of Edward in 1553 was the signal for open persecution. Mary had no sooner assumed the reigns of empire, than the prelates and clergy, who had been distinguished for their zeal in the promotion of a purer worship, were either forced to flee their country, recant, or suffer imprisonment and death. Gardiner was armed with the chief authority to the gratification of all merciless zealots, and one of his first measures was to send a citation to Latimer to appear before the council. He had notice of the summons six hours before the arrival of the pursuivant with its regular delivery, but determined to await the result. The messenger found him equipped for his journey; and when he expressed his surprise, Latimer said, "My friend, you are welcome! I go to London to give an account of my faith, as willingly as ever I went to any place in the world: and I doubt not but as God hath made me worthy formerly to preach his word before two excellent Princes, so he will enable me to bear witness to the truth before the third, either to her eternal comfort or discomfort."* The messenger informed him, that he had received no orders to arrest his person, but merely to deliver the letter. It has been conjectured that the secret design of his enemies was to drive him out of the kingdom, believing that their cause would be little advantaged by his execution. They desired his exile, "lest (says Fox) his firmness and constancy should deface them in their popery, and confirm the godly in the truth." But as is observed by Warner, "the good old man conscious of his innocence, and disengaged entirely from the world, surrendered himself up, and freely laid down his life, when the cause of God required it." He immediately set out for the capital, and as he passed through Smithfield, said cheerfully, "Smithfield hath long groaned for me." The next morning he waited upon the council, where he met with taunts and reproaches, shameful in themselves and sufficiently indicative of the injustice of their cause, which he exposed in an undaunted manner, and was committed to the Tower. His usual pleasantry did not forsake him in his confinement. One day, in the depth of winter, he bade the servant who attended him tell his master, the Lieutenant of the Tower, that if he did not take better care of him, he should probably escape from his custody. The Lieutenant

* Clarke's Lives, p. 237.—Fox, &c.

demanded an explanation of his prisoner, who replied, "Why, you expect, I suppose, that I should be burnt; but if you don't allow me a little fire this frosty weather, I shall be starved to death with cold."

Cranmer and Ridley were confined with him, and after they had passed the winter in prison, they were sent to Oxford in the spring of 1554, to hold a disputation with some popish divines. While Ridley was sitting with him, ruminating on their mutual need of preparation, "The time is now come," said the amiable bishop of London, "and we are now called upon, either to deny our faith, or die in its defence. You, Master Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; but I am raw and inexperienced. I wish you would hear me propose such arguments, as my adversaries are likely to urge against me, and help me in preparing some answers."—"I believe, my Lord," replied Latimer, "you are dealing with me as good Master Bilney used to do, who when he wanted to teach me, would always do it under colour of being taught himself. But in the present case, I am determined to give them very little trouble. I shall just give a plain account of my faith. Any thing further will be quite unnecessary. They talk of granting us free disputation; but their grand argument will be that of their forefathers, *We have a law, and by that law ye ought to die!*"—"I hope you will pray for me," said Ridley. "Of my prayers," answered Latimer, "you may be assured, nor do I doubt that I shall have your's in return. Prayer and patience should be our grand resources. For myself, had I the learning of St. Paul, I should think it ill laid out on an elaborate defence. Yet our case admits of comfort. Our enemies can do no more than God permits; and God *is faithful*, who will not suffer us to *be tempted* above what we are able. Be at a point with them; stand to that; and let them say and do what they please. To use many words would be vain; yet it is requisite to give a reasonable account of your faith, if they will quietly hear you. For other things, a man may keep silence, in a wicked judgment-hall, after the example of Christ. As for their sophistry, you know falsehood may often be displayed in the colours of truth. But, Oh, my Lord! be on your guard against the fear of death! This is the great argument you must oppose. We cannot be more happy, than by being such Philippians, as not only believe in Christ, but dare to suffer for his sake!"

At the examination or trial, while his two companions answered too much in the manner of schoolmen to the quotations from the fathers, Latimer told his opponents plainly, that such proofs had no weight with him; that the fathers were doubtless often deceived; and that he never depended upon *them*, but when *they* depended upon Scripture." "Then," said they, "you are not of St. Chrysostom's faith, nor of St. Austin's."—"I have told you I am not," he repeated, "unless they bring Scripture for what they say."—Cranmer was spared on a judicial point; but sentence was passed on the others. They were treated with all possible indignity; for though Cardinal Pole, the papal legate, styled both Ridley and Latimer bishops in the commission, and directed their degradation in case of obstinacy; yet the delegates would allow neither of them to be more than a priest.

While in confinement, Latimer is recorded to have made three subjects especial matter of prayer. 1. That as God had appointed him to be a preacher of his word, so he would give him grace to stand to his doctrine, that he might give his heart's blood for the same!—2. That God of his mercy would restore his Gospel to England once

r—once again!—3. That the
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ıe realm of England! These
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ell; but the archbishop was
ged at that instant in dispute
some friars, and forgot to ap-
at the window: recollecting
elf however shortly after, he
to the upper part of the house,
looking down on them with
tenderness, supplicated God
ant them faith and patience in
extremity. On their arrival
e destined spot to the north of
l College, they heard an abu-
sermon, and were ordered at
its conclusion to prepare for the stake. Latimer, casting off his prison attire, appeared in his shroud; "and whereas before (says Fox) he seemed a withered and crooked old man, he now stood bolt upright, as comely a father as one might likely behold." Turning to his partner in affliction, he made that encouraging exhortation which has passed into a proverb: "Doctor Ridley! Be of good comfort, brother, and play the man: we shall this day light such a candle by God's grace in England, as I trust shall never be put out!" As he was burning, the blood ran from his heart in such abundance, that it seemed an answer to his prayer.—When the fire was first kindled, he cried, "O Father of heaven, receive my soul!" Then receiving the flame, and as it were embracing it, stroking his face with his hands, and bathing them in the fire, he expired without demonstration of bodily pain.

ON DAILY WALKING WITH GOD.

as though I had already attained, either were already perfect: but I follow
r, if that I may apprehend that for which also I am apprehended of Christ
us."—Phil. iii. 12.

ESOLVE in the strength of Di-
grace, to walk this day humbly
your God; drawing near unto
(Psalm lxxiii. 28.) in renewed
f repentance and faith; coming
Christ; depending upon him,
ooking to him as your atone-
and example, and as the au-
ınd finisher of your faith.

Give diligence to make sure
ırself, and to evidence to
s, your personal interest in
ion of God, your covenant
ın to the Father through him,
onsequent title to an everlast-
heritance in heaven.

Let nothing prevail on you
it secret duties, or to perform
in a negligent manner. Ear-
nest believing prayer, the diligent study of the scriptures, devout reflection, and self-examination, must be your every-day employment, if you would keep up communion with God and walk worthy of the Lord unto all pleasing. Thus—in the faithful and diligent use of these precious means—the man of God trims his lamp and replenishes it with the heavenly oil, girds up the loins of his mind, becomes fruitful in every good work, and increases in the knowledge of God.

4. "Keep thine heart with all diligence."—Examine well your thoughts and motives, guard particularly against the occasions of

sin; vigilantly watch every avenue by which sin, Satan, or the world, may approach to hurt you. This will be found the best preservative of inward peace and outward consistency, of tenderness of conscience, brokenness of spirit, and spirituality of mind.

5. Seek to live under the comforting sense of God's favour, the reverential impression of his presence, and the constraining influence of his love.

6. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus," making his glory, and the interests of his kingdom upon earth your continual aim.

7. Endeavour to unite diligence in business and fervency of spirit; let all things be done and said to mutual edification; and in your intervals of solitude endeavour more particularly to realize God's presence, and fix your thoughts and affections upon him.

8. In order that you may redeem time live continually, as it were, within the precincts of the grave, and on the borders of an eternal world. (Eccles. ix. 10.)

9. As you would thus walk with God, by faith in his dear Son, never lose sight of your own corruption, weakness, and insufficiency, or of your entire dependence on the help of his Holy Spirit; nor ever cease to implore his promised influence to work in you effectually both to will and to do, as the spirit of light holiness, and love, the comforter of the church, and the glorifier of Jesus.

10. When you have done all, account yourself an unprofitable servant, and repose your every hope on the Saviour's finished work—regarding this, and nothing in yourself, as the spring of all spiritual comfort, peace, and joy.

CHRISTIAN READER,—A perusal of the above brief directions may serve *the three-fold* purpose 1. Of giving *you a glimpse* of gospel holiness; 2. Of convincing you how greatly you come short, and of humbling you on account of it; 3. Of awakening your earnest desires after higher attainments, and putting you upon renewed resolutions (in dependence on the Divine Spirit), and earnest cries to God for renewed strength. And in this view nothing can be more sweet and encouraging than that precious promise which you find Ezek. xxxvi. 27. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." Oh, plead with God—cry earnestly to him—wait diligently upon him, to accomplish *in you* more and more, what he here engages to do for his people. He is rich in grace unto all that call upon him, as his word, and the experience of his people, fully testify.—For, remember, holiness, heart holiness, practical holiness, real holiness of life, is a sweet part of God's salvation, and while enabled sincerely to wait and long for this, you have the manifest token of God's love towards you, the seal of the spirit, and pledge of eternal life in Christ Jesus. If you ask what it is to walk in God's statutes?—I answer it is, to walk in the spirit, (Gal. v. 16.) to walk in Christ Jesus the Lord, (Col. ii. 6.) to walk in the light, (1 John i. 6, 7.) to walk in love after his commandments. And these are intimately connected with each other; they are so many links, forming one chain which cannot be broken. He that has in very deed been made partaker of the Spirit, will live and walk in the Spirit. The Spirit by his teaching will lead him to Christ, —Christ is the light of the world; —no follower of his shall walk in darkness, but shall see the light of life;—and the light of saving knowledge is ever attended with the fire of holy love, which cannot fail to warm the heart, and stimulate it to all holy obedience.

J. E. J.

N THE RELIGIOUS STATE OF FRANCE.—Letter III.

R Sir,—The accounts of mas-
, proscription, and varied suf-
g, which mark the narrative
rench protestantism, and excite
compassion of every generous
l, need not to be repeated.
er the present state of things,
recurrence to past circum-
ces would only tend to call up
llections, which engender feel-
in all parties to be mutually
ecated. At the same time, it
be profitable to advert to cer-
events posterior to the Revo-
n, of a character very different
those which occur in former
s of this division of ecclesiasti-
istory.

may be questioned whether
aparte found any part of his
y more difficult than his at-
t to satisfy both Romanists
Protestants, when it was so
sary to his scheme of personal
andizement to conciliate the
will of all parties in the state.
802, the period in which as
Consul he patronized the re-
of ruined altars, the purification
esecrated temples, and the re-
lishment of religious services,
s natural for the Reformed,
gh of small numerical import-
, and of little spirituality, to
avour to obtain ample tolera-
and such privileges as would
e the unmolested exercise of
forms of worship. Portalis
his minister for ecclesiastical
s, and well enough inclined to
Protestants; but papers lay
in his office, waiting the in-
ion and determination of the
of the government. Several
ish dissenting ministers went
to Paris on the treaty of
ns to advise with their bre-
, but they met with many
cles. When Buonaparte be-
Emperor, he continued to
affability to some leading
rs; but was *guarded in his* grants, as well from a wish to give as little umbrage to the Pope as possible, as from a secret jealousy of a community whose habits were deliberative. He received an address of the Protestant ministers in a gracious manner, and replied:—"I see with pleasure the pastors of the reformed churches of France assembled before me. I eagerly embrace the opportunity of assuring them with what satisfaction I have always heard reports of the fidelity and good conduct of the pastors and citizens of the different Protestant communions. I wish them to understand that it is my intention and fixed design to maintain liberty of worship. Such are my principles, and those of the nation; and if any one of my race, who shall become my successor, forget the oath which I have taken, and through the deceitful suggestion of a false conscience, be led to break it, I devote him to public censure, and authorize you to give him the title of Nero."

This relation may serve to prepare us for a brief sketch of the *external* condition of Gallican Protestantism, before we speak of the *internal*.

Many of the old churches were assigned to the reformed, their interests suffered to revive in various quarters, and in some departments new ministers appointed with an allowance from Government. This is continued by the Bourbons, under whose dominion the five principal Parisian pastors received last year each £140. fifty-three, £80. ninety, £60. and three hundred and sixty-seven, £40. A code of discipline was drawn up for the Reformed Church, which was founded on the ancient synodal acts. The population of the Protestants may be estimated at one million and a half; and six thousand members are allowed to form a Consistorial

Church. In 1820, there were sixteen Provincial Synods of Calvinists, or that body of the Reformed who follow the Genevan Confession; and seven Consistories of Lutherans, or such as adhere to the Augsburg Confession, under the superintendance of the three Inspections of Strasburg, Mayence, and Cologne.

In the capital, in the Rue St. Honoré, was an ecclesiastical edifice which had borne the name of La Chapelle du Louvre, and had formerly belonged to a congregation, many of whom rivalled the Jesuits for ability, called Pretres de l' Oratoire. They were suppressed in 1792, and for several years their church served for public meetings of the quarter in which it stands; but in 1802, it was ceded to the Calvinists, with two others of inferior importance. These are supplied by Mess. Marron, President of the Consistory; Monodpere, President of the School Committee; and Juillerat, President of the Committee of Expenses; assisted by Monod-fils, a faithful minister of the gospel of Christ, who occasionally preaches the Thursday Lecture at the Oratoire, and takes an active part in the religious and benevolent Societies, as well as the superintendance of a Sunday School, in a circular chamber at the end of the gallery of the Church, where he also addresses the young people, and such persons as choose to attend on Sabbath mornings, in an edifying manner.

In the department of the Eure and Loire, the Protestants had been long without pastors, and during the troublous times the elders blessed espousals, and dedicated infants, and acted as ancient patriarchs among their people. Having but few copies of the Scriptures, they lost much of the orthodoxy and vitality of their profession. When public affairs became more *scttled,* they had an oratory at *Marsausseaux*, annexed to the Church of Paris, and now possess a chapel at Mezieres.—In the department of the Aisne, and consistory of Monneaux, there were found many reformed farmers in the district of Lemé. The government granted them 1500 francs towards the erection of a chapel in 1820, and the sub-prefect, accompanied by a commandant of gendarmerie laid the first stone. The Romanists in this neighbourhood have in general lived on good terms with the Protestants. In the department of the North the numbers of the reformed have much increased of late years, as well as in the two cities of Rouen and Caen. In the department of the Somme six thousand of the Protestant persuasion are scattered up and down, many of whom are interesting and exemplary characters, and have recently formed themselves into congregations, waiting the dew of the divine blessing.

At Lyons, the zeal and fidelity of a young pastor, named Pache, ought to be particularized. He is a very eloquent advocate of the Bible Society; and by the spread of the Scriptures, aided by his faithful exhortations, from five to six hundred individuals have been converted to a purer faith, and they assemble in the evenings in small groups to read the word of God with much edification. In the southern departments, where the reformed have ever been the most numerous, persecution has given place to more liberal feeling. On the 14th of May 1820, a chapel which had been demolished at the revocation of the edict of Nantes, at Negrepelisse near Montauban was raised from its ruins in presence of the civil authorities, which was happily the earnest of many others, where the Lord Jehovah has since been pleased to plant his name.

To speak more particularly of the Lutherans. In Paris, in the Rue des Billettes, stood formerly a convent of Carmelites, who were

established there in 1632. It was suppressed in 1760, and the church was afterwards given to the members of the Augsburg Confession, who now celebrate their worship therein; besides some contiguous buildings, which form two schools on the Lancasterian plan. This church is served by Mess. Boissard and Goepp, assisted by M. Aufschlager. The Lutherans principally abound in the departments bordering on the Rhine. In the Haut Rhin, the reformed are numerous, and reckon in their number many merchants and landholders. Thirty thousand hands are employed in linen and woollen manufacture, and in tanneries. In Mulhausen, Strasburg, and Richwiller, are from twenty to thirty ministers, among whom the good professor Krafft of Strasburg, is a distinguished ornament of his profession.

Public opinion is so decidedly in favour of the provisions of the Charter, solemnly recognized by the reigning dynasty, that it is hoped no representations of the Ultras will be effectual to procure their abridgment or violation, with regard to liberty of divine worship. Several Swiss ministers, exiled from the Canton de Vaud by a persecution which would have disgraced Romanists themselves, have fled to Paris, and a few other places, and have assembled in their own dwellings small congregations. By law, less than twenty persons may be collected under the same roof for religious worship; but if a minister obtain leave to open a chapel for any particular profession, the number is of course unlimited. Mr. Francis Olivier has a service in Paris for the Swiss, which is attended also by French and English; and M. Mejanel has opened a Baptist Meeting, where he is a dispenser of the divine word, not only to those of his own country, but to several converted French Romanists. Some months ago the Swiss exiled ministers held an ordination, and solemnly set apart for the work of the ministry four young men, who had been educated under Mr. Henry Olivier, and whom they despatched to different parts of the kingdom. Their discipline is independent, and their doctrine moderately Calvinistic.

But I must not conclude without saying something of our own countrymen, who, though mentioned last, are not least in the agency of the revival of the true religion in France. It is a pleasing subject of reflection, that regulations are made by which English chapels may be built, under the authority of the different Consuls. There are at present several British clergymen who are preaching the doctrines of the reformation; and if peace continue, their number will probably increase. In Paris, the church of the Oratoire is given up to the English on Sundays at two o'clock; at which time, an Anglo-American service is also held in the Sunday School room by the Rev. Mark Wilks. In the morning of Sunday, prayers are read and a sermon preached by the Chaplain of the Embassy at the hotel of the Ambassador; besides which there is always double duty performed at another chapel belonging to the Ambassador in the hotel of the Rev. Lewis Way, a clergyman well known for his exertions in the cause of our common Christianity. About two or three years ago he used his influence to obtain this addition to the places of divine worship, on account of the great number of English families who could not be otherwise accommodated. On the 10th of July 1824, his Excellency Sir Charles Stuart received the following letter from M. J. de Villele, minister of the French monarch, agreeing to the proposal, though it had been regarded with much jealousy by the archbishop of Paris, and the incumbent of Chaillot, in whose parish it was to be opened.

"SIR, THE AMBASSADOR,

"Your Excellency has done me the honour to mention your wish of obtaining from the government of his Majesty the permission to set apart, as a Chapel of the Embassy of his Britannic Majesty, a place on which you shall fix, and which shall be sufficiently large for persons professing the Anglican religion to assemble in for divine service. You have given me verbally to understand that the Hotel Marbœuf, belonging to a subject of his Britannic Majesty, will be destined for this purpose, for which the Chapel in the Hotel of the Embassy is not sufficient.

"I hastened to advise with the Minister of the Interior on the subject of your demand, and after hearing his answer, I can announce to your Excellency, that the government willingly consents, that the Hotel Marbœuf may be appropriated to the said purpose, and considered as the Chapel of the English Embassy, in return for a place occupied in London as a Chapel for the Embassy of the King.

(Signed) "J. DE VILLELE."

Before I close this account of the external state of French protestantism, I may allude to the appearance of a divine named Luscombe, who is styled in the Clerical Almanack, as a Bishop representing the Scotch Episcopal Church on the Continent. He invites the English clergy to acknowledge him as their Head, which some of them are averse from doing, fearing it may clash with that obedience which they already owe to other superiors; especially as it is known that certain ecclesiastical and legal authorities at home do not approve of his proceeding. They bring however, the young members of their congregations to be confirmed by him; and at this point at present the matter rests.

Yours &c.

PAREPIDEMOS.

THE AFRICAN WIDOW.

A poor African woman, on board of a slave ship, having refused to eat, and being asked what she wanted, replied "*nothing but to die.*"

Deep must the waves of sorrow be,
And high her angry surges roll,
To quench hope's flame eternally
Within the soul.

Yet oft have wretches wish'd to die,
While chain'd in dungeons o'er the wave;
Forth bursts despair's unconscious cry
There's none to save.

The morn awakes, and golden day
Gleams softly on the ocean's breast;
Eve's beauteous stars come forth and say
'Tis time to rest.

But to the broken hearts below
There's nought to cheer if morning shine;
No rest, though gentle evening glow;
For death they pine.

They long for death, as pants the deer
Scorch'd by the noon-day's burning heat,
For cooling glades, with water clear,
A blest retreat.

O death! they've heard that thou art kind;
That in thy empire slaves are free;
'Tis there they hope their friends to find
Their homes to see.*

And is it so, that fancy's beam,
Borrow'd they know not whence or where,
Must prove illusion's transient gleam,
Deep'ning despair?

Saviour of men! whose tears were shed,
In mercy o'er our guilty race,
Illume their entrance to the dead
With thy sweet grace.

* *The Africans* are strongly impressed with the idea, that death will restore them to their friends *and country.* Hence they frequently commit suicide on board the slave-ships, or throw themselves *into the sea.*

LETTER TO A YOUNG CLERGYMAN.

My dear Sir.—I congratulate you on your entrance into that sacred ministry which has been so long the object of your desire and preparation, and on engaging in a curacy in a retired situation, where those truths which I trust you will delight to preach, have long since been proclaimed. May a double portion of Elijah's spirit rest upon Elisha, and may you be far more abundantly blessed, both in your own soul and in your ministerial labors, than any of your predecessors.

You are now entering on a field in which you have much to learn. You have not only to read prayers a certain number of times in the week, and to prepare and deliver, one, two, or more sermons; but you have also to learn how to conduct the services of the sanctuary, so as most effectually to produce a devotional spirit; and how both to compose and preach sermons so as not merely to occupy a stated portion of time, but also so as to promote the conversion and edification of your people. I pray God you may now and ever experience the effectual assistance of his grace.

The first point to which especially you must attend, is your own personal religion. This is, ordinarily speaking, the first step to ministerial usefulness. Few, very few have been able to produce much effect in the conversion of sinners, who have not themselves laboured to walk very closely with God. The situation of a young minister in a retired parish, without family, and with his whole time at his own disposal, is very favourable for diligent study of God's word—careful meditation on its contents, and habitual self-examination by that unerring standard: there is, however, great danger, lest, for want of some to stir him up, from time to time, to the diligent improvement of his opportunities, he should neglect these golden seasons, should sink down into an indolent and perfunctory round of closet engagement, and rest satisfied with being somewhat more devout and somewhat more correct than those amongst whom he lives. Remember, my dear Sir, that you are to be an example to the flock; that the brighter your example, the more vivid the flame of piety which burns in your own breast, the more will you be enabled to kindle the holy fire in the hearts of your people. Be very regular, therefore, in your closet retirement, and your devotional services. Meditate often on the example of the Apostles and Prophets, and of the great Head of the Church, Christ Jesus. Read and study the lives and experience of holy and devoted ministers, and endeavour to excite your own soul by the frequent perusal of practical and devotional treatises, such as Baxter's Saint's Rest, Doddridge's Rise and Progress, Wilberforce's Practical View, Edwards on the Affections, &c. &c. Now that you are called upon to preach yourself, you will lose those warm and affecting exhortations you have so long been favoured with from the discourses of others, and must therefore use increasing diligence to guard against the inroads of sloth, and of a worldly spirit.

Next to your personal religion, your preparation for the pulpit is an object of the greatest importance; and to which you will do well to direct the best of your time and the vigour of your understanding—the first of your days and the first of your weeks. Guard especially against that spirit of procrastination, which may tempt you to postpone this great work from one day to another, until at length a wretched habit is formed of writing the last words of a sermon, at the last stroke.

of the bell—or at least of neglecting the discourses to so late a period as to allow of no time for revision, or correction. In this way many young men of respectable talents and attainments, become crude, superficial, inefficient preachers, who might, humanly speaking, have become eminent themselves, and extensively useful to others. You may not at first be exposed to this temptation, because texts and subjects will very readily occur to you in the commencement of your ministry; and you will shrink from the idea of writing discourses as fast as your pen can move;—but as your confidence in your own powers increases, and as your stock of materials diminishes, you will become liable to such assaults. Endeavour to guard against them by a settled course of reading—by drawing continually fresh outlines of sermons as ideas suggest themselves to your mind, and by endeavouring to provide new materials in proportion as your old furniture is exhausted. The sacred Scriptures are a storehouse from which you may continually derive treasures of wisdom and knowledge; and in your daily study of this blessed book you will do well to avail yourself of the writings of able and judicious commentators.

It will very much conduce to your efficiency and success, to pursue, with reference to higher objects, those studies in which you have already engaged. It is a grand mistake in many, that they lay aside their Latin and Greek and Hebrew, at the very time when they would be most beneficial. I trust you will avoid this error, and endeavour, by an assiduous attention to classical authors, combined with a daily study of the original scriptures, to become a sound and judicious critic and interpreter of the Oracles of God. Your people indeed know nothing about Latin or Greek, and *you will act* very unwisely, if you *amuse them* with new and curious translations; and still worse, if you indulge the petty vanity of displaying your own attainments, by depreciating the very best translation in existence: but a careful attention to the original scriptures will often lead your mind to a correct and important meaning, which you may advance with confidence and apply with considerable effect.

In composing your discourses, I should say, aim at clearness rather than length. Adopt a plain and easy style, avoiding all uncommon, involved, and difficult modes of expression. Never descend to vulgar language, for which those who use it themselves will secretly despise you. The style of Paley is perhaps the very best which can be adopted for ordinary congregations, though you will of course guard against the errors of his theology and the laxity of his morals.

Your private and pastoral intercourse with your people is a subject of some difficulty, and on which my experience has led me to form so different an opinion from many of our brethren, that I feel it necessary to speak with considerable caution. The general idea at present appears to me founded on a somewhat erroneous interpretation of Acts xx. 20. from which it is inferred that the duty of a parochial minister, among ourselves, is to visit and teach his people from house to house. So far has this idea been carried, that I know one who requires his curate to spend a certain portion of time daily in these visits; another, who requires that so many calls should be made daily; and a third, that every house in his parish be visited within a certain number of days. For my own part, I very much doubt the expediency of such stipulations, and am by no means clear that periodical visits of this kind, especially when often repeated, compensate for the time and labour which they unavoidably consume, especially in large and populous parishes. The case is widely dif-

ferent now from that spoken of by the apostle. At Ephesus, there very possibly were no places of worship, no constantly resident minister who could be heard or applied to at known and stated periods; but every thing relating to Christian doctrine or practice was alike new and strange to their ears. So that the situation of the Apostle at Ephesus and of a parochial minister among ourselves is, in various respects, widely different, and consequently requires a different mode of procedure.

With this caution, however, I should still advise your calling in succession at every house in your parish, and endeavouring to communicate the idea, that you call as a minister, and not merely as a private friend. In this point of view you may well inquire as to the number of the inmates, the ages of the children, the regularity of their attendance at public worship, how far they understand and remember what they hear, whether the children attend school and are catechized, either on the week day or Sundays, what books they have, &c. &c. and you may very properly make private memorandums on such subjects, which you will do well to review prior to any subsequent visit. Calls of this nature should be short, and confined as much as possible to the one grand object of exciting in the minds of your hearers an attention to the importance of true religion. Great care will be necessary to avoid sinking into mere commonplace conversation, religious gossip, or petty scandal: and it is this danger especially which leads me to say, Let your calls be short; and, however regular, let them not be too frequent.

On the contrary, be very frequent and regular in your attention to the sick and the infirm. For their sake and for your own, I should still say, Be short.—A few pious, affectionate exhortations—a small portion of God's word, with very brief and plain remarks, and a short, affectionate prayer, are all that I should usually recommend; and will be found far more beneficial to the patient and the attendants, than long addresses and needlessly protracted visits.

In most places where the gospel has been so long preached as at ——, you will find various characters with reference to whom you must be on your guard. You will probably meet with some forward loquacious person, who has been a hearer for several years, and who has attended the ministry of this and that good man, who will welcome you with a loud voice and a great appearance of affection; but who after all will gradually withdraw in proportion as you press home on the consciences of your hearers the solemn and important truth, that without holiness no man shall see the Lord. You will find others, very zealous and earnest in pleading for pastoral visits and private opportunities, prayer meetings, expositions, &c. whom no exertions of yours will bring to the setting up of God's worship in their own houses, and the careful and watchful instruction of their own children and partners. You will find some careless, profane, obdurate, over whom your predecessors have wept, and whom they have warned, but as yet to no purpose. You will find some who belong to other communions, who will approve your efforts, though they still worship apart: while others may be bitter and bigotted and opposed to every thing connected with the Establishment, though profoundly ignorant of its doctrine and discipline. Some will delight to dwell upon and magnify the faults and mistakes, whether real or supposed, of your predecessors, and will watch for your halting, in order to quiet their own consciences: and you will, I trust, meet with some, perhaps only a few, who will

welcome your approach with the look of kindness and of affection; who will rejoice at every gracious word which proceeds out of your lips; who will pray for you in secret, perhaps long before they have had an opportunity of exchanging a single word with you, and will be ready to show their love to your gracious master by every little mark of grateful attention to that under-shepherd whom the Great Head of the Church has placed over them. That the number of these last may be very great, and may exceedingly increase, is, and shall be, the prayer of your affectionate friend,

ANSELM.

DYING ANNALS.

AN officer in the —— Regiment being attacked with a pulmonary disease, unconscious of his danger, and unprepared to meet his God, became at length so ill as to admit of no hope of recovery. Under these circumstances, a request was made by a Christian friend that the surgeon should apprise him of his danger. This he declined, alleging the probable effect such a communication might produce on his already exhausted frame. In this state of moral insensibility was the young man left, when a lady, who felt deeply on his account, and whose access to his sick room had been interdicted by his brother officers, lest she should speak to him on the awful subjects of death and eternity, got admission to him. A sight of the dying youth could not fail to increase in the mind of this lady an earnest desire to promote his salvation, by any means likely to be owned and blessed by God. Her first resource was *prayer* on his behalf, feeling all she could say to him to be ineffectual without the special blessing of God: but before she could repeat her visit she learnt with deep concern that delirium had taken possession of his mind. This seemed to exclude all hope on his behalf. It pleased God, however, to restore him to the use of his reason, when an attendant informed him of the danger of his state. This new and surprising intelligence *prepared* him for accepting a *renewed visit* of this Christian friend, *who spoke* plainly to the dying man. He was also prevailed on to receive a visit from a clergyman; and began to be very anxious to use every means calculated to benefit his soul. The kind Christian friend alluded to before, was enabled to bring before him God's method of saving sinners by the Lord Jesus Christ, and besought him, as a sinner, earnestly to call upon His name. This salutary advice it is hoped was not given in vain, as may be inferred from the earnest supplications which were subsequently expressed by the dying youth; and we rejoice to add, that in the attitude and, it is hoped, in the spirit of prayer, with clasped hands, he closed his mortal career, saying, "O sweet Jesus!"

From this short and affecting narrative, may we not derive much instruction and encouragement. It demonstrates the truth of scripture, which declares, Whosoever shall call upon the name of the Lord shall be saved. It evinces also the scripture character of God, as gracious and merciful in his dear Son; and it seals with his approval the prayers and weak efforts of His people, for the souls of their fellow sinners; and loudly addresses the Christian reader, however low his or her attainments, with, Go thou, and do likewise. Omit no opportunity of exhibiting the riches of a Saviour's grace to sinners, and of beseeching them to be reconciled to God by Him.

PHEBE.

BRIEF ACCOUNT OF PASTOR OBERLIN.

JOHN FREDERICK OBERLIN, brother of the celebrated philologist of that name, was born at Strasburg, August 31, 1740, and baptized at St. Thomas's in that city, September 1, following. He was piously disposed from his youth, and often experienced much tenderness of heart, when engaged in meditation on the goodness of God the Father, and the dying love of Christ. He resolved to devote his life to the glory and service of his Redeemer, and entered into holy orders, that he might proclaim to others the blessedness of that religion, of whose influence he was himself the favoured subject.

On the 30th of March, 1767, he became pastor of Waldbach, in the Ban de la Roche, a savage and mountainous district, on the border of the departments of the Lower Rhine and the Vosges in France. On the 6th of July in the next year he married Magdalen Salome Witter, an amiable and respectable lady, who well repaid his tender attachment, and seconded his endeavours for the amelioration of his rude and ignorant parishioners. The annals of the Christian church furnish few instances to rival, certainly none to surpass, the persevering industry, judicious management, and faithful instruction of this extraordinary man, for the protracted period of almost sixty years in the scene of his labours. He answered in every respect to the title given him by his people of their "Father."

The Ban de la Roche consists of two parishes, named Rothau and Waldbach, and forms part of the western branch of the Haut Champ, an isolated range of mountains, separated from the eastern side of the chain of the Vosges, by a deep and long valley. In the reign of Lewis XV. the whole of the canton was uncultivated and almost inaccessible, and eighty families earned a precarious livelihood from the scanty product of a shallow alluvial soil at the foot of the granite eminences. A work of civilization and cultivation was begun by a clergyman named Stouber, and brought to such perfection by Oberlin, that nearly six hundred families are now able to obtain a comfortable subsistence. When the latter came among the Rochois, they were without implements of husbandry, had no knowledge of agriculture, and their misery was increased by feudal exactions, and a law-suit which had continued more than eighty years between the lords and the peasants. To cure the ignorance of the people, M. Stouber had introduced some schoolmasters among them; but so little progress had education made, that Oberlin found not one schoolhouse in the five communes of his parish. With the assistance of some friends and his own little property, he built a school-house, actually engaging with the overseers of the commune in which it was situated, that the repairs should not become chargeable on the public funds. In the course of some years, three other villages had schools, and the communes took on themselves the trouble and expence. Pitying the state of the female children, he established in conjunction with his wife schools of industry under suitable women, who were careful in instructing them how to speak modern French instead of their own rude dialect. The boys and girls were incited to study by every method which could interest or affect them. The pastor used to explain to them coloured engravings of sacred or natural history: in summer they gathered plants and flowers, which they were taught to classify; in winter they drew maps, and astonished their parents by their pro-

gress in geographical knowledge. On Sundays the children assembled in the church, where they sung hymns, recited religious lessons, exhibited their drawings, and received from their pastor serious exhortations. Besides this, to give the system a regular direction, M. Oberlin appointed a weekly meeting of all the children at Waldbach, where he personally examined them, and regulated the proceedings both of masters and scholars. At length the whole became so organized, that prizes were adjudged to the more deserving; a library formed; a collection of indigenous plants arranged; an electrical machine and mathematical instruments procured; and scholars of twelve or fifteen years of age wrote, after the dictation of their teachers, lessons on agriculture and the management of fruit-trees, which they learnt by heart, and at a yearly examination gave written answers to questions connected with those parts of the system.

M. Oberlin next established an Agricultural Society, affiliated with that of Strasburg. With tool in hand he gave practical illustrations of his theories. At the head of different groups he raised mounds, turned the course of rivers, constructed bridges, made roads, conveyed soil to lofty situations, and in process of time exported potatoes to Strasburg market. Selecting lads of suitable talents, he apprenticed them in the adjacent towns, to wheel-wrights, masons, smiths, joiners, and glaziers; the effect of whose instructions soon appeared in their various departments. He employed another part of the population in spinning, knitting, dyeing, and weaving.

To complete all, this excellent pastor was the instrument of terminating the vexatious law-suit between the lords and the peasants, through the influence of his friend, *M. de Sezay*, prefect of the Lower *Rhine*. The mayors of the communes presented to their pastor, in solemn deputation, the pen with which M. de Sezay had signed the agreement between the parties, to be suspended in his study, as a trophy of his Christian charity, and a monument of parochial gratitude.

Duties of more sacred obligation were not neglected through this attention to secular concerns. Climbing perilous steeps, or traversing pathless snows, he visited the sick, and consoled the dying. Every week some hours were devoted to the religious edification of those colonists who understood German alone; and that he might have more means of supporting his institutions, he, at one period, undertook the charge of ten or twelve pupils, whom he educated entirely himself, though he had to provide for his own family of seven children, and to superintend their instruction. "The sabbath," says Mr. Owen, in his letters from the Continent, "exhibited this primitive evangelist in the pastoral character in which we had so much desired to see him. He makes the circuit of his churches, and preaches successively at each station. The bourgeois, by turns, have the honour of fetching their minister on horseback, and providing his dinner. The appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervor, tenderness, and simplicity, with which the good teacher addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression, that of sincere and elevated devotion. The interval between the services was spent partly in dining with the happy bourgeois (for the duty of fetching and entertaining their pastor is considered a privilege of the highest order), and partly in visiting some of the excellent individuals in which this part of the parish abounds. The

affability with which he saluted every member of his flock, whenever he met them, and the affectionate reverence with which young and old returned the salutation, displayed on all sides, if a ceremony at all, the ceremony of the heart. At the parsonage, the evening was spent in edifying conversation, and concluded by a French hymn, in which all the household united; and as from the moment of our meeting till our separation, our intercourse turned more or less on things pertaining to the kingdom of God, it never ceased to be deeply interesting, and pregnant with edification."

He was a warm friend of the Bible Society, and one of the first to establish a Female Association. He contributed a considerable sum towards the stereotyping two editions of the New Testament by the French Biblical Institution. He also found means to assist, out of his limited income, the infant Missionary Institution of Paris.

The Royal Society of Agriculture, on the motion of Count Francis de Neufchateau, decreed him a gold medal; and Louis XVIII. named him a member of the Legion of Honour.

He departed, to his heavenly rest, on the 1st of June, 1826, and was buried on the 6th. He had attained eighty-five years, and had become very weak and almost superannuated. His wife died 18th of January, 1784, rather suddenly, after the birth of her ninth child; which event exceedingly affected him, and he was so ill the next year that he expected his own removal from all earthly labours, and actually drew up an address to be read at his funeral, which was found in his chamber, and used accordingly on the late occasion. He lived to witness the loss of almost all his offspring; but a married daughter was spared to him, with whom he latterly resided; and her husband, it is believed, succeeds him in his ministration. It is impossible to describe the effect occasioned, by the intelligence of his decease, over the whole Ban de la Roche, where each individual seemed to feel the loss of a father. The interval between his death and obsequies was marked by heavy storms of rain; but on the morning appointed for the burial, the clouds dispersed, and thousands were seen coming from various directions towards the parsonage.

The corpse was placed on a bier before the house, and near the school which he had founded. The family, friends, consistory, pastors, mayors, and elders, surrounded it, and through a glass-case beheld his remains. A hymn was sung; the President of the Consistory, M. Jaeglè, placed his robe on the bier; and the Vice-president laid next thereon the Holy Bible. The Mayor of the commune of Waldbach then deposited the decoration of the Legion of Honour. At two o'clock the procession began to move. The bier was borne by mayors and elders. The oldest inhabitant of the district, receiving from the hands of a pious female of the family the wooden cross that was to be placed over the grave, advanced at the head of the train, followed by all the school-children, and thousands of mourners, among whom were many Roman catholics. M. Jaeglè, preached from Psalm ciii. 1—4, and Rev. vii. 14. two texts chosen by the deceased; a physician of Schirmeck spoke a panygeric, and an advocate of Strasburg recited some appropriate German stanzas.

With a view to preserve the character of this extraordinary man, a subscription has been opened for the building of a Charitable Foundation, designed to provide for the physical and moral wants of the Rochois, and to be called by the name of Oberlin.

The subjoined discourse affords a specimen of the simple eloquence with which he was accustomed to address his people. It was preached at Waldbach, on the 22d of August, 1819.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Heb. ii. 10—14.

My dear friends! The death of our dear Saviour is a great mystery. So St. Paul, who knew much more about it than we do, calls it a mystery—yea, a mystery, my dear friends, a mystery! Ah! when we are in eternity, we shall continue to learn, and then we shall see deeper—yes, my dears, see deeper! For here, we are only poor little scholars, learning their A, B, C; poor, mean, weak, in comparison of angels, and yet these angels, so glorious, cannot dive to the bottom of the mystery of religion. But our modern reasoners, these gentlemen, can explain all, and fathom every thing. They say, "How is it possible that God should become Man, that he should suffer?" Oh! poor things, poor things! But in the other world, we shall see what sort of folk they were!—"How is it possible that God should become *Man?*" Silly creatures! they do *not know* that even in this world the same being may represent many persons. Thus, my dears, the mayor of Waldbach, when he is in his office as magistrate, he is mayor; when he is at home, he is a husband, a father; and when he comes among you, my dears, he is your companion. When Louis XV. came to Strasburg (I was then four years old) there was such a rejoicing as I never saw the like; all the city and the cathedral were illuminated! There were dances, games, and concerts of music, in all the streets. All this happened, my dears, because he entered Strasburg in his royal majesty; and you understand, it cost the city a large sum of money. Now, the emperor Joseph II. that you have often heard me speak of; he was a great and a worthy man. This Joseph II, my friends, was a greater sovereign than Louis XV, because he was an emperor. Well, only think, when he came to Strasburg, it did not cost a penny; no, my dears, not a penny! You will say, How could that be? I'll tell you: he was disguised as a common citizen—a common citizen, my dears! But, for all that, he was an emperor! You see then, that the same person may appear in different characters. And I too, I am your pastor, and yet I am your friend, Frederick Oberlin. You understand all that, my dears. Well, these fine gentlemen reasoners don't understand, and say, "How can God become Man?" Oh! yes, it may be truly said that knowledge becomes sometimes a beast, yea a beast, altogether a beast, my dears, when it treats of divine things: as if God could not appear in different characters much better than we can!

But, dears, this is not all: these gentlemen who have studied so long and are so knowing, these gentlemen reason again, and say, "What need was there for God to become a Man, to save us; could he not have saved us by

le act of his power?" Yes, dears, God could have saved ›y a sole act of his power, that immediately—but under- l—God, in that case, would : been unjust. The devil might : said to him, "Men have sin- they have broken thy law, and dost not punish them." Ha! gentlemen reasoners did not eive that they made God un- : they cannot take in all, they sometimes short-sighted. It necessary that God should ain unchangeably just, at the : time that he would save men. ecame him therefore to suffer ielf the penalty of our sins. God could not suffer: other- , he could not be the ever- ied God! It was necessary , you see, my dear friends, that should clothe himself with a r like ours, for the purpose of ring. Yes, and this is what ias done, he loved his chil- so much, he did bear them pon his heart, that he came to them! And when he saw that his poor creatures could not : themselves to heaven, that did not know where they :, he himself came down to ı! Only think, my dears! is come himself, to speak to ı, to tell them that he will r all, all to open heaven to ı; this dear good God! What lness, what goodness, my dears! at the same time, what wise ce! Who would ever have ght of such mercy? It is far ınd all that ever entered into ıeart of man to conceive. Now understand what St. Paul ld say in our text, that it be- e Christ to suffer.

hese great, these consoling ıs, the knowing ones will not of; it is to them all foolish- ; and so our dear Saviour did make them known to the pro- ›rs at Jerusalem; no, for he d these professors and doctors, ents, a generation of vipers, whited sepulchres! He preached them to the poor mountaineers of Galilee: Yes, his disciples were of Galilee: and this Galilee was a poor country, a country of mountains like the Ban de la Roche. Thus, my dears, the professors of Jerusalem in like manner could not comprehend, with all their boasted reason, how the Messiah was come in the form of a man, so poor; a poor village carpenter! They said, "Can any good thing come out of Galilee?" of Galilee, a country so poor, among such ignorant natives. No, no, gentlemen professors, not the least good comes to you of all this! Ye are too righteous, too holy; our Saviour is come to sinners, and not those who think themselves righteous! These wretched men think that they can pass him by! Well, well, he will pass *them* by!

You see, then, my dears, what wonderful means our good God has employed to deliver us from the dreadful pains of hell. Perhaps it appears to you strange, that God to save us should be disguised in the form of a poor man, a young carpenter of the mountains of Galilee. It is, you see, that he would employ to save us the same mean that the Devil had employed to destroy us, when this enemy put on the disguise of a serpent. By the bye, concerning the Devil! Only think, my dears, there are a great many pastors who are paid by the communes to preach to them what is in the Bible, and who dare to say there is not a devil, while the Bible is full of him! These are bad men, these pastors; have nothing to do with them.

Well, the devil then disguised himself to tempt Eve, and having succeeded in making her, and Adam too, rebel against the command of God, all the descendants of Adam thence became sinners. Our Saviour to destroy the empire of the devil, comes on this earth, disguises himself as a poor man, takes poor

men for disciples, and preaches throughout all Galilee and Judea unto Jerusalem, in the face of learned doctors, what it behoved him to do to please God. Many, many of the people followed our dear Saviour, admired his doctrine, and did with pleasure what he said unto them. The devil, seeing that he lost some subjects every day, became terribly enraged. He then conceived the horrid and dreadful project of putting Jesus to death. To succeed in this abominable design, he thinks he cannot have better agents than the great men of this world, who for the more part are the most ready to receive his inspirations. He goes then into the midst of the professors and doctors of Jerusalem; stirs up rage in their hearts, and instigates them to get rid of Jesus. Then the devil right glad returns to hell, to tell the news that they were going to kill Jesus. Then there was great rejoicing among the devils. They hoped in their infernal joy, to gain possession of the whole world. But, my dears, they were completely deceived in their attempt, when they saw that all had accomplished according to the will of God. It behoved that Jesus should suffer the death of the cross. The justice of God being satisfied by this pure sacrifice, our good heavenly Father could give free course to his mercy, and save poor mortals. What a wonderful method to deliver us from condemnation! Well, my dears, when we are in eternity, we shall see and learn things yet more wonderful; meanwhile, let us enjoy the blessings that Faith presents to us, and be watchful.

One word more, my dears! Our Lord, when he was upon the earth, instructing his disciples, used to tell them stories. Stories! Oh! delightful! we always say of stories. Well then dears, I am going to tell you one. There were in a village of Germany a man and his wife awakened. They were some of those good souls who serve God with fear and trembling. They were blessed in their marriage with the birth of a boy. When the day arrived for baptizing this infant, they prayed much, very much, my dears, that it would please the Lord to dip him in his precious blood, and make him a new creature. So, my dears, all true Christians always ardently desire for their children, that they may become servants of Jesus Christ, and for this they pray without ceasing. The child grew, and as he grew, his good parents soon perceived that the Lord had heard their petitions. He was obedient in all things. When his parents ordered him to fetch grass for the cow, or to bring a little fuel from the wood, they never heard him say "No," or saw him look displeased. At school, he was very diligent; so in a very little time he knew how to read and write. All the villagers reckoned his parents happy in having such a child. When the time came for his confirmation, Oh! if you could have seen, my dears, with what assiduity he learnt his catechism, and how he understood the truths of our holy religion; wonderfully, my dears! wonderfully; for he loved his Saviour with all his heart, and it is this which constitutes a real Christian. Therefore when his pastor called him to kneel before the altar, to promise to our Lord to be faithful to him, he wept, he wept from his heart, the dear child! Oh! his eyes were dissolved in tears. You see, my dears, they were the tears of love that he shed, for he knew that Jesus Christ had redeemed his soul in dying upon the cross for his sins; and he wished that he had a thousand lives, a thousand lives to consecrate them to God; yes, that it was which made him shed so many tears of gratitude. Oh! the dear child, the dear child!

Well, my dears, these good parents designed their son for a weaver.

ach him his business, they sent from home. Many of you, my , do not know, that workmen would perfect themselves in trade, go from town to town to with different masters, where learn something from one, and thing from another, which did not know before. Well this dear lad, who was free that abominable pride, which s young people think, that they are out of their apprenhip, they need learn nothing , received with pleasure the e which his parents gave him; though it gave him great pain ave them, yet he departed with blessing on his head. He lled much, very much, my ; for he thought he never know enough of his business. sojourned in many towns, and where was liked, much liked is masters. At length he went Hungary, and stayed there a time. He placed himself in house of a master, who was a honest character. At first they ot pay much attention to him; when they saw that he applied losely to his work, (for, my s, 'twas a pleasure, a pleasure, e him at work) his heart al- lifted up to the Saviour, it good to see how he made his tle fly; he did more than two r workmen; and they always him the finest piece to weave. l, when they saw that he did go to mass, and yet that on nday, instead of going with other workmen to drink and e, he shut himself up in his nber, and read in his Bible, h he always had with him, his ress began to have some sus- n. One day she said to her and, "I believe this young is a Huguenot. Do you not we shall get into trouble if keep him here any longer?" my dears, you must know, that in that country they are so catholic, so catholic, that they will not suffer Christians. The master replied, "No, I will not send him away; he is my best workman, and nobody can say any thing against him." The lad was always very consistent, conducting himself in the house as a true Christian. Early in the morning he was seen at his loom, making his shuttle fly, singing hymns. Every one admired him. Oh, how every thing goes on well when the heart is lifted up to God! In the evening, when he could not see to work any longer, my young man used to go to the kitchen to ask his mistress if she wanted any wood; he would go to fetch it, would bring her water, would go to the stable to see if the cow had any thing to eat, would give it drink, and every thing of that kind. Oh, my dears, the mistress did not wish him any longer to leave the house; she no more called him a Huguenot; she liked him—she used to call him her dear companion. She did all she could to make him comfortable; while he would say if any thing worse than usual was given him, "Oh, never mind, never mind! it is too good for such a sinful creature as I am; I deserve to have nothing to eat but hay." And you know, that is the way with good Christians; they are always content with what is given them. So it was with this young man, until at length his master and mistress could not bear him out of their sight,—they went no where without their good companion, and he was asked into all the families, that he might speak to them of the redemption of sinners; and he had the happiness to convert many souls!—— * * * *

Well, my dears, I believe it is time to finish. Come, let us now sing to the praise of God.

J. W. M.

REVIEW OF BOOKS.

The History of the Church of Christ, particularly in the Lutheran Branch, from the Diet of Augsburg, A. D. 1530, to the Death of Luther, A. D. 1546. By John Scott, M. A. Seeleys.

EVERY admirer of Milner's Church History must rejoice with us at the prospect now afforded of its eventual completion. Seventeen years have elapsed since the last volume of the Dean of Carlisle appeared; and its lamented author is well known to have employed his leisure hours to the close of his life in collecting and preparing materials for continuing the History. These materials have, it is understood, been placed in the hands of a near relative: but there is good reason to conclude, notwithstanding various intimations of a contrary nature, that none, or at least a very small, part of them can be rendered available. To these papers, however, whatever may be their intrinsic value, Mr. Scott had no access; and he has therefore adopted what after all is decidedly the best plan, and has ascended at once to those sources of information contained in the original works of Seckendorf, Sleidan, Scultetus, Fra. Paolo Sarpi, Melchior Adam, Du Pin, Luther, &c.

Mr. S. enters very decidedly into the spirit and sentiments of the Milners, and takes up the subject in the same general light: but the History which he writes is altogether his own; nor does he shelter himself from criticism by taking refuge under a highly esteemed name, and publishing papers which Milner himself would have carefully revised, and probably materially altered. He stands before the public as a man accountable for what he has written, and for the manner in which he has written it.

The appearance of Mr. Scott's volume at the present time is most seasonable. We live in a day when considerable attention has been excited to religion, and when many hopeful symptoms appear of a general revival. There is, however, a very general disposition to treat in a light and superficial manner that great doctrine of the gospel which Milner has clearly shown to be the distinguishing feature of the Reformation, namely, *Justification by faith alone without the deeds of the law;* a doctrine which he has stated in a way so scriptural, so practical, so holy, that none can, with even the appearance of fairness, object to the work, as relaxing the moral obligations of the law, and giving occasion to sin that grace may abound. To this doctrine Mr. S. adds his testimony; and ably recals the public attention at a time when it has been more than insinuated in a British and Protestant Parliament "that there are doctrines of Popery less to be dreaded than some of the most fundamental doctrines of Protestantism;" when a northern university has most enthusiastically applauded the heretical statements of a popular lawyer; and when some even professedly religious persons have been induced by the specious pretexts of liberality, economy, and illumination, to lend their names and contribute their property, in order to establish a great school in the metropolis, under the name of the London University, from which Christianity is entirely excluded;* or at least only so far admitted as may suit the taste of Socinians and

* In what place do you mean to put Jesus Christ in your new university? said a clergyman to one of its leading supporters. Is he to be on the same shelf with Plato or Socrates, or a little higher, or lower? We have not determined, said the philosopher; but shall probably exclude him altogether.

alized professors. Infidelity Popery are nearly allied.—Only p away the great doctrinal bar- erected at the time of the re- ation, and you pave the way return to all the superstition fooleries of Popery. Learning intelligence and the march of ces can only remotely and to y slight degree affect the do- on of the man of sin. The ser absurdities will to a certain it be restrained; but the more uctive doctrines of Popery are enial to the human heart, and derive strength rather than in- from the pride of intellect. modern papists well under- l.—They have no objection to tain species of education; nay, will even patronize schools, o long as they can exclude or up the Bible: and this is the d secret of the opposition at moment carrying on in Ire- against the schools of the lon Hibernian Society, where tural education is invariably nunicated.

ie detection of the corrupt iples and the insidious prac- of the popish hierarchy ne- rily imposes on the ecclesiasti- istorian of the sixteenth century siderable degree of painful and ious research. The documents ing to the earlier periods of tianity are very scanty, and e the elder of the Milners was led to introduce much more of te Christian experience than l with propriety be inserted by rother, or by Mr. Scott. Lu- and his companions were only engaged in their own de- nent as divines, but were also required, nay, compelled to le in secular councils; and e the historian of the Refor- on must often refer to the t produced by their advice on onduct of princes, so as occa- lly to approximate to the style dinary history.

ie volume of Mr. Scott takes up the history of the church where Milner leaves it at the commencement of the Diet of Augsburg; and closes with the death of Luther, comprising a period of sixteen years crowded with the most important events. The whole is digested with extraordinary care, and arranged with the greatest perspicuity. In these respects, Mr. Scott has decidedly the advantage over both his predecessors. The Dean of Carlisle's volumes especially, are very defective in that orderly classification of events and subjects, which is indispensable to a comprehensive view. This fault arose from the vast capacity of the author's mind, which, not needing for itself the artificial aids of memory, but seizing with a giant-grasp whatever presented itself to view, did not make sufficient allowance for ordinary understandings; and passed over as unworthy of minute attention, what only had respect to the form, and not to the substance of his history. Mr. Scott's volumes cannot be charged with this defect, the table of contents at the commencement, and the well digested index at the end, will enable the reader either to take a general view of the whole, or to select any particular part to which he may wish his attention to be directed.

The style may perhaps be considered as falling beneath that of Joseph Milner in vigor and fulness of expression, but it is free from those involved, and cramped, and consequently obscure sentences which are to be found in his writings. The Dean of Carlisle's is a plain, matter of fact style which is very pleasing to a mind desiring to acquire information on the point in hand. Always displaying the man of thought, and the man of common sense. Yet as the author was ever intent on *things*, he is often careless about *words*. Mr. Scott is certainly at once more correct, and more fluent, than his distinguished predecessor. He is plain, clear, and forcible;

and not [illegible]ting in spirit, and even in fire, wh[illegible] the occasion calls for it.—And what gives a charm to the whole volume, it is written *con amore;* and the reader always is made to feel that the writer never flags, never is exhausted, never weary of the subject.

In an introduction well calculated to bespeak the reader's attention, the author gives some intimations respecting the subsequent course which his history, should he be spared or encouraged to proceed in it, will most probably take; and annexes interesting notices of the principal sources from which he has derived the materials of his work.

The Diet and Confession of Augsburg, are the subjects of the first chapter. The Diet was intended to supply the place of a General Council, at least so far as the settling of religious differences in Germany was concerned. The Emperor Charles the Vth attempted, and perhaps at first expected to suppress the rising heresy of Lutheranism, and to carry into effect the sanguinary and oppressive Edict of Worms. The Papal advocates were numerous and powerful, but John the Elector of Saxony, supported by the Landgrave of Hesse, and other friends of the Reformation, were neither to be overawed by menaces, nor allured by promises, to sacrifice the cause of truth and of protestantism. Luther was not permitted to be present, but was by the Elector kept at Coburg, where he might easily know all that passed, and give advice in cases of emergency.

But that which has rendered the Diet of Augsburg far more famous than any of its own measures, or even the iniquitous decree which it passed, is the Lutheran Confession of Faith, drawn up by the elegant pen of Melancthon, and in every part examined and approved by Luther. This is the Confession which is of *force in the* Lutheran church to this *day.* Mr. Scott gives copious extracts from this important standard of Lutheran divinity, and after making some very pertinent remarks on its resemblance to the Articles of our own church, and on the force and precision with which it states the great doctrine of justification by faith; annexes the following observations which shew the clearness of his discernment and the correctness of his own theological views,

3. Another thing, much to be noted, is the *spirit* in which the work is composed. This is such as to make the perusal of it delightful to the pious mind. It is no mere cold, dry, doctrinal statement: a sacred unction overspreads it. It bears upon its very face, to be the production of men with whom religion is a matter of deep and serious feeling: it all has a direct reference to what I shall take leave to call *experience,* and to practice; to give relief to distressed consciences, and to produce spiritual obedience. All its doctrines it delivers for the benefit of those who are burdened with the sense of sin: and it takes for granted that we have all need to be so burdened; and that true religion generally begins in such a sense of guilt and danger. And with great propriety does it address itself to persons thus affected; to the "poor in spirit," the "contrite in heart," the "weary and heavy laden:" for Christianity itself is designed for such characters. No others will understand it, value it, and make the right use of it.

4. Lastly, I would point out some particulars which, though of inferior importance, are yet worthy of notice.

There is no article answering to the seventeenth of our church, on predestination and election. The only notice of the subject, that I have observed, is under the twentieth article, which, laying down a doctrine similar to that of our church, concerning "the promises of God being in such wise to be received, as they are *generally* set forth to us in holy scripture," says, "As the preaching of repentance is universal, so also the promise of grace is universal, and requires all men to believe, and accept the benefit of Christ;" and then adds, "There is no need here for discussions concerning predestination, and the like topics." All competent judges must admit, that "here," or in such a connexion, they would be misplaced.

It would seem also not to admit the

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s, (Art. X.) "We condemn the
ptists, who deny that persons once
d can lose the Holy Spirit again."
subject of the sacraments like-
appears to be slightly treated in
nfession, as compared with our
s.
th all its zeal, also, against justifi-
by works, or dependence upon
wn works, it is less scrupulous in
e of certain terms, than almost all
now learned to be. It hesitates
say of repentance, "meretur re-
nem peccatorum;" of good works,
of the justified believer) "me-
præmia." *Mereri*, however,
h usually rendered *to deserve*, the
graphers tell us, means, to gain,
ther by desert or otherwise:"
uch is evidently its sense in the
gs of the reformers.—Luther him-
wo years after this, in his lectures
e Sermon on the Mount, expressly
s the use of the word *merit (me-*
) in a qualified sense; namely,
be used for the *gracious* reward,
atuitous recompence, which God
promised to piety and patience."
hat we are to learn from this is,
revive so abused and dangerous
n, but never to make a man "an
ler for a word."
rther: like a few incidental pas-
in our Homilies, it seems some-
to approach too near to confound-
uith with the assurance of personal
tance—which must be rather the
quence of believing, than believing
; an inference drawn from com-
g what is *wrought in us*, with what
lared to us in the holy scriptures.
e must however remember, that the
mers had so much to contend
st those, who, on principle, or to
er their own interested purposes,
men in perpetual suspense, and
ssing uncertainty respecting their
tance with God; and they had
selves felt so forcibly the bondage
unprofitableness of such a state;
it cannot be matter of surprise, if
sionally they verged a little to the
side—while in general their doc-
concerning the *proof*, as well as the
nd, of acceptance is perfectly clear
scriptural.
ut the point, on which I should be
ned to judge the confession most
tive, is the work of the Holy Spi-
particularly that part of it which
es to "the grace of God by Christ
enting us, that we may have a good
will," and not only "working with us
when we have" that good will. Of this
I find no *explicit* mention: certainly, at
least, it would seem to be of those
things which are "justo mollius pro-
lata."

I notice this especially for the purpose
of remarking, that the fashionable way
of speaking of the grace of God 'assist-
ing our endeavours,' and of branding
every thing beyond this as fanatical, is
a mere cover for practically excluding
the grace of God altogether. When
we speak of 'assisting a man's endea-
vours,' it implies that he is already wil-
ling and active himself: but is this the
state of fallen man with respect to the
service of God, previously to the influ-
ence of divine grace upon his mind?
Prevenient grace must go before, and
"work in us to will," or assisting grace
will find nothing with which to co-
operate.—The language now frequently
in use also implies, that any thing be-
yond *assisting* grace must be a *com-*
pulsory influence. But it has been justly
observed, that there is much said in
scripture, and in all our best divines, of
an influence *inclining* the heart, though
not *forcing* it; all which is thus over-
looked.—Nothing can be further from
my intention than to admit, that the
Confession of Augsburg countenances
any such system as this: it has merely
omitted to guard against it so clearly
and distinctly as our articles have done.

But these are only specks in the sun.
As a whole, the work is admirable; a
noble monument of what the reformers
contended for,—namely, Christian truth,
liberty, and spiritual worship, as opposed
to "will-worship" and mere outward
observances, to intolerable burdens im-
posed upon conscience, and to the pros-
titution of every thing high and holy to
subserve the purpose of acquiring gain
or power.—Pp. 43—47.

There can be no doubt that fu-
rious as the designs of the persecu-
tors of the church were, and severe
as the "recess," or edict of the
Diet was, the whole turned out
"to the furtherance of the gospel."
The public reading of the Confes-
sion filled Luther with joy, because
he knew that in this way many
heard the truth who were never
likely to hear it in any other way.
"Truly," says he, "Christ is not
silent in the Diet!—Thus is that

accomplished which is written, *The word of God is not bound!* No: if it is prohibited in pulpits, it shall be heard in the palaces of Kings."

The second chapter continues the history down to the Pacification of Nuremberg. The protestants were greatly alarmed at the proceedings of the Diet, and Luther, who was prepared for every thing, and whose courage never forsook him, felt it necessary to ward off the threatened blow of Papal and Imperial indignation by a powerful address to his countrymen, calculated to expose the conduct of his adversaries, and to vindicate that of his friends. This was followed by other publications of a similar kind. Meanwhile the protestant Princes were not inactive. They met at Smalkald, and there formed a league for their mutual defence against the common enemy. Another still more formidable impediment to Charles' ambitious designs, was a renewed aggression of the Turks; and this concurring with other circumstances, produced the pacification of Nuremberg, which put a stop to all legal proceedings against protestants, and sanctioned religious toleration till the meeting of a general council. Soon after this pacification died John the Constant, of whose genuine piety, and deep humility, there is ample proof; he was succeeded by a successor in every way worthy of him, John Frederick, who entered into all the views of his pious father, and protected with all his power the cause which he had been early taught to espouse.

The third and fourth chapters occupy a period of about six years, extending to the Convention of Frankfort. Much of this time was occupied in discussing the project of a general council which Pope Paul III. pretended greatly to desire, while secretly straining every nerve to prevent. Erasmus, at this *juncture*, again appears in the field, *assuming* the tone of a mutual friend to both parties, rather than the avowed advocate of either. But Mr. Scott well detects the insidious conduct of this wily adversary of the protestant cause, who under the pretence of recommending concord, would re-establish the power of the Pontiff over the whole of Christendom. George Duke of Saxony, a more furious opposer of the rising cause, strove by the opposite means of persecution, to produce the same effects, but with no greater success; even his own court and family were not free from the general infection. Indeed the truth now began to spread widely and rapidly. Italy itself was moved at the report of the gospel, and sighed for emancipation from papal bondage. Among other places in which the reformation prevailed, we notice particularly the city of Nordlingen.

As early as the year 1522, Theobald Billicanus had been called to the office of preacher there, by the senate, who had obtained the right of patronage; and two years after, the reformed state of the city of Nuremberg being reported to them, they requested Billicanus to conform things at Nordlingen to the same model: and "with such mighty influence of the Holy Spirit, and such forcible eloquence" did he proceed in his work, that the evangelical doctrine was universally received, and, "with the exception of the stewards of certain abbots, who held estates there, not a professed papist remained in the city." The very monks, and that with the consent of their respective provincials, resigned their monasteries, with the revenues attached to them, stipulating only for life-annuities to themselves; and desired that, "as they were convinced from the divine word, that the state in which they had lived was displeasing to God, and perilous to their own souls, and those of others, the senate would commit the charge of all to Billicanus and other proper persons, and provide that henceforward nothing should be taught contrary to the sacred scriptures." Peter Steurer, prior of the Carmelites, and Jerome Jæger, warden of the Franciscans, are particularly mentioned as having adopted this course. Some popish observances, however, were retained longer than they should have been: but

e year 1536, Billicanus having re-
on account of his health, and Cas-
Kautzius, formerly a monk, having
eded him, the reformation was
d forward to perfection; and it is
ked, that it remained here less
d, amid the changes which fol-
l the suppression of the league of
kald, than in most other places.—
.79, 180.

ıe League of Smalkald was the
l for a counter-league entered
by the Catholic Princes of the
re, and called the "Holy Alli-
." This was to have been kept
t, but was soon known to the
es against whom it was formed,
illed them with the greatest
hension. This however was
ved by the Emperor, who
d to maintain the Pacification
uremberg for fifteen months
r. The agreement was en-
into at Frankfort 1539, and
ience styled the Convention of
kfort.

e cannot here withhold from
eaders, the following striking
ct.

leaving Smalkald, Luther let fall
pression, which, being reported
l, called forth the virulent animad-
ns of his enemies. Looking back
e city, where all the protestant
s were assembled, he exclaimed,
God fill you with hatred of the
." The sentence indeed sounds
, especially in the form of a prayer:
e may fairly ask, What was there
so much to be condemned? It
need not be said, that neither in
ıor in other instances which have
ıdduced against him, did Luther
l any thing like personal hostility
individual who filled the papal
or to any other individual what-
he referred to that antichristian
ı, of which the pope is the official
and representative, and to that
And does either piety or charity
e us to keep any measures with
stem itself, abstractedly considered
stem which, laying hold of God's
ft to the human race, the religion
ıus Christ, converted it, through
sive centuries, into the very re-
of all for which it was designed;
g it the instrument of darkness
l of light, of impurity instead of
ss, of tyranny, both spiritual and
civil, instead of freedom, and even of renewed idolatry instead of the pure and spiritual worship, which was to have subverted superstition and banished all false religion from among men. Surely, in consistence with the most perfect good will even to its votaries, we may desire to see such a system "consumed by the spirit of the Lord's mouth, and destroyed by the brightness of the Lord's coming." Yes, whatever indulgences we may be desirous of extending to the professors of the Roman Catholic religion, (and let them have every indulgence, every privilege that they can enjoy consistently with the common safety,) yet let us never forget what popery was, and is essentially in itself, and what it will ever shew itself to be in proportion as it is enabled to act freely, and display its true character. It is one of the fashionable and threatening errors of the present day, that, in their zeal to shew themselves liberal, and candid, and indulgent towards Roman Catholics, men are apt to soften down and lose sight of the enormities, doctrinal and practical, of the papal system. Here we are in danger of realizing the observation of the poet:

> Vice is a monster of so foul a mein
> As, to be hated, needs but to be seen,
> Yet, seen too oft, familiar with the face,
> We first endure, then pity, then embrace.

Persecution, it is true, is a crime to which our fallen nature is prone, and into which almost all parties have in different degrees fallen; but let us not on that ground, with affected philosophy, but with real indolence and indiscrimination, and in defiance of all historic verity, pretend, that popery stands, in this respect, on the same footing with other religious systems. No, persecution is inherent in the very principles and constitution of the Romish church: she has been in this, as in so many other respects, "the mother of abominations" to the earth. If other professedly Christian bodies long retained the persecuting spirit, it was mainly because they found it so difficult wholly to eradicate the seeds of instruction which they had received from her hand: and, while they have undoubtedly been occasionally stained with the blood of those who dissented from them, she hath been even steeped in it—in the strong language of scripture prophecy, "drunken with the blood of the saints and the martyrs of Jesus."—And the testimony which has fallen in my way, from the pen of her sanctioned and remunerated advo-

cate, Pallavicini, to her unaltered and unalterable adherence to her principles, however she may, from policy, suffer her unaccredited members for a time to deviate from them, or even to deny them, is so striking, that I cannot but here transcribe it. "The whole of our faith," he says, "rests upon one indivisible article, namely, the infallible authority of the church. *The moment, therefore, we give up any part whatever, the whole falls: for. what admits not of being divided, must evidently stand entire or fall entire.*"—(Pp 327—229.)

Our limits will not allow a continued analysis of the remaining chapters of this valuable work, we cannot however omit the following extract which exhibits a correct view of the character of John Frederick the Elector of Saxony.

The firmness and zeal of the elector of Saxony, throughout the whole of these proceedings, were most conspicuous. "No one," said he, "would more gladly see peace established in Germany than I should do, but I would not for the sake of it yield any thing contrary to the will of God and the dictates of my own conscience; and he, I trust, will keep me free from all such sin. Peace established on those terms would be a judgment from God, and would prove the occasion of irreconcileable discord." He reprobated the counsels of those who "put religion and outward peace on the same footing, whereas, when the two came in competition, the latter ought always to give way to the former." He looked with great jealousy upon a sort of middle party which he thought had risen up among the protestants, and in which he reckoned the elector of Brandenburg: and he feared much more, he said, the caresses of Ratisbon than the severity of Augsburg. He would have his representatives, therefore, adhere "to the very terms, as well as to the sense of the confession, and reject all ambiguous language which might be twisted to opposite meanings." He declares that, "even if Luther himself should give way, which he trusted would never be the case, it should not be with his concurrence."—All this will be condemned as bigotry by the lukewarm and latitudinarian: but the better informed Christ[illegible] will pronounce it a "zeal according to knowledge"—the result of a deep acquaintance with the word of God, and an accurate observation of the history of the church.—(P. 290.)

The death of Luther, the great champion of the Reformation; prepares the way for a well and accurately drawn character of this distinguished man; than whom no one has ever been so highly extolled, and so iniquitously aspersed. If the character of Luther is to be determined by the general course of his conduct—by the examination of his private as well as public history—by the documents of the age in which he lived—by his own writings, and by the judgment of those who most intimately knew him; then we must come to the conclusion, that notwithstanding many and obvious faults, yet for sincerity of intention, for undaunted courage in the cause of truth, for devotedness of heart to God, for deep humility before the glorious Majesty of heaven, for strong unfeigned faith in the power and promise of God, for the spirit of powerful and prevailing prayer, the world has not seen his equal since the Apostolic times. To all this may be added an intellectual power which was quite unrivalled. Others might be more learned than Luther, yet no man was so fitted by energy of mind for undertaking and executing the greatest of projects as he was. He was by nature formed to astonish the world, even if he had not by divine grace been fitted to improve and bless it. And while any thing that is holy in religious privileges, or any thing that is valuable in religious liberty shall remain among men, the name of LUTHER will be revered as that of the best benefactor of mankind and the most exalted character which through the divine mercy has been raised up in the latter days of the church: and the names of Milner and of Scott will be honoured by every friend of truth for having ably vindicated this distinguished servant of Christ from the unfounded aspersions of Papists, Infidels, and Latitudinarians.

The Unity of the Church the Conversion of the World: A Sermon preached before the London Missionary Society. By Thomas Mortimer, M. A. Seeleys. 1826.

The subject chosen by Mr. Mortimer as the basis of his observations, is John xvii. 20, 21; which he considers as exhibiting a glorious object, proposing an important mean, and suggesting a constraining motive. The object is, "the conversion of the world;" the mean, "the unity of the church;" the constraining motive, "that the unity of his people lay so near the heart of our Immanuel, that it formed a prominent feature in the last prayer that he offered for his flock, previous to his crucifixion." This brief outline is filled up with many pious and glowing sentiments, which are accompanied with some very unnecessary apologies.

All Protestant churches we conceive will agree with Mr. M. in seeking for unity by a profound deference to the Scriptures, an ardent love to the Saviour, and fervent prayer for the outpouring of the Spirit. Nay, most of them will go still farther; they will fervently pray for the promotion of Christ's kingdom in the world, even by those who follow not with them —they will cordially rejoice in every accession to his dominion, which is obtained by any Christian society —they will sympathize with their brethren under trials and disappointments, and be ready under any extraordinary calamity, or pressure, to stretch out the helping hand to comfort and relieve.

Mr. M.'s apologies, however, relate not so much to the sentiments advanced in this sermon, as to his own conduct at the two last Anniversaries of the London Missionary Society; and which many of his brethren disapprove. They think it not adviseable for clergymen of the Church of England to take any very active part in the cause of Missions, conducted mainly and principally by persons of different denominations—whether the London, the Moravian, the Methodist, the Baptist, or any similar Missionary Society. The union of persons embracing opposite sentiments on church government, &c. in preparing and sending forth missionaries, is necessarily productive of serious practical inconveniences. The experiment was tried on a grand scale at the formation of the London Missionary Society; and those who remember that era, will recollect of course the triumph with which the obsequies of bigotry were then celebrated:—and yet we believe that many of the actors and speakers on those occasions, are now fully convinced that the cause of Missions is most effectually promoted by each grand denomination forming and supporting its own Society—regulating its movements by its own unbiassed sentiments and opinions, and regarding all other Societies as separate corps of the same grand army going forth under one Captain of their salvation, but placed under different subordinate leaders, and equipped, and provided in various ways as the judgment and experience of those leaders may suggest. Mr. M. we believe, was not born, at the commencement of the London Missionary Society; but the information contained in its first publications, and in the earlier volumes of the Evangelical Magazine, may convince him, that if his elder brethren now withdraw from its platform, it is not from any unwillingness to stretch out the right hand of fellowship to dissenters, but from a continually increasing conviction, that the Church Missionary Society, and the Society for the Propagation of the Gospel, have a prior claim to clerical countenance and support.

INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

APOCRYPHA—CONTINENTAL AGENTS—EXPENSE—REPORT.

The very decided approbation with which the Anti-apocryphal Resolutions were received at the Anniversary of the Bible Society induced us, in common with many others, to hope that the controversy which had so long been carried on, with reference to that valuable institution, would speedily cease, and a spirit of harmony and concord would again generally prevail. This expectation has not yet been realized. On the contrary, numerous pamphlets, &c. have since appeared; several Scottish auxiliaries have announced their secession; two individuals of some eminence publicly stated their dissatisfaction at the late Guildford meeting; and an attempt has recently been made in London to excite a schism, by means of a public meeting. This last attempt indeed, only served to evince the weakness and the folly of those by whom the meeting was collected; but when viewed in connexion with what has elsewhere taken place, it seems to call upon all the friends of the Bible Society to consider the grounds on which they stand, and calmly to prepare for any contest to which they may be exposed.

The grounds upon which secession is urged or justified, may perhaps be reduced to three; the Apocryphal circulation—the continental agents—and the expense of management. On each of these points we shall venture a few observations.

1. The distribution of the Apocrypha by the Bible Society appears now completely at an end. The resolutions of the last General Meeting preclude the application of any part of the Society's funds to this purpose; and the present Committee have evinced their anxiety to adhere strictly to these resolutions, by stipulating that if any bound Bibles or Testaments granted to Foreign Societies which circulate the Apocrypha, be disposed of by sale, *the money received for them shall be remitted to the Treasurer of the British and Foreign Bible Society.* So long as this rule is faithfully adhered to, no part of the Society's funds can be applied to the circulation of the Apocrypha. Farther than this, we think the Society ought not to go; nor are *we* prepared either to modify or retract *the positions* we have formerly advanced on this point (see page 240) notwithstanding all the vehemence with which those positions have been assailed.

It is however asserted, that although the distribution of the Apocrypha by the Bible Society is at present suspended, yet that the Committee and officers of the Society have certain Apocryphal leanings, by which they will eventually be induced to renew that circulation, and which therefore render them unworthy of confidence—That certain members of the Committee, and certain officers of the Society are favourable to Apocryphal circulation is sufficiently obvious; and that they sometimes manifest their partiality by very absurd and impolitic speeches and propositions can scarcely be denied: but that the Bible Committee, as a Committee, are influenced by such leanings, yet remains to be proved. Whatever may have been the conduct of former Committees, the present Committee have not as yet given any countenance to the Apocrypha. Obnoxious measures may be and have been proposed by Sub-committees, officers, and individual members, who ought to have known better; but such propositions have hitherto been uniformly rejected by the Committee. The discussions may have been long or short, violent or temperate, but the conclusion has always been agreeable to the Anti-apocryphal resolutions. So long as such is the case, we conceive the Committee is deserving of public confidence; and we doubt not, that after a few more defeats, the Apocryphal members and officers will either learn to be quiet, or silently withdraw, or eventually be excluded.

2. The second argument in favour of secession is derived from the improper character of several of the Bible Society's continental agents. The Society is charged with employing in some instances, Infidels, Deists, Socinians, Neologists, &c. &c. as translators of the Sacred Scriptures, and agents for their dispersion; by whom the funds of the Institution have been improperly wasted, and the circulation of the Scriptures designedly delayed and impeded. We fear that these charges are not altogether unfounded. The moral darkness of the Continent, far exceeds all the ideas of our countrymen in general; and those

who only hastily travel from place to place, are by no means equal to guard against the devices of crafty and designing men. Hence we doubt not that in some cases, the officers of the Bible Society have been completely deceived, and have in consequence employed and countenanced persons with whom they ought not to have had any connexion. They may not have been sufficiently careful, and therefore may deserve reproof. They may have been too easily satisfied with the professions and the flattery of deceitful characters. They may have been too backward in listening to unfavourable reports, too charitable in judging of the motives of others; and too prompt in distributing the funds placed at their disposal. But we do not believe that the Committee have knowingly employed and encouraged Infidels, Persecutors, and other notorious enemies of the Gospel of Christ. We think they have too often adopted flattering language, and have thus afforded an attestation to improper persons; and we trust the statements advanced on this subject will lead to a very careful investigation of the character and conduct of all the continental agents; to the displacing of the unworthy, and the providing of more faithful and efficient instruments in their room. It is not, however, necessary at present that we should enlarge on this topic, since some explanatory statements will shortly appear on behalf of the Bible Society, with reference to those points which have been recently called in question; and since the investigation of such grave charges, and the adoption of appropriate remedies, must necessarily occupy a considerable period, and cannot with either reason or justice be hastily concluded.

3. The third objection is the profuse expenditure of the Society, and the designed concealment of certain salaries and items of expense. The expense of management is very great, and forms a serious incumbrance on the funds, not only of this, but of all other charitable Institutions, which on many accounts deserves careful investigation. The principal agents are necessarily persons of talent and education, who are required to devote a great part of their time to the service of the Society—to relinquish other profitable employments—to travel long journies at a very short notice; in some cases to encounter the peril of the sea, and the danger of foreign lands. They have wives and children looking to them for support, and therefore it is impossible to secure their services without a liberal remuneration. Whether the Committee have or have not confined this remuneration within proper limits, may admit of much argument, and can only be ascertained by a minute investigation of the particular case. For such investigation, extraordinary facilities are now given by the publication in the monthly extracts of the Bible Society, of a detailed account of the Society's expenditure, with appropriate observations which we recommend to the careful perusal of our readers. It may not however be improper to remark that the salaries of all the principal agents of the Bible Society have long been before the public, being printed at length in the Annual cash account, and have thus been confirmed by the subscribers at large—that the remuneration of its secretaries is less than that of the secretaries of some other Societies; and that the only salaries or gratuities which appear to have been concealed, are those of Leander Van Ess (£300 per annum) and Professor Kieffer (£210 per annum)—these salaries, we confess, appear to us large, especially considering the cheapness of foreign countries; though at the same time we are not prepared to say that the labours of the learned Professors may not justly entitle them to such remuneration. We regret indeed the former concealment of these gratuities, unless it can be shewn that such concealment was necessary, and still more that language should have been used with reference to either of those persons by some who must have known better, implying that their services were rendered solely from a desire of promoting the glory of God: but after the most careful consideration of all the evidence before us, we are compelled to conclude, that neither on the ground of the Apocryphal distribution—the Continental agency, or the expense of management, is there any sufficient reason to justify a secession from the Bible Society, or a withholding of confidence from its present Committee. That Committee may have erred in various respects. They may be, and we think they are too unwilling to attend to complaint and remonstrance—too ready to consider the public voice as the mere cry of a faction—too prone to attribute honest and conscientious opposition to corrupt and sinister motives. A little more common sense, a little more readiness to

communicate information, a little more patient attention, Christian humility, and mutual forbearance would have averted the bitter trials with which they and their predecessors have been exercised. But we must maintain that there is no evidence of dishonest intention, of corrupt participation, or of mercenary motive in the existing Committee; and therefore we contend there is no ground for withdrawing from their support.

But even supposing we are mistaken in our estimate of the Bible Committee; does it therefore follow that a distrust of them should induce us to secede from the Bible Society? No such thing. The misconduct of the Committee, be it more or less, is no valid, no sufficient reason for seceding from the Society. For, after all, who are the Committee? and who are the officers of the Society? They are merely the instruments of the Society—appointed at its pleasure—removeable, we apprehend, at its will—and certainly defunct on the first Wednesday in May. Now, suppose the members of the Bible Society have been so mistaken as to entrust their great and important concerns to the management of an improper committee, of incompetent officers, of depraved agents; shall those who discover their error now secede, and quietly leave the remaining power and influence and character of the greatest society the world ever saw in the hands of such improper and incompetent persons? This would be a most unworthy and timid procedure. The path of duty is exceedingly plain. It is, that the members of the Society should be at their post—that the privileged members of the committee should more diligently and assiduously attend its meetings—that they should more carefully examine its minutes, more closely watch the spirit and temper and conduct of the individual agents and officers—that they should thus discharge their own personal duty, and be prepared, whenever a necessity arises, to object to an obnoxious measure; to expunge the ill-advised recommendation of a sub-committee; or, in an extreme case, a case we fervently hope and firmly believe will never arise, to call a special general meeting of the Society, to whose decisions every officer of the Society, from the president to the messenger, must bow. If there are apocryphal leanings—if there are corrupt continental agents—*if there is* profuse and wasteful expenditure, we call upon Protestants, upon Christians, upon wise and benevolent men, to come forward that they may examine and extinguish the existing evils; and not to confirm and aggravate them by entrusting the whole concern into the hands of those very persons in whom they declare, by the very act of secession, they have no confidence.

While some therefore advocate secession, we contend for closer adherence. We maintain, that in present circumstances, it is the duty of clergymen and ministers of every denomination, residing in London and its vicinity, who are subscribers to the Society, to attend the meetings of the Committee—to become masters of the business in all its details. Their country brethren will need their advice and assistance; and will anxiously look for direction and information from them, as to the line of conduct which should hereafter be pursued. Should the Committee dare to violate the resolutions so decidedly approved at the last Anniversary, the simple process of proposing as an amendment, at the next Anniversary, thirty-six new names in the room of the thirty-six enrolled in the House List, will at once remove the Society from obnoxious control. It rests with any individual member to prepare and propose such an amendment; and those who witnessed the triumphant acclamations with which the anti-apocryphal observations were received at the last Anniversary, can have no doubt of the readiness with which such an amendment, if once deemed necessary, would be adopted.

We hope, however, better things.—We trust that peace and harmony and union will shortly be restored; that the painful and wearisome discussions which have so long wasted the valuable time of the Committee will terminate; and that all will unite their utmost exertions to communicate to every nation under heaven the inestimable treasure of the inspired Word of God.

Amidst, however, all that is painful, the following extracts from the Society's Twenty-Second Report, will be read with considerable pleasure.

Dr. Pinkerton states,

"I cannot sufficiently bless God for the innumerable proofs which I have had that every where (and I have visited the chief Societies in Germany) the work of Bible distribution is proceeding with more or less vigour; and that every where it is productive of good, more or less, and is acknowledged to be a

rful instrument in the hand of idence, in these awful times, for rving alive among the people the and practice of genuine Christi-.—Report, P. xxviii.

writing from Cologne, Dr. P. re-s,

It was resolved also to expose the olic Testament for sale, in every within the circle of the Society's itions, where a bookseller or book-er could be found who would take e of them. In order to encourage Cologne friends, I promised to pe-your Committee for 300 small 200 large octavo Testaments of Ess, to begin the work. They also ed very desirous of a fresh supply e London edition of the German ment, because one half of the last was disposed of in a very short and before they receive more, their will be exhausted. These Testa-i are chiefly sought for by school-rs and parents, for the children at l; and it is pleasing to observe he Prussian Government seconds forts of Bible Societies to introduce scriptures among the young in s of instruction: a decree has lately promulgated, interdicting the use re Scripture extracts, or Scripture y, in schools, instead of the Bible, ommanding the Bible and Testa-to be used in instructing the chil-n the principles of Christianity in e Protestant schools in the Rhine aces of the Prussian dominions. he members of the Committee seem prehend increased difficulties in ng on their operations among their lic brethren. My advice to them to continue their hitherto pros-s course with prudence and energy g Christians of every denomination, the divine blessing, and the fos-care and protection of their own ament, regardless of the secret nations and public efforts of ene-to lay obstacles in their way.—ndix, Pp. 58, 59.

the labours of Leander Van Ess, eport speaks as follows.

n Germany there remains yet to be d the important labours of Leander Ess. In one of his letters he writes, continue, by the blessing of God, by a rich delight in the work of rd, and in the dissemination of ivine Word.' He proceeds in a emarkable manner to increase the of scattering the good seed, par-ly among Roman Catholics, 'and to make straight and extend new paths for its reception.'

"The Doctor has undertaken a short journey to parts of the Black Forest during the past year, in which, besides meeting with several individuals to whom copies of the New Testament might be confided, he had the happiness of making arrangements for its introduction into several Roman Catholic schools. One individual on whom he called, a rural Dean, has 24 parishes under his superintendence, and was truly delighted with the prospect of obtaining the Scriptures. He likewise visited in person several cottages of the poor:—'Generally,' he writes, 'I found the inmates to be pious, well-meaning, docile, and industrious people, but in the lowest state of poverty. The Testaments which I distributed were received with marks of undissembled joy: many actually came to me from several miles distance to repeat their grateful acknowledgments, and brought others with them, equally anxious to obtain a Testament.' At the close of the report of his journey he draws up a statement of the number of copies wanted, and they amount to 15,000, which your Committee have empowered him to procure. From Hanau he has since received an interesting application from a Gentleman, who writes, that demands are so increased upon him that 100 copies will scarcely last a week, and he requests a supply of 1000. This individual mentions the desire prevailing among bargemen on the Maine, several of whom have returned a distance of four hours' walk, to obtain copies, having heard that he could supply them. He has also an opening for introducing them into the garrison at Hanau. A Commissary of Police, who has between 4 and 500 criminals under his care, has preferred a request for some copies; stating in his letter, 'many years' experience on the one hand, and the criminal acts and vicious habits of these people on the other, sufficiently prove that their depravity is chiefly owing to the want of religion, and a total ignorance of God and themselves.'—Report, Pp. xxviii, xxix.

The eagerness with which the scriptures are desired in South America, appears from the following extracts of Mr. Thomson's correspondence.

"As soon as I had reached this place, I mentioned to some persons that I had a supply of New Testaments for sale, and in consequence, I sold one hund[illegible]nd

sixty-eight copies. After thinking for some time upon the speediest and most effectual way of disposing of the New Testaments, it occurred to me, that the best thing I could do would be to print an advertisement, and give notice of the sale by posting it up in the public places of the different towns I might pass through on my journey. In a few minutes after posting them, I enjoyed the great satisfaction of seeing them produce much better effects than I had anticipated. At noon the notices were put up, and at *one o'clock* I had sold fifteen copies. In the next hour I sold forty-seven. In the course of an hour and a half, during the time the store was open in the afternoon, I sold one hundred and twelve. Next day I sold 262 copies. The whole number disposed of in this place is 615, and for these I have received 542 dollars two rials.—Appendix, P. 87.

"Early in the morning of the 1st current I set out for Ambato, and arrived there safely in the afternoon. Upon the arrival of the New Testaments, I showed them to the Governor, and told him of my intention of advertising them for sale, and inquired in what shop or store I could conveniently do so. He answered me by saying, that his own house was at my service for that purpose. I accordingly stated in the advertisement, that the New Testaments were on sale at the house of the Governor, and that the sale would continue but one day. It afforded me much satisfaction to see the interest taken in this matter by the Governor and his lady, both of whom took great pleasure in showing the New Testaments to those who came to buy; and when I had to go out to pay or return a visit, they kindly supplied my place till my return.....

"I mentioned to you, that I had bought a Bible in Lima, to carry with me by way of a specimen, and to excite an interest to purchase when a supply should arrive. All my expectations in regard to this have been fully realized. The many offers I have had to purchase the Bible have filled me with pleasure and with pain—pleasure to see so great a desire for the word of God, and pain in not being able to satisfy that desire. Of the many occasions in which I have been so placed, none was so pleasing on the one hand, nor so painful on the other, as that which I experienced with the rector of Ambato. He had been to visit me, and I went to his house to return his kindness. After experiencing much attention from him, he in a very formal manner urged me to sell him the Bible. I stated to him, that the Bible I had was a kind of common property; that my object in carrying it with me was to show it to all, and to encourage all who wished for it, by informing them that a number of copies were coming; and that their desires would be realized in the possession of this precious volume. He however renewed his request, besought me to let him have it, and urged his claim in the name of his flock, for whose use he said he particularly wished it. He said, among other things, to induce me to yield to his request, that I should be able to find a copy in Quito; for he had learned that some had been sold here some time ago, as was actually the case, for forty copies of the 500 sold in Lima were brought here."

CHURCH MISSIONARY SOCIETY.

NEW ZEALAND.

INTELLIGENCE has been recently received from the New Zealand Mission, under date of April 1. of an interesting and encouraging nature. The Missionaries and their families are all well, and have had a recent accession to their numbers by the arrival of the Rev. W. Williams, Mr. Hamblin and Mr. Shepherd, who, together with their wives, landed at Marsden's Vale, New Zealand, on Saturday, March 25.

Mr. Hamblin is appointed to Te Kedi Kedi; Mr. Shepherd to Rangi Ho, and Mr. Williams stays at his brother's for the present, but will probably settle at Te Kana Kana.

The Missionaries appear in good spirits and are as diligently employed in the instruction of the natives as their proficiency in the language and the burden of temporal concerns, to which they must attend, will allow.

The following extracts will be read with interest.

"Since I last wrote to you we have had to contend with some severe trials from the natives; but the Lord has preserved us in his mercy. May these trials have their proper effect on all our minds. If we are faithful soldiers of Christ, we must expect to be brought into action. But as missionaries are more particularly the invaders of Satan's kingdom, they should be *always* on the watch, expecting an attack. There is still much to be done in New Zealand—

a is loath to give up his kingdom: our weapons are not carnal; and, pperly made use of, cannot but be tual in pulling down the strong s of his territories.

'or some time past I have been living e Kana Kana, where we are intend- o settle. Had I remained in Eng- , I should have had nothing to do, o have got on my horse, rode round arm, and given orders to my work- people; but here I must put my to the plough in good earnest, or i never fulfil my engagements with ociety. The land is heavily tim- l, and it requires a great deal of labour and active exertion to clear nd the worst of all is, the natives ot be depended on for *hard* work.) I have been in New Zealand, I worked very hard indeed; so much iat for some time past I have been languid.

Things in New Zealand have a very ing aspect; and there is no coun- iat can possibly hold out greater ects of missionary usefulness than

I have made it a point of duty lf, and my brethren have done ame, to point out to the natives ickedness, the miseries, and hor- of war: we have also met them in ly, and expostulated with Shungee ll the other principal chiefs on the ct. Last summer Shungee lost his t son in battle. This summer he ndeavoured to collect a large army) to revenge his son's death: but, ier from fear of the enemy, or from epeated conversations with them on ickedness of fighting, I know not, happy to inform you Shungee is gone but a very small party. Our principal , about a fortnight since, prepared noe, with the intent of going to join gee, but could not prevail on his le to accompany him; and, he ig no mind to go by himself, gave ie point. This canoe, which is quite enough to carry a hundred men, which was dressed out in the most ic manner, is now laid up in ordi- with all its trappings on the peace- missionary ground at the Kana- . I know you will rejoice with this glorious triumph over savage ty: to our blessed God be all the

My views with respect to the con- on of the heathen are much the ; our prospects are bright, our ds go on well, and many of the es could read the Bible, if it could be put into their hands in their own tongue. Oh! how it will shake the kingdom of Satan, when the Bible is read in New Zealand. Our natives, at this settlement, are getting on very well in reading and writing. Some of them are reading the dialogues in Mr. Kendal's book. I had one boy with me who could read or write any part of the book, but his cruel master has taken him from me. He offered to give him to me for a few blankets some time ago, but my friends rather persuaded me out of redeeming him, and now I have lost him: the poor fellow was very loath to leave me, as he had been with us from the time of our arrival; he was become as one of our family, wore European clothing, and seemed much attached to European customs. We have now a man, with his wife and child, living in an adjoining house, who is wishing to conform to European customs; and as he is a chief of some note, I hope the Lord will continue him with us. Finding him a tractable well disposed man, I built him a house, and fenced him in a large piece of land for a garden, &c. which has this year produced him an abundant crop of provisions, and it is now filled with a flourishing crop of winter food. He and his wife and people all attend our family worship twice a-day, and the school. This man rendered Shungee great assistance in the last fight, and got himself a great name; so that I believe it was nothing but his house and garden, under God, that hindered him from accompanying Shungee to his present fight. We have just heard news from Shungee, who has completely routed the Kai-Para people, and is following up his victory through the country, and behaving in the most barbarous manner to the poor distressed inhabitants of New Zealand. Oh! that the Lord may stop the cruel man in his mad career! The news we have heard has brought very distressing accounts to our ears. He has sent home word to a chief at Wai-Tanghi, to request him to take care of the Bay of Islands until his return, as he does not mean to return himself till he has killed all his enemies. We did what we could to hinder the people from joining him in his cruel expedition, and succeeded beyond our expectations in so doing: but the Lord's ways are not as our ways, nor his thoughts as our thoughts. He does what he will in the armies of heaven and upon the earth. What the saints of God do not know [illegible]

will know hereafter: for although Shungee went from hence with but a very small party, yet he succeeded in getting all the natives from the river Thames and Wai-Kati to join him, and consequently his army is now very formidable.

"January 24.—We launched our little vessel, and named her the Herald. The natives had been anxious for many days, and asked many questions about getting her into the water, and among other things wanted to know what payment they were to have for assisting us to pull her into the water. But when the shores were taken away and the stays knocked down, which held her on the ways, they were surprised to see the vessel plunge herself into the water. After the vessel was moored, the natives regaled themselves with some boiled flour and water, sweetened with a little sugar, and in the course of two or three hours they all dispersed; there were nearly a thousand natives assembled on the occasion. Should this little vessel be properly managed she will prove of essential service to the mission; as we shall not only be able to visit different parts of the island, but shall be enabled to get our supplies, &c. from the Colony in a regular way.—On February 16, Mr. Williams and Mr. Fairburn sailed for the colony, in the Herald.

"At present we are staying to look after the Settlement. My hands are full, as I have the whole Settlement to provide for, and the natives and School to attend to. It is a sweet employ. The natives have a great desire to learn, and the people all around will listen to a preached gospel. Oh! that I knew more of the language, with what delight should I tell them of the unsearchable riches of Christ.

"Our dear children, and Mrs. Davy, are well, and through the kindness of Mrs. Williams, our daughters are going on well with their education. My boys I instruct myself, and they are also getting on very well.

"I hope, dear Sir, you are living in the light of God's reconciled countenance, that the candle of the Lord shines on your head, and his love in your heart.

"In this country we have many trials, the nature of which, the Christian in England cannot comprehend. And it is nothing but the Divine Saviour that can support the humble, devoted Missionary in this dark part of the world. Pray for us; do not forget us at a throne of grace."

DEATH OF BISHOP HEBER.

The following extract from the Bombay Courier of April 22, 1826, announcing the death of this pious and excellent prelate, at the early age of forty-seven, will deeply affect every Christian mind.

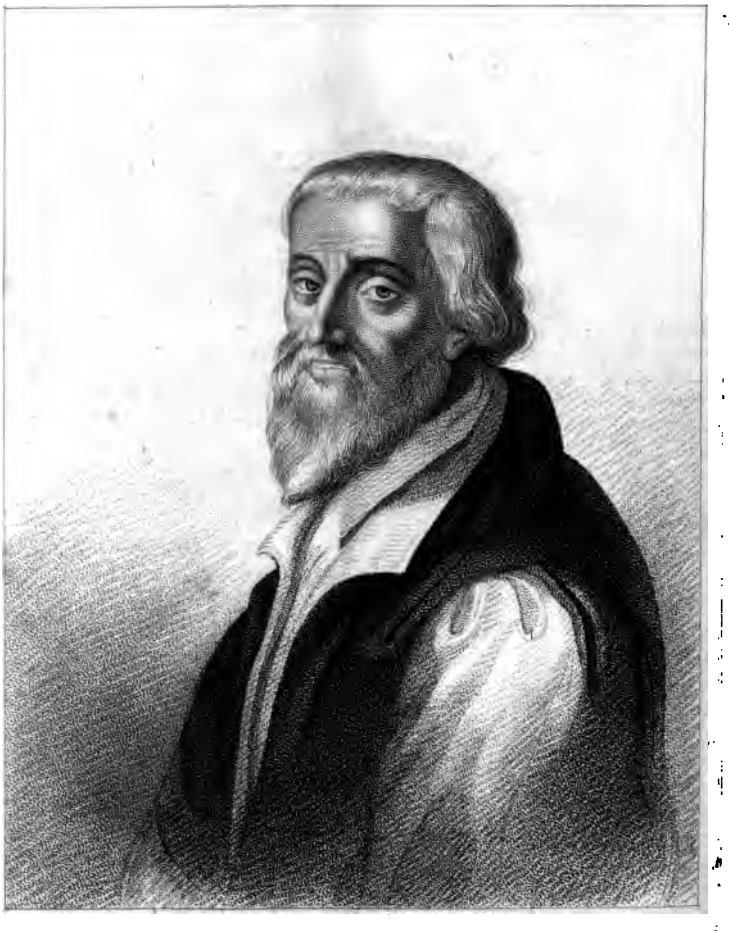
"Our readers will receive with a universal sentiment of grief, the intelligence that the earthly career of our beloved and revered Bishop terminated at Trichinopoly, on the morning of Monday, the 3d inst. April. His Lordship had reached that place on Saturday morning, and on the following day had preached, and held a confirmation in the evening; after which, he delivered another discourse, concluding with a solemn and affecting farewell to the congregation.

"On Monday, at an early hour, his Lordship visited a congregation of Native Christians, and on his return, went into a bath, as he had done on the two preceding days. He was there seized with an apoplectic fit; and when his servant, alarmed at the length of his stay, entered the bathing room, he found that life was extinct. Medical aid was immediately procured, but proved wholly unavailing."

Notices and Acknowledgments.

Received:—Rufus.—Curator.—J. M. W.—Rev. R. Marks.—M. B.—Gulielmus.—J. K. C.

We are not aware of any oversight in the insertion to which X alludes. Two correspondents have expressed their high approbation of the very article which X seems disposed to condemn. We therefore recommend the subject to his reconsideration, and shall have no objection to be enlightened by any statements or observations he many think fit to forward; though we cannot of course pledge ourselves to their publication.



H. Meyer. Sculp.

RIDLEY.

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THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

NOVEMBER 1826.

MEMOIRS OF THE REFORMERS.

RIDLEY.

LAS RIDLEY, well known in ials of the English reforma- as born of an ancient family nondswick in Northumber- He was educated in the nts of learning at Newcastle Tyne, and enabled by the ss of Dr. Robert Ridley, his o study at Cambridge, where red at Pembroke Hall, and led Bachelor of Arts. His er and attainments gaining pect of the other university, as of his own, he was elected of University College in , in 1524. The next year k his master's degree, and pointed by the college to an situation. *

assed three or four years on ntinent, to make himself ted with the divinity and g of foreign academies, and that knowledge of human er, which to an observant the result of travel. But Oxford, Paris, nor Louvain, veaken his early predilection bridge, whither he returned ecute his theological studies. safest guide, he diligently e Scriptures in the original; a walk in the orchard at ke Hall, which is to this day Ridley's Walk, he succeeded mitting to memory all the

d's Athenæ Oxonienses, vol. i.

epistles in Greek. He was very urbane in his manners, and devout without any appearance of sanctimonious monasticism, for he would sometimes relax in shooting at a mark, or playing at tennis. He happened to be senior proctor, when the university was called to examine the scriptural foundation of the papal supremacy; and their resolution, "That the bishop of Rome had no more authority or jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop," was signed by Simon Heynes, vice-chancellor, Nicholas Ridley, and Richard Wilkes, proctors, to the lasting credit of the parties concerned. He lost his uncle in 1536, but found a greater patron in Archbishop Cranmer, who appointed him his domestic chaplain, and collated him to the vicarage of Herne in East Kent. He bore public testimony against the act of the Six Articles, and instructed his flock in Christian verities, as far as they were known to him, although at this period he held the tenet of transubstantiation. But it pleased God to awaken him to a sense of its erroneousness, by the perusal of the treatise of Bertram, a pious monk, who had shone as a light in an age of gross darkness; and having sought in a humble and teachable spirit the doctrine of

Scripture and of the more ancient fathers, on the subject of the Lord's Supper, he became a convert to the reformed sentiment, and had the satisfaction of witnessing a similar change in his patron, on the grateful communication of his own convictions.

He was now advanced to the doctorate, elected master of Pembroke Hall, and made chaplain to Henry VIII. He also obtained the fifth prebendal stall in Canterbury cathedral, on the new regulation of that ecclesiastical body, proving a most efficient coadjutor to the Archbishop in all his endeavours for the Reformation. His argumentative powers, solid learning, scriptural information, and critical acumen, ranked him among the first divines of his day; while his eloquent address, affable behaviour, kind disposition, and agreeable appearance, rivetted the admiration of his friends, and conciliated the good will of his enemies. In the succeeding reign of Edward VI, when a royal visitation was resolved on throughout the kingdom, he attended the visiters of the northern circuit as their preacher, to instruct that part of the nation in the principles of true religion. His graceful elocution attracted great multitudes, and he became in many instances a successful herald of the grace of Jehovah.

On the translation of Dr. Henry Holbeach from the see of Rochester to that of Lincoln, he was consecrated bishop of the former in 1547; and two years after removed to the diocese of London, on the deprivation of Bonner. Of all the reforming theologians, he approached the nearest to the Church of England, in her present views both of doctrine and discipline. His notions of ecclesiastical polity were high, but in general just; and in the economy of the church, he allowed an equitable regard to the authority of the state. In the first *edition of the* Liturgy, published in 1548, this respected prelate took a very active part. *

The Lord Protector wishing to suppress Clare Hall, and unite it with Trinity Hall, in Cambridge, to augment the number of Fellows there to twenty, in order to found an establishment for civilians, a commission was granted to the bishops of Ely and Rochester, with some other ecclesiastical and legal persons, for that purpose. His Lordship was unacquainted with his nomination, till two of the commissioners, Mr. Secretary Smith, and Dr. May, dean of St. Paul's, sent to inform him of the event, and his appointment to the office of preacher, at the commencement of their labours. He desired Dr. May to intimate the special ends of the commission, that he might be guided in the matter of his discourse. The dean replied, that its objects were the abolition of some superstitious practices, and the appointment of needful statutes; so that his employment would not outrage his feelings, but be congenial with his best sentiments. He was again put into commission with the Archbishop, the bishops of Ely, Worcester, Chichester, Lincoln, &c. to search after all Anabaptists, heretics, and contemners of the Common Prayer. For complaint had been brought to the council, that among the foreigners, who had fled to England from Germany on account of their religious principles, were found some Anabaptists, who were industriously disseminating their peculiar opinions, not only on the subject of baptism, but on others deeply affecting the purity of doctrinal tenets, and the harmony of ecclesiastical communion. Some were more moderate, others more extravagant. From the declarations of some Londoners, who abjured before the commissioners, it appears, that the latter held, "That

* Guthrie, Hist. of England, vol. iii. p. 8.—Fuller, p. 386.

a man regenerate could not sin: that though the outward man sinned, the inward sinned not: that there was no Trinity of Persons: that Christ was no more than a holy prophet: that the only advantage gained by Christ, was instruction in the way of salvation: that he took no flesh of the Virgin Mary: and that the baptism of infants was unprofitable, because unattended by personal profession of faith."

Among those who held heretical notions was the famous Joan Boucher, commonly called Joan of Kent, who maintained her metaphysical subtilties with great pertinacity. She affirmed, that the Son of God did not take of the substance of his mother, and drew a distinction in support of this tenet, so contrary to the confession of the universal church, between *Christ* and the *Word*, and between the *outward* and *inward* man of the Virgin; allowing the Word to have assumed humanity by consent of the latter, but denying that Christ took flesh of her outward man, because it was sinful. Her judges accordingly passed sentence upon her, and delivered her over to the secular power. Such a transaction it is a melancholy office to record, in a day when the principles of toleration are well understood. Ridley seems not to have been present; for the only names mentioned in the sentence, are those of the Archbishop, Sir John Smith, William Cook, dean of the Arches, Hugh Latimer, and Richard Lyall, doctor of laws. The unsophisticated feeling of the pious young sovereign revolted at the demand of Cranmer to sign the warrant for her burning; but that prelate, blinded by the prejudices of the age, observed that lenity could not be shown to one who had so openly and scornfully rejected an express article of the Christian creed; and represented that it would betray indifference towards religion itself, to neglect putting in execution the laws established for maintaining God's honour, while they were diligent in those that were enacted to maintain the King's honour, and the peace or property of the subject. This was wretched sophistry; and the only qualification which can be offered on the part of Cranmer, is the probability, that he expected the terror of execution might induce a retractation of opinions, which could not be effected by force of argument. He exerted all his powers of logic to convince and save her from the fire, in which he was joined by Ridley. They both visited her; they severally took her home to their own dwellings, and conversed with her on the mysterious subject of the Incarnation; but their endeavours to reclaim her were fruitless, and she suffered on the second of May, 1550.

The bishop of Rochester now repaired to Cambridge with his fellow-commissioners to hold the visitation for abolishing papal superstitions, but still unconscious of the intended suppression of Clare Hall. He desired to see the instructions, but his associates contrived to keep him ignorant of their whole tenour, till he had preached his sermon, and their proceedings were somewhat advanced. When at length he was shown their instructions, he disapproved their ultimate design, but considered it his duty to concur with the other commissioners in endeavouring to persuade the master and fellows to surrender their house into the King's hands; but the society could not be induced to consent to the measure. The majority of the commissioners were of opinion, that they might proceed to the union of the two colleges, by the King's absolute power, without the consent of the respective members. But Ridley modestly opposed this counsel, and with much calmness dissented; being determined not to violate the King's honour, or his own

conscience, by a forcible invasion of the rights and privileges of a collegiate body. As he desired leave to absent himself, or to maintain silence, the commissioners acquainted the Protector with this interruption from the Bishop of Rochester; and by an invidious mode of complaint, represented, that he, " by his barking," hindered them from proceeding in the King's service; imputing his dissent to a partiality for the northern men, with whom, at that time, Clare Hall abounded. This exasperated the Protector, who wrote to the Bishop in a tone of censure, and received the following reply.

" Right Honourable!

" I wish your Grace the holy and wholesome fear of God; because I am persuaded your Grace's goodness to be such unfeignedly, that even wherein your Grace's letter doth sore blame me, yet in the same the advertisement of the truth shall not displease your Grace: And also perceiving that the cause of your Grace's discontent was wrong information, therefore I shall beseech your Grace to give me leave to shew your Grace wherein it appeareth to me that your Grace is wrong informed.

" Your Grace's letters blame me, because I did not (at the first before the visitation began, having knowledge of the matter) shew my mind. The truth is, before God, I never had, nor could get any foreknowledge of the matter, of the uniting the two colleges, before we had begun and had entered two days in the visitation; and that your Grace may plainly thus well perceive.

" A little before Easter, I, being at Rochester, received letters from Mr. Secretary Smith, and the Dean of St. Paul's, to come to the visitation of the university, and to make a sermon at the beginning thereof. Wherefore I sent immediately a *servant* up to London to the dean *of St. Paul's,* desiring of him to have had some knowledge of things there to be done; because I thought it meet that my sermon should somewhat have savoured of the same. From Mr. Dean I received a letter instructing me only, that the cause of the visitation was to abolish statutes and ordinances, which maintained papistry, superstition, blindness, and ignorance; and to establish and set forth such as might further God's word and good learning: And else, the truth is, he would shew me nothing, but bade me be careless, and said, there were informations how all things were to be done. The which, I take God to witness, I did never see, nor could get knowledge what they were, before we were entered in the visitation two days, although I desired to have seen them in the beginning. Now when I had seen the instructions, the truth is, I thought peradventure the master and company would have surrendered up their college: but when their consent, after labour and travail taken therein two days, could not be obtained, then we began secretly to consult; all the commissioners thinking it best, that every man should say his mind plainly, that in execution there might appear but one way to be taken of all. There, when it was seen to some, that without the consent of the present incumbents, by the King's absolute power, we might proceed to the uniting the two colleges, I did, in my course, simply and plainly declare my conscience; and that, there only, secretly among ourselves alone, with all kind of softness, so that no man could be justly offended. Also, I perceive by your Grace's letters, I have been noted of some for " my barking" there; And yet to *bark,* lest God should be offended, I cannot deny, but indeed it is a part of my profession; for God's word condemneth the *dumb dogs that will not bark,* and give warning of God's displeasure.

" As for that, that was suggested to your Grace, that by my aforesaid " barking," I should dishonour the King's Majesty, and dissuade others from the execution of the King's commission, God is my judge, I intended, according to my duty to God and the King, the maintenance and defence of his Highness's royal honour and dignity. If that be true, that I believe is true, which the prophet saith, *Honor regis judicium diligit*—the King's power loveth judgment—and as the commissioners must needs, and I am sure will all testify, that I dissuaded no man, but contrariwise, exhorted every man (with the quiet of other) to satisfy his own conscience; desiring only, that if it should otherwise be seen unto them, that I might either by my absence or silence satisfy mine. The which my plainness, when some, otherwise than according to my expectation, did take, I was moved thereupon (both for the good opinion I had, and yet have, in your Grace's goodness; and also especially because your Grace had commanded me so to do) to open my mind, by my private letters freely to your Grace.

" And thus I trust your Grace perceiveth now, both that anon, after knowledge had, I did utter my conscience, and also that the matter was not opened unto me before the visitation was two days begun. If in this I did amiss, that before the knowledge of the instructions, I was ready to grant to the execution of the commission; truly, I had rather herein acknowledge my fault, and submit myself to your Grace's correction, than, after knowledge had, wittingly and willingly commit that thing whereunto my conscience doth not agree, for fear of God's displeasure.

" It is a godly wish that is wished in your Grace's letters, that flesh, and blood, and country, might not weigh with some men more than godliness and reason: But the truth is, country in this matter (whatsoever some men do suggest unto your Grace) shall not move me. And that your Grace shall well perceive, for I shall be as ready as any other, first thence to expel some of my own country, if the report which is made of them, can be tried true. And as for that your Grace saith of flesh and blood, that is the favour or fear of mortal man: Yea, marry, Sir, that is a matter of weight indeed; and the truth is, (alas! my own feebleness) of that I am afraid: But I beseech your Grace, yet once again, give me good leave, wherein here I fear my own frailty, to confess the truth. Before God, there is no man this day (leaving the King's Majesty for the honour only excepted) whose favour or displeasure I do either seek or fear, as your Grace's favour or displeasure; for of God, both your Grace's authority, and my bounden duty for your Grace's benefits bind me so to do. So that if the desire of any man's favour, or fear of displeasure, should weigh more with me than godliness and reason, truly if I may be bold to say the truth, I must needs say, that I am most in danger to offend herein, either for desire of your Grace's favour, or for fear of your Grace's displeasure. And yet I shall not cease (God willing) daily to pray to God so to stay and strengthen my frailty with holy fear, that I do not commit the thing for favour or fear of any mortal man, whereby my conscience may threaten me with the loss of the favour of the living God: But that it may please Him of his gracious goodness (howsoever the world goes) to blow this in the ears of my heart, *God hath broken the bones of them that please men.* And this, *It is a fearful thing to fall into the hands of the living God.* And again, *Fear not those who kill the body.*

" Wherefore I most humbly beseech your Grace for God's love not to be offended with me for re-

newing of this my suit unto your Grace; which is, that wherein my conscience cannot well agree, if any such thing chance in this visitation, I may, with your Grace's favour have licence, either by mine absence or silence, or other like means, to keep my conscience quiet. I wish your Grace, in God, honour and endless felicity.

"Your Grace's humble and daily orator,

"NICHOLAS ROFFENSIS."

From Pembroke Hall in Cambridge, June 1, 1549.

The Protector was at that time with the King at Richmond. On the receipt of the Bishop of Rochester's letter he conferred with the Archbishop, as the known friend of the writer, to discover if Ridley had any secret motives for his conduct, and then made his rejoinder.

"After our right hearty commendations to you. We have received your letters of the first of June, again replying to those which we last sent unto you. And as it appeareth, you yet remaining in your former request desire, if things do occur so, that according to your conscience, you cannot do them, that you might absent yourself, or otherwise keep silence. We would be loth any thing should be done by the King's Majesty's visitors, otherwise than right and conscience might allow and approve: And visitation is to direct things to the better, not to the worse; to ease consciences, not to clog them. Marry, we would wish the executors thereof should not be scrupulous in conscience, otherwise than reason would. Against your conscience it is not our will to move you, as we would not gladly do, nor move any man to that which is against right and conscience; and we trust the King's Majesty hath not in this matter. And we think in this you do much wrong, and much discredit the other visitors, that you should seem to think and suppose, that they would do things against conscience. We take them to be men of that candour and honesty, that they will not. My Lord of Canterbury hath declared unto us, that maketh partly a conscience unto you, that divines should be diminished. That can be no cause: for, first, the same was met before in the late King's time, to unite the two colleges together; as we are sure you have heard, and Sir Edward North can tell: And for that cause, all such as were students of the law, out of the new erected cathedral church, were disappointed of their livings, only reserved to have been in that civil college. The King's Hall being in a manner all lawyers, canonists were turned out and joined to Michael-House, and made a college of divines wherewith the number of divines was much augmented, civilians diminished. Now at this present also, if in all other colleges, where lawyers be by the statutes, or the King's injunctions, you do convert them, or the more part of them, to divines, ye shall rather have more divines upon this charge than ye had before. The King's College should have six lawyers; Jesus College, some; the Queen's College, and other, one or two apiece. And as we are informed by the late King's injunctions, every college in Cambridge, one at the least: All these together do make a greater number than the Fellows of Clare-Hall be, and they now made divines, and the statutes in that reformed, divinity shall not be diminished in number of students, but increased, as appeareth, although these two colleges be so united. And we are sure you are not ignorant, how necessary a study that study of civil law is to all treaties with foreign princes and strangers, and how few there be at this present to do the King's Majesty service therein. For we would the increase of divines, as well as you. Marry, necessity compelleth us also to maintain the science; and we re-

quire you, my lord, to have consideration how much you do hinder the King's Majesty's proceedings in that visitation, if now you, who are one of the visitors, should thus draw back, and discourage the other, you should much hinder the whole doings; and peradventure, that thing known, maketh the master and fellows of Clare Hall to stand the more obstinate. Wherefore we require you to have regard of the King's Majesty's honour, and the quiet performings of that visitation, most to the glory of God and benefit of that university; the which thing is only meant in your instructions. To the performing of that, and in that manner, we can be content you use your doings as you think best, for the quieting of your conscience. Thus we bid you heartily farewell. From Richmond, the 10th of June, 1549.

Your loving friend,

E. Somerset."

Obsolete as is the style of this correspondence, its insertion may serve to exhibit the characters of the Bishop and the Protector: the former letter is the production of an honest divine, the latter of a disingenuous statesman. The Duke of Somerset was not wholly free from that spirit of spoliation, which was the reigning vice of the age; and it has been suspected, that the sale of the lands belonging to Clare Hall, by which he would be benefited, was the secret motive for the earnestness with which he pressed the measure of its demolition: but Ridley could not be persuaded to countenance such a proceeding by his concurrence, and preferred risking the displeasure of the Protector, who was every day growing more imperious, and appearing inconsistent in departing from the tenour of a commission which he had assumed in his public capacity. The affair was relinquished; the Protector having his attention drawn to the suppression of some extensive civil commotions, and the visitors having another commission to execute, as presidents at a public disputation appointed to be held at Cambridge, as there had been one a little before at Oxford, relating to the Sacrament of the Lord's Supper.

Two positions were to be discussed, and Ridley was to be Moderator. 1. Transubstantiation cannot be proved by the plain and manifest words of scripture, nor can thereof be necessarily collected, nor yet confirmed by the consents of the ancient fathers for these one thousand years past. 2. In the Lord's Supper is none other oblation or sacrifice, than one only remembrance of Christ's death, and of thanksgiving. The first disputation was held on Thursday, 20th of June; Dr. Madew of Clare Hall, Respondent; Dr. Glyn, Mr. Langdale, Sedgwick, and Young, Opponents. The second, on Monday, 24th; Dr. Glyn, Respondent; Perne, Grindal, Gest, and Pilkington, Opponents. The third, on Thursday, 27th; Mr. Perne, Respondent; Parker, Pollard, Vavassor, and Young, Opponents.

The Bishop determined against transubstantiation on five principal grounds: 1. *The authority, majesty, and verity of Holy Scripture.* Christ says, "I will not hereafter drink of the fruit of the vine." St. Paul and St. Luke call it "bread" after consecration. They speak of "breaking," which agrees with bread, not with the body of Christ. It was to be done "in remembrance of him." "This is the bread that came down from heaven." "It is the Spirit that quickeneth; the flesh profiteth nothing." 2. *The most certain testimonies of the ancient catholic fathers.* They call the element bread after consecration, sacramental bread, the figure of Christ's body; and declare, that bread still continues after consecration, and that the substances of bread and wine remain. 3. *The nature of a sacrament,* Natural

symbols represent like spiritual effects, which, in the Lord's Supper, are unity, nutrition, and conversion. They who take away the union of the grains making one bread, of which partaking we become one mystical body of Christ; or they who deny the nutrition, or substance of those grains, by which, our bodies being nourished, is represented the nourishment of our souls by the body of Christ; these take away the similitude between the bread and the body of Christ, and destroy the nature of a sacrament. As neither is there any thing to signify our being turned into Christ's body, if there be no conversion of the bread into the substance of our bodies. 4. *The tendency of transubstantiation to destroy one of the natures in Christ.* They who affirm that Christ is corporeally present, take from him the reality of human nature. Eutyches granted the divine nature in Christ, but denied the human; and the maintainers of transubstantiation ascribe that to the human nature, which belongs to the divine alone. 5, *The article of our creed, "He ascended into heaven."* Austin saith, "The Lord is above, even to the end of the world; but yet the verity of the Lord is here also: for his body wherein he rose again must needs be in one place, but his verity is spread abroad every where." Vigilius observes, "Concerning his flesh, we look for him from heaven; whom, as concerning the Word, or divine nature, we believe to be with us on earth." "The course of scripture must be searched of us, and many testimonies must be gathered to shew plainly what a wickedness and sacrilege it is, to refer those things to the property of the divine nature, which do only belong to the nature of the flesh: and on the other hand, to apply those things to the nature of the flesh, which do properly belong to the divine nature."

Against the oblation of Christ in the Sacrament he determined on the two grounds of scriptural declaration and Patristic theology. He obtained much credit for the ability displayed on this occasion. Langdale, one of the disputants, who was promoted afterwards by Queen Mary to the archdeaconry of Chichester for his popish zeal, composed a pretended refutation of Ridley's determination; but with this suspicion of unfairness in his account of the dispute, that though he had the King's licence to print it, yet he did not avail himself of that privilege till after the good prelate's martyrdom. However, Pilkington, another of the disputants, afterward Bishop of Durham, declared that Ridley was so lucid in his summing up, that some of the hearers would have turned Archbishop Cranmer's work on that subject into latin for more extensive usefulness.

The Bishop printed the injunctions which he had drawn up for the visitation of his diocese; enjoining that none should receive the communion, but such as could readily confess the articles of the creed, on request of the minister: that the homilies should be read orderly and wholly, and that the liturgy should be used in every church on Wednesdays and Fridays: and that none should maintain purgatory, invocation of saints, the six articles, bead-rolls, pilgrimages, relics, rubrics, primers, justification of man by his own works, holy bread, psalms, ashes, candles, creeping to the cross, hallowing of fire, or altars, or such like abuses.

From this account of his public proceedings the reader may be gratified with some notice of his deportment in private life. As he owed his advancement to the see of London to the deprivation of Bishop Bonner, who was sent to the Tower, so he treated the females of the deprived prelate's family with a kindness and generosity which greatly alleviated their reverse of

ıstances. Mrs. Bonner, the
p's aged parent, he used af-
ıately to call his own mother,
ı placing her at the upper end
table at Fulham palace, and
ffering her to be removed for
her guests, however high in
pleasantly observing, that that
ɔelonged by right and custom
mother, Mrs. Bonner. He
upported, in like manner, a
and niece of the Bishop.
Dr. Heath was deprived of
ɛ of Worcester, he was enter-
at the sáme palace for a year
half. "For his own family,"
uller, "while he resided at
n, his manner was to read to
very day at the time of morn-
ayer, a lecture out of the New
nent, which he constantly per-
l, beginning with the Acts
Apostles, and so going on
h all St. Paul's epistles: to
ɔf his family he used also to
er the 101st psalm; thereby
onish them what they ought to
what he expected from them,
they continue in his service:
h of them as could read he
ed Testaments; hiring them
th rewards to get some prin-
hapters thereof by heart, and
lly that of Acts the thirteenth.
ı his care came his house to
vell ordered, that it seemed
ɔl or nursery of virtue, and
ı of piety and good life unto
as himself also was to it.
ɔr he was a man of so holy,
ober, continent, and gene-
ıblameable life, that his most
ıus and mischievous adver-
ɔould find nothing therein to
n withal, though challenged
ly so to do. His very out-
ıaking promised a well-com-
inside; for he was a very
person, and of well-propor-
limbs and lineaments: nor
ı outside deceive those that
onjectured well of him; it
g God even outwardly to
t in the face and frame of his
living portraiture of those

endowments wherewith the inner man he hath adorned; yea, what his looks testified his life gave witness to, wherein all manner of sound piety and true virtue did most illustriously shine forth.

"For matter of piety he was much addicted to contemplation and prayer, wherein his common and constant course (if not otherwise interrupted) was this. So soon as he was up in the morning, (nor was he any sluggard, a little sleep served him) and his apparel once on, he retired himself again to his bedchamber, and there on his knees he spent some half an hour in prayer: that done, he betook himself to his study, where he continued till ten of the clock, at which time he came to the common prayer, which was used daily at his house: after that he dined, feeding temperately, not using much talk at table; but that he used, sober, grave, wise, and discreet,—sometimes also not unpleasant, if occasion were. After dinner (which he sat not long at) he spent about an hour usually either in conference with others, or in a game or two at chess, the only recreation he made use of for the refreshing of himself: then he returned again to his study, where he sat, unless suitors or some other affairs knockt him off, until five of the clock, his constant hour for the afternoon common prayer. That finished, he supped, and after supper having passed over about an hour before, he returned the third time to his study, continuing there till eleven of the clock at night, his usual bed hour, which yet he went not to before he had spent some time, as in the morning, in private prayer by himself. Thus used he to make his religious addresses unto God, both as a key to open the door in the morning to his daily employments, and as a bolt to shut and close them up all at evening again." *

* Abel redivivus, Pp. 194, 195.

THE SEAMAN'S FRIEND.—No. II.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.

Thus wrote the great apostle to the Corinthians, in reference to that aid which they were about to send into Judea to the distressed saints whom they had not seen in the flesh.—There were two objects as connected with this aid which lay near the apostle's heart: the one, that the destitute saints might receive relief; and the other, that those in whose power it was to contribute little or much might consider it at once a privilege and a duty to do so. Such, Mr. Editor, are my feelings. There are destitute brethren in almost incredible numbers, even the seamen of our nation, who have been suffering a spiritual famine for many years and ages past. While the bread and the water of life have been bestowed, so far as human aid could do it, on all other classes and descriptions in our land, and on many in the most distant regions of the earth, these tens of thousands of Great Britain's brave defenders have been left to perish! *And they have perished in awful numbers every year, while no man cared for their souls.* The famine, Sir, still exists to an alarming and awful extent. And I do feel exceedingly anxious that relief should be sent unto them by all the churches who profess the name of Jesus; and that all who have it in their power, whether to contribute little or much, would consider it *their privilege as well as their duty to do what they can.* I have already in my appeal to the Christian public stated and endeavoured to prove that there is no class or description of men in our own land, or in the whole universe, who have greater if so great claims on the sympathy and liberality of the nation at large, and on the religious public in particular, as our seamen have. Nor have I as yet found one individual who, either personally or by letter, has attempted to falsify my assertions.

To those kind friends who have, on reading the appeal, forwarded their contributions to different societies, as well as those who have transmitted them to my hands for the religious instruction of our maritime population, I would, in the name of these spiritually-famishing brethren, return most unfeigned thanks. But there are yet many whom I love—many whom I highly esteem—many who are near and dear to me in the bonds of Christ, of nature, and of friendship, of whom I yet stand in doubt whether they have, according to their abilities, followed the example of the Corinthians. And as the apostle felt anxious that his brethren and children in the Lord at Corinth should exhibit the fruits of love to Christ and of compassion to their needy brethren in India, so do I feel anxious that all those who are best known and most beloved and respected by me, should so feel and so act towards our neglected seamen, as that the great Searcher of hearts might approve their conduct, and hereafter bear testimony that they had done what they could, and that they did it in an acceptable frame of mind: that they did it in pity to the needy receivers of their bounty—in gratitude to Him who had placed them in a station to give rather than to receive—that they did all as good stewards unto God, and not unto man.

These desires in their behalf were greatly enlarged at what I witnessed last July at the Anniversary of the Mariner's Church Society and Rivermen's Bethel Union. The meeting was held in the Mariner's Church in Wellclose Square; and while the

preliminary business was arranging in the committee room a little boy of humble appearance and much modesty and diffidence of manner found his way among us without any one noticing him until, almost in a whisper, he informed one of the individuals, 'that he had got a little money for the sailors.' 'A little money for the sailors, my child,' replied one of the gentlemen, 'Where?' 'In this box, Sir.' With this he held up a box, rude in shape, and heavy with its copper contents. 'And where did you get this?' 'I collected it, Sir.' 'From whom, my child?' 'From some of our neighbours, Sir.' 'And how long have you been collecting this?' 'About a year, Sir.' 'Where do you live?' 'Near Oxford Market, Oxford Street, Sir.' 'And is your father a sailor?' 'No, Sir; he is a blacksmith.' 'And what is your mother?' 'She goes out washing, Sir.' 'Well, my dear, this is very kind of you:—but how came you to think about the sailors?' 'My mother reads the Sailor's Magazine, Sir.' 'Oh, and so you and your mother found that the poor sailor's were badly off, and you wished to help them?' 'Yes, Sir: and we got a few neighbours to subscribe a penny a week, and I collected it.' 'How much have you got in your box?' 'I don't know, Sir; it is nailed down.' The box was now with some difficulty forced open, and its contents, partly in silver, but principally in halfpence and penny pieces, counted, and found to amount to £1. 8. 9½.

I think the child said, to a question put to him, that he attended at a sunday school. The circumstance was altogether unexpected, and carried with it throughout so much of artless goodwill and simpleminded charity, that I believe I was not the only one affected. I am not ashamed to say, I found a tear starting in the eye: and I could not but give my hearty amen, when the gentleman returned his empty box, and bid him persevere in the good work, and added a fervent prayer—that the Saviour of the world, the Friend of sinners, and the chooser of four sailors as apostles when he was on earth, would vouchsafe him his blessing, and direct and keep him throughout all the perils and dangers of the voyage of life, and finally receive him into the kingdom of heaven.

At the close of this interesting meeting, which did not conclude until ten o'clock at night, the Chairman, Sir Francis Le Hunte, of the Royal Navy, presented the little boy with a Sailor's Hymn Book and a Print of the Mariner's Church; accompanying these tokens of the Society's approbation with a very solemn and cheering address, to go on in the path of humility, of watchfulness, and prayer before God, and in active love and charity towards the needy and neglected sons of the ocean. In this child and in his parents there was undoubtedly that willing mind which, though it can bring but little money into the treasury of benevolence, is accepted of God. Were there such feelings as these actuating all the wealthy members, and all the wealthy and influential ministers of the gospel, as well churchmen as dissenters, in and about London, what help the Seaman's Fund Society, and the Mariner's Society—the Floating Chapel, and the Seaman's Fund in the Prayer Book and Homily Society would each have received! and, we may add, what an immense deal of good, under God's blessing in the use of appointed means, would have followed! Nay, had those even of the same class with this child's parents, felt and acted as they did, what an immense harvest of souls might have been gathered in among our neglected and perishing seamen!

Another case in proof of what may be done where there is the desire, and of the Lord's smiling on the efforts of humble instruments,

is now before me.—Two individuals, respectable members of society, but by no means possessed of wealth, or influence in their town, having read my letters of appeal, came one afternoon from Uxbridge to Great Missenden, to consult me as to any step they could take to aid the Seaman's cause. Unconnected as they were with ships, or seamen, or any influential men in the religious world, I advised them to procure at the book shop belonging to the Mariner's House, in Wellclose Square, such Tracts as would be likely to explain the wants and claims of our seamen; and to endeavour to obtain small subscriptions, or donations, from among their own little circle of acquaintance; this they agreed to do, and so we parted, without any expectations on their part or my own, that they would be able to do any thing beyond a very small circle, or collect beyond thirty or forty shillings a year. But Sir, that gracious God, who has continually smiled upon every late endeavour to impart the gospel to our neglected seamen, by a chain of the most delightful and unexpected providences, did in less than two months lead on to the formation of a Mariner and Riverman's Society in Uxbridge, on the most respectable scale, with the Right Hon. Admiral Lord Gambier at its head, and several of the leading inhabitants as its Committee, Secretaries, and Treasurer. The large market house was crowded almost to suffocation when his Lordship took the chair; and more than forty pounds were received as donations and subscriptions, and we are looking forward to greater things yet, as the result of such small beginnings in this part of the kingdom. I am aware that many a benevolent individual may with truth declare, "silver and gold I have none," or at best, but very little. Yet sure I am, that even in these cases, if there be indeed a willing mind, it is accepted either in prayer or in small contributions, according to that a man hath, and not according to that he hath not. Yes, where such feelings are found as possessed the poor washing woman and her little boy, and as possessed the two individuals who journeyed hither from Uxbridge, the Lord will point out a way in which they may glorify him, and benefit their fellow creatures.

God grant that the number of such persons may be increased, and that his blessing may rest on any who are thus attempting to rescue our brave seamen from the wretched state of ignorance and depravity in which they are sunk. I am, dear Sir,

Yours most truly,

R. Marks.

REMARKS ON SOME PASSAGES IN Dr. CLARKE'S "MEMOIRS OF THE WESLEY FAMILY."

The sentiments of Mrs. Susanna Wesley on one particular subject, appear to have been very different from those entertained by her memorialist. I shall introduce her own words, that her meaning may not be mistaken. "When the work of conversion or regeneration *is begun* by the Holy Spirit, yet *still* corrupt nature maintains a conflict with divine grace; nor shall this enemy be entirely conquered, till death shall be swallowed up of victory: till this mortal shall have put on immortality." This statement is condemned by Doctor Clarke, as utterly false and unscriptural. "A more uncomfortable article," he says, "never entered into the composition of any

creed. The Methodists believe and teach, that by the power of God sin may be destroyed in a moment: and that there is no need of death to save from sin, when the blood of Jesus Christ our Lord cleanseth from all unrighteousness. Since the whole salvation of man comes through the blood of the cross, there can be no necessity to wait till death separates soul and body, to have sin separated from the soul. There is not one text in the Bible, fairly and honestly understood, that says we cannot be cleansed from all sin till we come to die; and there is not one promise in the Bible that we shall be made holy in the article of death." Page 314.

I am unwilling to suppose that Dr. Clarke is altogether ignorant of the common rules of logic, but I strongly suspect that Quinctilian's expression of *languidus somno* might have been applied to him when he penned the above observations. "The Methodists teach and believe," that God *can* in a moment destroy sin, and therefore, in the opinion of this author, they are bound to acknowledge as a necessary consequence, that He *does* destroy sin in many of his children before they are removed from their present state of probation. Doubtless the same Methodists will readily admit that God *can* in a moment revoke the sentence which now dooms the human race to disease and death; but will they from thence infer, that he actually *does* exempt any individual of the species from those fatal maladies which were entailed on our first father's transgression; or that any of us are warranted to expect a sudden translation from earth to heaven, like that which was vouchsafed to the prophet Elijah? The conclusion in either case would be equally at variance with Aristotle's definition of a syllogism; and unless our memorialist can show a little more skill in the distribution of his premises, his arguments are not likely to prove very convincing to those who read and think for themselves.

As Dr. Clarke is remarkably ingenious in explaining away the common import of common terms, it would be vain to confront his statements with any passages of scripture, however clear and decisive. I shall therefore, in this place, merely ask him, whether he can produce a single instance, in which a sober and well-instructed believer in the gospel of Christ, ever left the world with an assurance of his being entirely free from sin? I am persuaded that neither the history of the primitive church, nor the more voluminous records of modern piety, will furnish him with any thing like a case in point: and though he may ransack every page of the Methodist Magazine, from its commencement down to the present period, in order to establish the truth of his theory by the testimony of some angel in the human form, I suspect that his researches will be unsuccessful. The infidel Rousseau indeed, appears to have died with all the self-complacency of the ancient Pharisaical school; for we are informed that in his last moments he expressed himself in terms similar to the following, "How delightful is death to a man who is unconscious of a crime! O God, I surrender to thee my soul, pure as it came out of thy hands; crown it with thy heavenly bliss!"—How different were the feelings of "the founder of Methodism," in the prospect of his own dissolution! If my memory does not deceive me, he is said to have exclaimed a short time before he expired,

> "I the chief of sinners am,
> But Jesus died for me!"

This testimony is of great importance, and ought to moderate the lofty pretensions of some of Mr. Wesley's followers.

I confess, I have never yet met with a single specimen of Dr.

Clarke's ανδρες τελειοι, and I feel anxious to ascertain the exact situation which they are supposed to hold among "the company of the faithful." Of course while they remain in the body, they cannot belong to "the church *triumphant*," and I am quite sure they have no business in "the church *militant*," for if they have no sin, their conflicts must necessarily be at an end. With respect to some such professors it may be feared that the language addressed by the great Searcher of Hearts to the Laodicean church, is too applicable; "Thou sayest I am rich and encreased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

I have reason to believe that Dr. Clarke himself cannot boast of having reached that state of *impeccability*, which he conceives to be so easily attainable by us all. At any rate, the following passage in "The Memoirs" will prove, beyond the possibility of a doubt, that he is not yet "made perfect in *love*."

"We have seen, in the letter of Mrs. Wesley to her son John, giving an account of Mr. Wesley's dangerous fall, that in 1731, they had rented a piece of ground from a Mrs. Knight, at Low Millwood. It is very probable that Mr. Wesley held this ground till he died; for we find in a part of the preceding letter, that fifteen pounds were owing to this Mrs. Knight at the time of his interment. This inhuman woman, who appears to have been a widow herself, took advantage of the family distress; and not having the fear of God before her eyes, and instigated thereto by the malice of the devil, seized the whole of poor Mr. Wesley's cattle on the same day, without giving one hour's grace for the payment! A more unfeeling, a *more abominable*, a more inhuman *act I never heard of.*" [Query: has the learned Doctor ever read or heard of the acts of a Roman emperor, called Nero?] "I record this action, that I may hand down the name of this Mrs. Knight with deserved infamy while my page shall last:

> "And time her blacker name shall blurre with blackest ink."
>
> Page 221.

The spirit which this language breathes would be unpardonable even in a heathen, but in a Christian minister it is perfectly shocking. Surely Dr. C. must have forgotten that he is the professed disciple of Him who was meek and lowly in heart, and who has said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you."

My own views of the doctrine of Christian perfection are expressed in the following extracts from the writings of a respectable divine of the last century: "Moral perfection is either plenary and complete, or partial and comparative only. Man was originally free from moral defect, being created in righteousness and true holiness. Christ, the second Adam, was also holy, harmless and undefiled; he did no sin, neither was guile found in his mouth. Both possessed a fulness of moral excellence, and were perfect in the highest degree, being in every respect what righteousness itself could require. The only perfection to be found amongst fallen creatures is partial and comparative; perfection begun, but not consummated; entire in all the integral parts, but not in degrees; as a child is perfect in possessing all that is requisite to constitute a complete and entire human being, though not grown up to the fulness and stature of a man. The word perfection is used in scripture as synonymous with sincerity and uprightness. A perfect and upright man is the same as a righteous

man, a man of eminent piety: and a perfect heart is a heart that is pure and upright, free from hypocrisy and guile. There is nothing perfect in the church of God collectively considered, though it be composed of the excellent of the earth, in all ages and parts of the world. The Jewish church had its blemishes, and the Christian church is not without them. The same imperfection which marks the general body, attaches to the character of individual believers in various degrees; for as is the root, so are the branches. This is true, not only of the generality, but of the most eminent saints, scarcely any one of whom has escaped the charge of moral defect from the pen of inspiration. On one occasion, even Paul appeared to temporize; Peter certainly dissembled; and Barnabas, whose praise was in all the churches, was carried away with the dissimulation. The most holy upon earth are sanctified but in part, and the old man though crucified is not slain. Many pious individuals are pressing after perfection, and have made some advances towards it, but no one ever attained it. Those who are in a happy degree delivered from the power of sin, are not yet free from the being of sin; and those who do not willingly submit to it, but pray and strive against it, are nevertheless often led into captivity by it. "Who can say, I have made my heart clean, I am pure from my sin? There is not a just man upon earth, that doeth good and sinneth not. In many things we all offend; and if we say that we have no sin, we deceive ourselves, and the truth is not in us. If I say, I am perfect, my own lips shall prove me perverse. Oh wretched man that I am! who shall deliver me from the body of this death? The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." *

"Though the believer is not yet perfect, God will one day make him so. The disciple shall be as his Lord; he shall see the Saviour as He is, and shall be righteous even as He is righteous. The resemblance is already begun, and He will communicate more and more of his blessed likeness; His unerring pencil has drawn the outlines on the renewed soul, and He will hereafter give the full proportion, the proper colouring, and the intended beauty." "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

An excellent writer of the present day observes, "The more genuine the grace is which men possess, the more apt are they to be unconscious of their attainments. When they contemplate a holy God, though in that very act they are transformed into his image, yet in the light of that perfect uncreated beauty, they see more clearly their own deformity. Hence arise low thoughts of themselves, and a willingness to be thought men of low attainments by others. And depend upon it, my brethren, whenever you have any real communion with God; whenever a strong sense of his presence possesses your souls, and a clear discovery of his glory is vouchsafed to you; one effect of this holy intercourse will be, that you will be humbled and filled with self-abasement; like Job you will abhor yourselves, and repent in dust and ashes."

The testimony of the pious and admirable Hooker, on this subject, is of more value than all the pompous declamations of Dr. Clarke. "Man looketh only at the outward appearance, but God looketh at the heart. If our hands did never offer

* Prov. xx. 9. Eccles. vii. 20. James iii. 2. 1 John i. 8. Job ix. 20. Rom. vii. 24. Gal. v. 17.

violence to our brethren, a bloody thought doth prove us murderers before Him: if we have never opened our mouth to utter scandalous, offensive, or hurtful words, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sin, which daily and hourly, either in deed, word, or thought, we do commit, yet in the good things we do, how many defects are there intermingled. Let the holiest and best things which we do be considered. We are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! How little reverence do we show unto the grand majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences."—Sermon on Justification.

I hope the importance of the subject will be deemed a sufficient apology for the length of my quotations.

RUFUS.

ACCOUNT OF A YOUNG PERSON LATELY DECEASED.

MR. EDITOR,——The following sketch of the character of a believer lately deceased, was forwarded to me a short time ago by a surviving sister. There is so much of the spirit of Christ evidently manifested therein—so much of the nature and power of the Gospel of His grace, that I have no doubt but you will, with me, deem it worthy a place in your invaluable pages, for the edification of your readers at large. And should it prove the means of stirring up any to seek an interest in that Saviour, whose love and mercy were so signally displayed in the case before us; or of animating any of the people of God to "hold fast the profession of their faith without wavering," and to press with greater earnestness "towards the mark for the prize of our high calling of God in Christ Jesus;" to Him be the glory ascribed, to whom alone it is due. I will only add, that I can vouch for the accuracy of these statements, having *been myself* personally acquainted with the deceased for several years past, as both experiencing the work of grace in her heart, and growing up in the faith of her dear Redeemer, under my humble ministrations, and only separated from my pastoral charge but a short time before her death.

I remain, Sir,
Yours, &c.
CURATOR.

IN making these memorandums, I trust I am actuated by no vainglorious motive, but with a sincere desire to extol the riches of that grace, which shone so conspicuously in my dear sister. "By the grace of God I am what I am," was her prevailing motto; and nothing distressed her more than ascribing to the *creature* any part of that glory which is alone due to the *Creator*.

From an early age she appeared to have had some serious thoughts; and often wondered what could be the meaning of the word *Grace*.

onaries, she has told me, were hed in vain, and shame with-her from referring the question ıy one; nor was the difficulty d throughout the whole routine er education, though often ght of. What a picture does present of modern education! yet thus are thousands edu-, and plunged into eternity their eyes unclosed!

ory be to God, who snatched lear sister from such an awful . Loved from all eternity, ı the fulness of time was come, was, in the course of uner-providence, placed under the hing of the Gospel, which, ging life and immortality to , shined into her dark soul, ıps already in a measure pre-l for its reception, by the happy ı of a dear sister about the time; and also from having d in her hand Leigh Rich-l's sweet little tract, "The ıg Cottager," which cleared ubts as to the signification of ord *Grace*, as well as excited dent desire to become a parti-or of it. But it required a course of painful discipline anxious watchfulness, on the of her minister, before she was ght to give herself up unre-dly to Christ. Gradually n step by step in her Christian se; having "line upon line, ept upon precept, here a little, there a little;" fed with the re milk of the Word, as she able to bear it, both in public private ministrations; how ı did she view with delight the happy years spent at H——, light had shined into her heart! most trivial circumstances con-ed with the work of God there nenced, were remembered with ct accuracy, and afforded real ure even when flesh and heart failing; and the greatest trial ever encountered was leaving beloved place. When the t was decidedly announced, her spirits quite sunk, and she said to me with earnestness, 'I am sure it will be more than I can bear.' I reproved her for want of submission to the Lord's will, little knowing, alas! the real magnitude of the trial; for in leaving H—— what did we not lose! And it is certain that from that time her health declined, but so gradually did her strength sink, that we could hardly believe the fatal disease was making such rapid progress; though from the very first she had no expectation of recovery herself, and, I believe, cordially welcomed the approach of every dangerous symptom, as bringing her so many steps nearer her heavenly home.

In the early part of her illness, I remember many striking displays of the power of grace on her soul. She happened to be much pleased with a present from some friend whose religious character was doubtful; but, upon mature reflection, became quite distressed, fearing she should not have lived up to her high profession, or she would not have thus had "friendship with the world;" nor was it till I had reminded her that "the earth is the Lord's, and the fulness thereof," and that the hearts of men were at His disposal, that she could be induced to retain it.

In January, 1824, she went to St—dge, purposely to be under her brother's care; and her letters at this time evidently showed increasing humility and watchfulness. Here a physician was consulted on her case, who, treating it very lightly, produced some suitable remarks in her diary.* In March she returned home, somewhat

* Mention being made of her *Diary*, I beg leave to observe, that from the time of her first finding peace in Christ, till within a few months of her death, a period of four or five years, she was in the habit of writing down her experience. This I have endeavoured so to arrange, as at some future time, if the Lord permit, to commit it to the press, should it be deemed advisable so to do.

better; but her former symptoms soon returned, and she passed the summer in a very weak state, probably increased by the severe loss we sustained, in July, of our dear mother, which she bore, however, with Christian fortitude and resignation. The following month we all removed to St—dge, that she might continually enjoy the benefit of her brother's advice; but her disease soon assumed a decided aspect. First confined to the house, and then to her room, she presented an edifying spectacle of patience and submission, to all around. On the 14th of March, she was suddenly taken worse, and, for some hours, considered herself as dying. Perfectly calm, she would exclaim, 'I am not afraid of death; Jesus is so precious to me—all my salvation and all my desire.' The following morning, she was quite grieved at feeling a little better, saying, 'she had hoped the Lord would have taken her home at once.' Still she thought it would not be long; and wished her dear minister to come and administer the sacrament to her, which he did the following Monday; and such were the peace and joy afforded her at the heavenly banquet, that she afterwards spake of this as being the happiest day of her life.

After this her eyes were so completely closed to the world, that she never wished an earthly subject to be spoken of in her presence. Having faithfully admonished all her relations on the value of their souls, she declared herself as having no earthly tie or wish, but quietly waited the Lord's time for taking her to himself. Her sister G—— coming to see her, she said, 'I am so afraid of this wicked heart: hitherto, you know, I have been such an insignificant creature, that nobody has thought any thing of me; and now my friends are so kind, I fear pride will arise. I compare myself to the lily of the valley, that flourishes best in the *shade;* and, I assure you, *that* is where my soul has flourished, when perhaps those around me thought little of it.'

Humility was indeed the very essence of her character. The feeling she had of her own utter unworthiness of the smallest favour, was apparent on all occasions; and yet such a high and lasting sense did she possess of the slightest obligation, that she could not, she said, at times find words to express her gratitude to her brother particularly for his attentions: and then would she trace all up to the *first great source,* contrasting her own situation with that of others around. Indeed she delighted to have her mercies recapitulated to her; 'that I might,' she would say, 'feel grateful.'

I was sometime after this sitting in her room with our sister S. who had not before been here, and in an under voice recounting some of the Lord's dealings with her soul, when I observed her anxiously turning over the leaves of her Bible: and on my asking if I should find any thing for her, she said, 'I suspected you were talking of me; and, fearing my deceitful heart would take advantage, was endeavouring to find some suitable word to keep down its pride,—and here I have it: "Be ye clothed with humility." Ah, that is what I want —to be entirely *clothed* with it.'

One day, just recovered from a paroxysm of pain, she exclaimed, with an expression of countenance never to be forgotten, 'Peace, peace, peace! Oh, that describes all I feel! What does not that word impart!'

She now delighted to dwell on the circumstances of her funeral, detailing every little minutiæ of her wishes: saying, 'I like to think of that happy day; for, you know, when you are following me to the grave, I shall be in heaven. Yes, I shall be in heaven! Often have I wished to speak of this before, but feared it would be presumption.'

This, however, was too happy a state long to continue; and Satan was permitted to gain a little ascendancy over her, by suggesting fears how such a despicable creature could think of gaining admission among the saints on high. I could not succeed in removing her extreme distress; and retired to rest in much sorrow, casting her upon the Lord, who did not forget her low estate: for the next morning she said, 'You told me, last night, that Christ would present me to the Father without spot or wrinkle, or any such thing. Well; I have been meditating upon this, and upon that sweet assurance, "I will never leave thee nor forsake thee;" and I believe He will take me in His arms and carry me to heaven, that where He is I may be also. This has been a sore conflict; but it is over. "Lord, I believe; help thou mine unbelief."' A letter received from her minister this day, on that very subject, greatly strengthened her faith.

About this time we were sending out a packet to the missionaries in New Zealand; and it was with the most lively interest she requested this and the other article to be sent from her—*a dying Believer*. Amongst other things, that valuable tract, which had been so signally blessed to her, was sent forth with many prayers, and with this superscription—*to be given to a believing child*. When all was completed,—'Now, what personal sacrifices have I made?' she asked: 'None—for these things are not of use to me. My Bible of course ought not to go; but what I value next to that is, the Olney Hymns; and in sending that a great sacrifice would be involved:—Ought I not to do it?'

One instance of her missionary spirit I cannot omit.—Whilst at St—dge, in 1824, seeing an attack which had been made on the Church Missionary Society noticed on the cover of the Register, she returned it to me, with half-a-crown sewed into the advertisement, to be added to our little fund, over and above her usual subscription; which, I should observe, was never forgotten to be paid up to the time of her death. Often, when I had quite forgotten the day for collecting was come, have I seen her with her sixpence in her hand; and this at a time when nothing could induce her to expend a farthing for her own use.

She was now apparently getting better; and, through anxiety to attain the desired haven, was betrayed into a little degree of impatience at the Lord's detaining her so long; which, combined with another circumstance, caused her footsteps to slide: nor could she, though plainly told of her danger, be brought, for two or three days, to acknowledge her guilt; during which time, the distress she suffered was evident from her countenance, which presented a striking contrast to that calm, placid serenity usually beaming in it. The being just at this time disappointed of seeing her late beloved minister, (who, from distance and other circumstances was unable to visit her as often as might be wished) added to our grief. But the Lord, in infinite mercy, caused her to look upon Him whom she had pierced, and mourn: and great was her bitterness of heart, till God revealed himself to her in his *wilderness-name*—"The Lord, the Lord God," &c. 'Shall I not now walk softly all my days?' asked she. Sitting with her, a few days after this, she broke out in raptures in contemplating the immensity of that love which had healed her backslidings. 'It flows like a large river, where I can plunge my filthy soul.'

She now began to see that there was yet a work to be accomplished in her, and prayed for patience to hold out to the end; confessing that she saw things she had never seen before; that indeed she had

never known what it was to *live* in *constant* communion with God till she had been confined to her room!

In July it pleased God so far to restore her, that she was carried down stairs. But how watchful was she over her heart; fearing she might be betrayed into a worldly spirit. To one and another, admitted to see her, did she sweetly speak of the Lord's mercy to her soul, judiciously suiting her observations to the circumstances of the persons addressed; and very lovely did she appear—quietness, submission, and gratitude being blended in her countenance: yet was it evident she enjoyed not that uninterrupted peace which had been experienced in her own room. Often has she said, *that* was one of the happiest portions of her life.

As the autumn advanced she appeared worse again; and, thinking her end must now indeed be drawing near, she made an effort to write to her dear minister, wishing him to come and once more to spread before her the emblems of a dying Saviour's love; which he did in October, when she was favored with much peace and joy in believing.—However she passed the winter much better than could have been expected; and as far as she was enabled, was not only anxious to speak the praises of Him who had been so gracious to her, but also to recommend Him to others. She particularly felt for a young man living near in a declining state of health, and wished to see him; when she pressed upon him the important doctrines of the gospel, in such a plain, faithful, and affecting way, as it is hoped may never be forgotten. The reflection afterwards was very gratifying.—'All I said at first,' she observed, 'was merely of a general nature, and I feared only my own words; but I implored the influence of the Holy Spirit, and was enabled to *speak as one* dying person to another ought to do.'

A little girl near us, sinking under a rapid consumption, and who was taken a fortnight before her, was an object of earnest solicitude; and many were the solemn messages sent to her from time to time, by those of our school-children who were admitted to her room. Indeed her heart, expanded by grace, could feel for all the miseries of her fellow creatures; and though, according to her means, she was liberal in administering to their temporal wants, it was their *spiritual* necessities which excited her chief compassion. How much especially she felt for every individual of her own family, it is impossible to say. About her aged father she was particularly solicitous. 'I have heard,' she said, 'of having thorns planted in a dying pillow; and if I do not once more talk to my father about his soul, there will be some in mine. But oh! I shrink from the task, and in my own strength I am sure I can never do it; but I have been for many weeks craving God's help, and now I wait for a favourable season.' This soon presented itself, and she was enabled to speak freely and comfortably to him, leaving the result to her sovereign God.

I cannot soon forget how thankful she was for *a reproof:* and if she could not at the moment see her error, she would examine her heart, and afterwards invariably tell me the result; for she could not rest till she had not only fled to the fountain opened for sin and uncleanness, but had also confessed to her fellow creatures. With her it was like dealing with sterling gold.

The Sabbath was indeed to her "a delight, holy of the Lord and honourable." Fearing some time in the winter that the uniformity of her pursuits on that and other days might tend to cause it in any measure to pass unobserved, we conferred together on the best way of

improving it, and agreed to take up the Collect, Epistle, and Gospel for the subject of the day; and very profitable was it to our souls, tracing, as we often could, a striking connexion between the lessons and other parts of the service, not to mention the continued link of doctrine extending from one Sabbath to another. Our regular performance of the Church Service she found very refreshing to her soul; indeed seldom were her large desires on this holy day unsatisfied.

In the month of May she was favoured with another visit from her beloved minister, always a memorable era in the little annals of her history; and, as usual, was refreshed and strengthened by his conversation. Perhaps anticipating that this might be, as it proved, their last interview, she placed in his hands, on parting, a trifling present, reserved for that long anticipated period. Her little remaining strength now sunk apace; yet so familiarized were we with her illness that no apprehensions were entertained of her being materially worse. In the first week of June, she enjoyed the society of two dear Christian friends from Dorchester, with comfort and pleasure; but from the day they left us was confined up stairs, and from extreme debility, lamented that she could not read or meditate as usual; when I suggested to her the advantage she would now derive from having her mind so well stored with scripture truths, whereon to feed when needful. The next morning she said, 'I have had such a happy night; for I awoke with the words of Isaiah xii. on my lips, which I repeated throughout; and it was quite a cordial to me, as I could apply every word to myself. It was the Lord feeding me, and unasked; for, you know, I was asleep and could not have been seeking Him.'

On the 20th, she said, 'I have been so often disappointed, that I do not like to be too sanguine; but I almost hope that this attack will be unto death; and oh! the prospect is very cheering of being with Him whom my soul loveth.'

After the 21st, her Bible was never opened, which hitherto had never been out of her reach. Truly could she say with David, "how sweet are thy words unto my taste." She made a point of devoting the first two hours after breakfast, to reading and meditating on the Sacred Scriptures, and should any interruption occur she was sure to suffer for it. Then again, after she was dressed, another portion was sought for meditation during the day; and was she weary and languid from disease, here was her never failing resource; or 'if satan tempts me,' she would say, 'I open my Bible, and am sure to vanquish him by the sword of the Spirit.'

But the time approached that we were to give her up, and without the privilege of hearing her dying words.—So God purposed, and it was well. We had been favoured long enough; and she, blessed be the Lord, had nothing *to do but to die*. On the 22d she fell into a lethargic state; nor was ever able afterwards to utter a collected sentence; though her repeatedly affectionate embraces of her brothers and sisters, evinced that she still felt love and gratitude to them.

From eight on the morning of the 23d she lay speechless, motionless, and apparently unconscious of what was passing around her. About four in the afternoon of the following day, slight convulsions came on; when after fixing her eyes upwards with an expression signifying that the conflict was over, and the victory won, a heavenly smile illuminated her countenance and she sweetly "fell asleep in Jesus."

ON BECOMING REVERENCE FOR GOD'S WORD.

A HUMBLE reverential regard to the whole system of divine truth, and to every part of the word of inspiration, should be diligently cultivated and habitually exercised. In this, however, many have mournfully failed. Hence it is that many parts of the prophetical and preceptive scriptures, have been regarded with comparative indifference as though they were unworthy of any serious attention. Such feelings obviously arise from a want of proper reflection, if not from the vanity and pride of the human mind; nor can it be doubted but the great Deceiver sometimes makes use of them to induce a secret contempt of certain parts of the Inspired Volume, and by diverting the mind from the due consideration of these, to rob the Christian of that instruction and edification which they were intended to convey. Let it, however, be carefully remembered, that every word of God is pure; that it is all profitable—not a chapter or verse has been recorded in vain—not one jot or tittle of it is superfluous or useless—it bears, through every part of it, the impress of infinite wisdom—it is the word of the living God—even that word which was "written not with ink, but with the Spirit of Jehovah," that word which is able to make men wise unto salvation, and which is graciously put into their hands for this very purpose. These considerations might surely suffice to inspire every breast with feelings of humble reverence, for every particle of holy writ—with adoring gratitude to the Great Author of truth, for such a precious gift as the Bible, and with unfeigned sorrow and humiliation before Him, that ever a slighting or disrespectful thought respecting it should have had place in the mind.

Let passages the most difficult and obscure serve at least to humble us under a consciousness of our own ignorance, and make us thankful that so much is plain and intelligible: let them afford occasion for patient investigation and prayerful study, and render that world of light increasingly the object of hope and expectation, where our knowledge of God and divine things will be mature and complete, and where all that obscurity and those difficulties, arising from our present partial view of them, shall for ever be done away.

Passages such as those to which we have already referred, and which to the eye of carnal reason may seem, on account of their circumstantial minuteness and familiar allusions, to be stamped with insignificance, should teach us to adore the condescending goodness of the blessed God, and serve to increase our admiration of that great mystery of godliness, wherein apparently opposite extremes appear to meet. Who is He that converses with Abraham as one friend converses with another—that talks with Moses face to face—and that, in directing the affairs of his people in the wilderness, and in constituting and framing a code of laws to be the rule of their religious services and civil government, considers nothing that concerned their welfare, or could conduce to their benefit, beneath his notice; but descends with this view to minutest particulars, and gives them the most familiar directions? Who, we inquire, is this? None other than He who sitteth on the circle of the heavens, and in whose sight the nations are as the drop of the bucket, and are counted as the small dust of the balance: who maketh the clouds His chariot, and walketh upon the wings of the wind. In like manner, He, who is Jehovah's fellow, the Mighty God, the

Everlasting Father, the Creator of the ends of the earth, takes our nature into union with His own in one Divine Person; is not only found in fashion as a man, but assumes the form of a very servant, and washes the feet of a disciple! Amazing mystery! Yet so it is, that He who martials the stars in their courses, and by whom the very universe is upheld and governed, takes his beloved, his redeemed people under his own most special care, providence, and guidance, orders and disposes all that concerns them, numbers the very hairs of their heads, and renders circumstances and events, even the most trivial, subservient to their good. He can create or destroy a world at a nod, whilst not a sparrow falls to the ground without His notice and permission. He clothes the grass of the field, and feeds the young ravens that call upon Him.

I. E. I.

CHRISTIAN PROGRESS.

"Sun, stand thou still upon Gibeon. So the sun stood still in the midst of heaven about a whole day."—Joshua x. 12, 13.

"Nay, but let the shadow return backward ten degrees."—2 Kings xx. 10.

"Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it."—Ps. xix. 5, 6.

THE purling stream, whose gentle rill
Starts from the moss-clad mountain's side,
Spreads as it winds each rising hill,
And onward speeds its sweeping tide.
The breath-like breeze, whose balmy gale
At first but woos the leafy spray,
Soon in wild current scours the vale,
Nor heights nor depths its progress stay.
O like to these, the faithful band
Of Christian pilgrims here should be;
Nor linger on earth's desert strand,
While hastening to *Eternity*.

'Twas once the glorious orb of day,
Delay'd his radiant course to run;
And the pale moon her lingering ray,
Shed o'er the vale of Ajalon.
And when to share life's cup of woe,
Once more the fearful monarch pray'd;
Sad wish! the day-beam's zenith glow
Shrunk to the grey dawn's misty shade.
But, O my soul, not like to these,
In speed thy sun-bright course shall be;
Nor dream of sloth, nor bow'r of ease
Can stay thee from *Eternity*.

E'en as the orb, yon holy song,
Of Israel's throned bard pourtray'd;
Whose track the pathless skies among,
From world to world his beams convey'd:
So in the saint's illumin'd soul,
More clear the rays of glory shine;
Dark mists of earth beneath him roll;
But all his raidiance is divine.
And when in shades of deepest night,
All suns and stars shall beamless be;
His raptur'd soul with heav'nly light,
Shall shine throughout *Eternity*.

J. K. C.

ADOPTION.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6.

O BLESSED privilege of the children of God. How happy indeed are they, who while sojourning in a world of sin and woe, can yet look up unto God as their Father and their Friend. By nature, we regard God as an enemy.—We like not to think of him.—We view him as a hard master.—We imagine that his requirements are fatal to our happiness, and hence we desire to postpone acquaintance with his ways, and communion with him in his ordinances, to a future or far distant period. Hence many neglect the full conviction of their consciences, and the plain precepts of the word of God. This neglect increases their alienation, and their consciousness of having sinned against knowledge, often drives them still farther from the God of their mercies. In this awful state of alienation, they would continue and perish, did not God graciously vouchsafe to meet with them in his mercy, to awaken them from their sleep of sin, and make them willing in the day of his power to accept of Christ Jesus and his salvation. The effect of this gracious interposition, ordinarily, is to produce in their minds a high degree of alarm and distress—their sins are set in order before them—the multiplied aggravations of their conduct—their rebellion against the Holy Spirit's strivings, and their ingratitude to the God who has dealt so graciously with them, fill their minds with alarm and apprehension—they are invited to come to the cross of Christ, and encouraged to hope for mercy through him, and they attempt to come; they seek for pardon through the Saviour's blood; they wait upon him in his ordinances with humble and fervent prayer; but often, notwithstanding all their attempts to draw near, their minds are only filled with increasing alarm and apprehension. At length, however, God lifts up upon them the light of his countenance—he pours into their hearts the Spirit of his Son—he shows them that he is a God who delighteth in mercy, who pardoneth iniquity, transgression, and sin—who so loved the world, as to give his only begotten Son to die for it—who is so abundant in mercy, that he will give his Holy Spirit to them that ask it—whose love is so large, that he will in no wise cast out them that come to him. The poor trembling sinner says, "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." He makes, as it were, the attempt; and while drawing near, God meets with him, and says, "I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins—return unto me, for I have redeemed thee." His fears remove—his hopes revive—his views expand—his mouth is opened—his heart is enlarged—he exclaims, What shall I render to the Lord for all his benefits; and he looks forward with lively joy and anticipation, to that blessed world where he shall see his Father face to face. Beloved, we know not what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.

X. Y. Z.

REVIEW OF BOOKS.

Memoirs of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. Wightman and Cramp. 1826. Pp. 375.

THE name of Andrew Fuller is so intimately associated in our minds with strict integrity, sound judgment, unwearied industry, and entire devotedness, that we received with lively anticipations of pleasure the volume before us. Nor have these anticipations been disappointed; for though far from indiscriminately approving every part, we yet feel that it contains much which is highly interesting and eminently instructive.

Mr. Fuller was born at Wicken in the Isle of Ely, Feb. 1754.

My parents, says he, were Dissenters, of the Calvinistic persuasion. They were engaged in husbandry, which occupation I followed till the twentieth year of my age.—At this distance of time it is not easy to recollect all that happened; but I remember many of the sins of my childhood: among which were lying, cursing, and swearing. It is true, as to the latter, it never became habitual. I had a dread upon my spirits to such a degree, that when I uttered an oath, or any imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. This being the case, when I was about ten years old I entirely left it off, except that I sometimes dealt in a sort of minced oaths and imprecations, when my passions were inflamed.

In the practice of telling lies I continued some years longer; at length however I began to think this a mean vice, and accordingly left it off, except in cases where I was under some pressing temptation.

I think I must have been nearly fourteen years old, before I began to have any serious thoughts about futurity. The preaching which I attended was not adapted to awaken my conscience, as the minister had seldom any thing to say except to believers; and what believing was I neither knew, nor greatly cared to know. I remember however about this time, as I was walking alone, I put the question to myself, what is faith? There is much made of it,—what is it? I could not tell; but satisfied myself in thinking, it was not of immediate concern, and I should understand it as I grew older.—Pp. 18, 19.

Reasonings and inquiries of this nature were afterwards followed by deep convictions of sin, and by painful struggles with remaining ignorance and depravity. The minister on whom he attended appears to have addressed his discourses exclusively to believers, and cautiously to have avoided inviting and intreating perishing sinners to come to Christ. Hence Mr. F. remarks.

I was not then aware that *any* poor sinner had a warrant to believe in Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware that I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence 'contrary to the law,' and at the hazard of her life. Like her, I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath that I fled to this refuge; for I well remember that I perceived something attracting in the Saviour. I must—I will—yes I will trust my soul—my sinful lost soul—in his hands. If I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake; (my soul hath it still in remembrance, and is humbled in me!) and as the eye of my mind was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I reckon that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. This notion was a bar that kept me back for a time, though, through divine drawings, I was enabled to overleap it. As near as I can re-

member, in the early part of these exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death: and if at that time I had known that any poor sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so, and have found rest to my soul sooner than I did. I mention this because it may be the case with others, who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think also I did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that, justifying God in my condemnation, and approving the way of salvation by Jesus Christ, necessarily included it; yet I did not think at the time that this was repentance, or any thing truly good. Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now *conscious* of my being the subject of repentance, faith and love. When I thought of my past life, I abhorred myself, and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.—I thought that I had found the joys of the gospel heretofore; but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them.

From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have instantly set my passions in a flame, I now felt no inclination. My soul, said I, with joy and triumph, is as a weaned child. I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future *life to God* my Saviour.

From this time I considered the vows of God as upon me. But ah! I have great reason for shame and bitter reflection in reviewing the manner in which they have been fulfilled. Nevertheless, by the help of God I continue in his service to this day: and daily live in hope of eternal life, through Jesus Christ my Lord and only Saviour.—Pp. 24—26.

Mr. Fuller's parents had before this removed to Soham, where Mr. F. was baptized at the age of 17, and became a member of the church at Soham, under the pastoral care of Mr. Eve. In this connexion he enjoyed great happiness, but

A case soon occurred, which changed the scene, and turned the gladness into grief and trouble. He happened to be the first who knew of an offence having been committed by one of the members, and went to admonish him, according to the rule given in Matt. xviii. 15—18. The excuses alleged by the offender, and the steps which followed, brought the matter before the church. In the course of the discipline, a discussion took place of various doctrines respecting the power of fallen man to obey God, and keep himself from sin, with other relative sentiments. Great disagreement arose out of this, and many disputes, which ended in the division of the church, the resignation of the pastor, and his removal from among them, in October 1771.—Pp. 27, 28.

So difficult is it to exercise Christian discipline, or maintain pastoral authority. The congregation was now in consequence destitute of a minister, and dependent for instruction principally on its own members. This at length called Mr. F. forwards, and after occasional attempts, he was invited by his brethren to engage in the pastoral office. With this call, after a probation of more than twelve months, he complied; and continued as pastor at Soham from 1775 to October 1782, when, after many painful struggles, he removed to Kettering.

We are of course compelled to pass over many particulars of his history; otherwise we should gladly notice the eminent conscientious-

ness and integrity which marked the whole progress of his removal from Soham to Kettering. Those who merely judge by the exterior man, will not be aware of the acute and tender feeling which Mr. F. displayed on this occasion, or under the domestic trials he was subsequently called upon to sustain in losing his partner and several of his children. One passage, evincing the agony with which the conduct of an ungodly child distracts and wrings a pious parent's heart, must not be omitted. It may peradventure suggest a salutary warning to some.

Writing to an intimate friend on this trying occasion, he says, "My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking; or if I get a little sleep, it is disturbed; and as soon as I awake, my load returns upon me. Oh Lord, I know not what to do; but mine eyes are unto thee. Keep me, oh my God, from sinful despondency! Thou hast promised that all things shall work together for good to them that love thee: fulfil thy promise, on which thou hast caused thy servant to hope.—Oh my God, this child which thou hast given me in charge is wicked before thee, is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to thyself.

If I see the children of other people, it aggravates my sorrow. Those who have had no instruction, no pious example, or warnings, or counsels, are often seen to be steady and trusty: but my child, who has had all these advantages, is worthy of no trust to be placed in him. Oh my God, take away his heart of stone, and give him a heart of flesh; oh give him a broken and sincere heart.—I am afraid he will go into the army, that sink of immorality; or if not, that being reduced to extremity, he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! Oh my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent: have mercy upon him, a poor ungodly child. Oh Lord, I am oppressed; undertake for me!"

About ten days afterwards, when the scene began to brighten, he sings of mercy and judgment. "I found much relief, says he, in prayer, and was persuaded that God would hear me and bring it to pass. I have now much cause to be thankful, though my chief concern is not accomplished."—P. 53.

During all this period Mr. F. was incessantly employed in ministerial labours, diligent study, and frequent controversy. He had felt in his own experience the evil of ministers not inviting their hearers to accept of Christ, and had early entered his protest against this omission; and maintained, in opposition to the ideas of some who were wise above what is written, that it is the duty of all to believe in Christ. Few of our readers are aware of the lengthened and incessant controversy which these sentiments excited, and of which Mr. Morris has given a full, though in the present day not very interesting narrative. At length the Baptist Missionary Society was formed, and this noble and Christian institution called forth the energies and employed the labours of Mr. Fuller to his dying day; not indeed to the exclusion of other objects, but so as to evince that he considered them of second rate importance. Of the formation of this society Mr. M. thus speaks.

Before the end of 1786, Mr. Carey, accompanied by another minister of the same age and standing with himself, went to a ministers' meeting at Northampton. Towards the close of the evening, when the public services were ended, and the company engaged in a desultory conversation, Mr. Ryland senior entered the room; and with his accustomed freedom insisted that the two junior ministers, Mr. Carey and his friend (the writer of these memoirs) should each propose a question for general discussion. His friend, with much reluctance, proposed for consideration the latter part of 2 Peter ii. 1; and was very ludicrously told to go home, and read Gill and Brine, and

various other commentators, and not to come there with his Arminian questions! Mr. Carey next pleaded several excuses—but a question was imperiously demanded. At length he submitted, "Whether the command given to the apostles to 'teach all nations,' was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?"

Without waiting for the judgment of the company, the same person said, he ought certainly to have known, that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a most miserable enthusiast for asking such a question! This was the first time Mr. Carey had mentioned the subject openly, and was greatly abashed and mortified; but he still pondered these things in his heart. Mr. Fuller sympathised with him, as soon as Mr. Ryland senior had withdrawn, and offered several encouraging remarks, recommending him to pursue his enquiries.

Mr. Carey never lost sight of his object; it was always uppermost in his thoughts. Whenever he met with his brethren in the ministry, he never failed to converse with them on the importance and practicability of missions. These conversations, together with the monthly prayer-meetings, considerably impressed the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and use no means for that purpose.

About the year 1790, Mr. Carey visited Birmingham, and became acquainted with the excellent Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members of Mr. Pearce's church were also much interested in his proposals, and promised to assist him. One in particular urged him to prepare his thoughts for publication, and made an offer of ten pounds towards the printing. On his return to Northampton he met with Mr. Fuller and two other brethren, to whom he communicated what had passed, and requested that one of them would undertake the publication. This they declined, but recommended him to keep his object still in view.

In the spring of the year 1791, a *meeting* of ministers was held at Clipstone, which brought the matter to a crisis. Two sermons were preached on that occasion, and afterwards printed. The first was by Mr. Sutcliffe, from 1 Kings xix. 10; on "Jealousy for the Lord of hosts." The other was delivered by Mr. Fuller, from Haggai i. 2; on "The Pernicious Influence of Delay in matters of religion." The latter of these sermons made such an impression on the minds of the ministers present, and the audience in general, as will not easily be forgotten. Every heart was penetrated with the subject, and the ministers retired, scarcely able to speak to one another. A scene of such deep solemnity has seldom been witnessed. Mr. Carey, perceiving the impression on all around him, could not suffer the company to separate until they had come to some resolution on the forming of a missionary society; and a society would then have been formed, but for the well-known deliberative prudence of Mr. Sutcliffe. The resolution made at that time was, that as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to publish it at an early opportunity. His pamphlet appeared soon afterwards, under the title of "An Enquiry into the Obligations of Christians to send the gospel to the heathen."

The annual association was held at Nottingham, in the spring of 1792, and Mr. Carey was appointed to preach. His sermon was founded on Isaiah liv. 2, 3. Having observed that the church of God is there addressed as a desolate widow, dwelling alone in a little cottage; that the command to enlarge her tent contained an intimation, that there should be an increase in her family; and that to account for so unexpected a change, she was told that her "Maker was her husband," who should be "called the God of the whole earth;"—he took up what he conceived to be the spirit of the passage in two exhortations; namely, EXPECT GREAT THINGS—ATTEMPT GREAT THINGS. The effect of this discourse was considerable. A resolution was passed, 'That against the next meeting of ministers at Kettering, a plan should be prepared for the purpose of forming a society for propagating the gospel among the heathen.' Mr. Carey at the same time generously proposed to devote the profits which might arise from his late publication, to the use of such a society.

The ministers accordingly assembled at Kettering, Oct. 2, 1792. After the public services were over, they retired for prayer, and pledged themselves more

solemnly to God and to one another, that they would make an attempt to evangelize the heathen. Hitherto there were no openings for a mission in any particular direction, no missionaries provided, nor any funds to meet the expense. The sum of thirteen pounds only was subscribed, and soon after seventy pounds were collected by Mr. Pearce at Birmingham; but until a more specific object was proposed, no appeal could with any propriety be made to the public. At two subsequent meetings, in October and November, Mr. Carey offered himself as a missionary, and was accepted.—Pp. 101—105.

Such were the feeble beginnings of this noble society. But what Carey is abroad, Fuller was at home. The motto of each was, EXPECT GREAT THINGS—ATTEMPT GREAT THINGS. The attempt has been made—the expectation has been realized; and we pity the man who can read the accounts of the Baptist Mission and not exclaim, What hath God wrought!

The account of Mr. Fuller's missionary labours is to us the most interesting part of the volume; but we have not room to extract. The review of his doctrinal and practical writings is tedious and uninteresting, though obviously attended with considerable labour. His dying scene is affecting; but Mr. M.'s review of his character is what we cannot but feel a somewhat harsh resemblance.

Yet on the whole we recommend the publication as highly instructive. Our readers will recollect that Mr. F. was a Dissenter and a Baptist, and not of the most liberal or conciliatory description. Yet he was an eminently wise and holy man: and there is much deserving of serious consideration in his experience, both as a minister and a private Christian. We think that an abridgment of the present Narrative; or rather a publication of the Memoir, exclusive of the review of his publications, might meet with extensive circulation and be eminently useful.

First Report of the Commissioners on Education in Ireland, dated May 30, 1825, presented by His Majesty's command to both Houses of Parliament. Ordered by the House of Commons to be printed, June 3, 1825. Pp. 102; Appendix, Pp. 881.

Practical Observations upon the views and tendency of the first Report of the Commissioners of Irish Education Inquiry. Hatchards. 1826. Pp. 100.

THE state of Ireland is a subject of anxious inquiry and frequent deliberation with every Christian patriot. Connected as it has been with Great Britain for above six hundred years, the distress and disorder so evident through almost the whole country are highly disgraceful, and threaten eventually serious dangers and calamities to the United Empire. Had Buonaparte during the last war made a desperate effort, and landed on the Irish shores one tenth of the troops he led to perish in Russia, or sacrificed to desolate Spain, he would have inflicted a most serious if not fatal blow upon our empire: and no one can say how soon some determined enemy may be encouraged by the treachery and treason of Irish fanatics to assault us in this our most vulnerable quarter.

It would be foreign to our object, even had we the ability and information to examine the various measures which may be expedient to remedy the present evils, or avert the future dangers, to which this important part of our empire is exposed: but we are free to confess, that our hopes of permanently and effectually improving the state of Ireland rest more on the moral and religious instruction of the rising generation, than upon any, or, indeed, all other plans which have hitherto been suggested; and we have therefore been led to peruse with considerable attention the works before us; the one, a bulky

folio, comprising nearly a thousand pages of Report and Evidence on the subject of Irish Education—the other, a brief but weighty series of Animadversions on the views and tendency of this Report. They both deserve a most serious perusal; and few persons, we apprehend, can lay down the latter without feeling that, notwithstanding defects of style, quaintness of expression, and, in some cases, an approximation to grossness of illustration, the writer has made out so strong a case against the Commissioners, and the plan recommended by them, as may well induce, nay very imperiously require, every *Protestant* legislator to pause before he consents to the adoption of measures which, however craftily opposed by wily Jesuits, are more directly calculated to promote the interests of the popish party than even the misnamed Catholic Emancipation itself. We do earnestly hope that the friends of civil and religious liberty will seriously examine the statements of this important pamphlet.

Our more immediate object, however, is to communicate some general information to our readers on the subject of Irish Education; and we take for this purpose the Commissioner's Report as a basis, annexing additional information from the Pamphlet before us, and from other sources, combined with such observations as the case may require.

The Report before us is the production of five gentlemen—Thomas Franklin Lewis, John Leslie Foster, William Grant, James Glassford, and Anthony Richard Blake, Esquires—who were appointed by His Majesty's commission, dated June 14, 1824, *to inquire into the nature and extent of the instruction afforded by the several institutions in Ireland established for the purpose of education, and maintained in whole or in part from the public funds.* These gentlemen were armed with extensive powers, and appear to have entered on their work with hearty good will. As, however, they were designedly chosen of different sentiments and from different parties, it is no matter of surprise that their Report exhibits marks of inconsistency, and is very different from what any one would expect from a perusal of the evidence on which it professes to be founded. Liberality, toleration, and mutual concession are good in themselves, and, when pursued by pious and conscientious persons, who, deeply impressed with the truth and importance of religion, yet conscientiously differ from each other on some specific points, are productive of beneficial results. But when worldly politicians and true Christians attempt to meet on the ground of concession, the latter must inevitably suffer. Herod and Pontius Pilate and the rulers of the Jews never appear to have agreed on any other point than that of opposing the holy child Jesus.

The institutions noticed by the Commissioners may be arranged under three heads. First, *Those which are principally supported by parliamentary grants.* These are, the Incorporated Society for promoting English Protestant Schools, usually spoken of as charter schools —the Association incorporated for discountenancing Vice and promoting the knowledge and practice of the Christian Religion—the Parochial Schools—the Society for promoting the Education of the Poor of Ireland, commonly called the Kildare Street Society—and the Lord Lieutenant's School Fund. Secondly, *Those which depend entirely upon voluntary contributions.* These are, the Sunday School Society for Ireland—the London Hibernian Society—the Baptist Society for promoting the Gospel in Ireland—the Irish Society for promoting the Education of the Native Irish through the medium of their own language. And, Thirdly, *Those* which, whether supported *by volun-*

tary contributions or otherwise, are entirely under the controul of Roman Catholics. Such are, the Brothers of the Christian Schools in Ireland—the Schools conducted by the Religious Brotherhood—the Nunnery Schools—the Sodality of the Christian Doctrine—and the Roman Catholic Free Schools. On each of these institutions the Commissioners remark in their Report, and communicate information more or less important in their Appendix.

First. Those institutions which are principally supported by Parliamentary grants.

1. *The Incorporated Society for promoting English Protestant Schools in Ireland.* This was established by charter, in 1733. Its object is to take children from their parents, to board, clothe, and instruct them in the Protestant religion; and when of suitable age, to bind them out apprentices, &c. —Its income, arising partly from Parliamentary grants, and partly from private estates, is very large; having expended, in ninety years, £1,612,138, of which £1,027,715 was derived from Parliamentary grants. The commissioners were not able to ascertain the numbers admitted, but observe, that the total number apprenticed from the beginning has been only 12,745; so that 7905 children apprenticed, cost just a million sterling; that is, about 120 guineas for each apprentice—a most enormous sum. And what is still more painful, so defective is the system, that a very small proportion of the children turn out well. Whereas a judicious application of the income of this society would afford solid education to almost all the poor of Ireland. These schools contained in 1820 only 2200 children, the disbursements of which year were £42,679.

2. *The Association incorporated for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion.* This association commenced in 1792, and employed its funds chiefly in procuring and circulating Bibles, Prayer Books, and Religious and Moral Tracts, and promoting catechetical examinations. Its whole receipts, prior to 1800, appear to have been not quite £2000. In that year the society was incorporated by Act of Parliament, and has since received an annual grant, varying according to circumstances. The grant for 1825, was £9084 12s. and the receipts from subscriptions and donations were £1065 17s. 6d. These funds are now employed in circulating books, &c. (as prior to its incorporation) in erecting schoolhouses, and granting salaries to teachers.

English reading, (of which the reading of the Holy Scriptures forms a leading part) writing, and arithmetic, constitute the general instruction. It is an object also in these schools to prepare the children of the Established Church for the catechetical examinations which the Association has from its first institution endeavoured to promote. The schools, nevertheless, are open to children of all persuasions, provided only that they conform to the rules. All must read the Scriptures, but none excepting those who belong to the Established Church are called upon to receive instruction in the Church Catechism, the only one allowed to be taught. It appears, however, that in some cases Roman Catholic children have attended at the catechetical examinations, and have been successful in the competition for premiums.—Report, P. 32.

The number of children in daily attendance on the association schools in September 1824 is reported to have been 15,922, of whom 9,578 are stated to be Protestants, and 6,344 Roman Catholics.

In the course of our inspection, the schools connected with the Association appeared to us generally to be of a very orderly and highly respectable description.—Report, P. 33.

3. *Parochial Schools.* These are provided by the clergy under an Act of William III. and amount in number to 782, to which the clergy contribute £3299, per annum. They are not strictly supported by a parliamentary grant, but the con-

tributions to their support are compulsory to a certain degree. Many of these schools appear to be connected also with different charitable institutions; and will therefore vary in their character according to the institution with which they are connected.

4. *Society for promoting the Education of the Poor of Ireland, commonly called the Kildare Street Society.* This society was formed in Dublin, in December 1811, in order to promote the establishment and assist in the support of schools, in which the appointment of governors and teachers, and the admission of scholars, should be uninfluenced by religious distinctions, and in which the Bible or Testament, without note or comment, should be read by all the scholars who had attained a suitable proficiency in reading, excluding catechisms and books of religious controversy; wishing it at the same time distinctly to be understood, that *the Bible or Testament was* NOT *to be used as a school book from which children should be taught to spell or read.*—Report, P. 39.

To this society large pecuniary grants have been voted by parliament, beginning, in 1814, with £6980, and progressively increasing —the last year's grant amounted to £30,000.* The society, though nominally supported by all the aristocracy of Ireland, derives very little income from their contributions; the whole amount of subscriptions and donations received in the year, as stated in the last Report, we have seen being not quite £265. The scholars of that year were 79,287, and the whole expenditure £32,632. These funds are employed in building and furnishing schools; in gratuities to the teachers; in maintaining two model schools; in supporting six inspectors, and providing books, stationary, &c.

The Commissioners remark, That while the society have succeeded beyond their own most sanguine expectations in some of their objects, they have failed in others. They have certainly failed in producing universal satisfaction; and it is observable, that while in matters which they consider of lesser importance, for instance, the issue of books, the arrangement of the model school, the training of masters and mistresses, their system of rewards, and their directing the public mind so powerfully to the subject of education, they have conferred the most extensive and undoubted benefits on Ireland; the three points distinguished from all others as being fundamental and indispensable, are those in which, to a certain extent, their failure cannot be denied. The compliance with these three fundamental rules, we are convinced, is in many cases, merely nominal. The use of the Scriptures is frequently a matter of form. Catechisms are taught as freely in many of their schools as in any others, merely by the fiction of treating the appointed times as not being school hours, and the selection of masters and mistresses, though nominally uninfluenced by religious considerations, is truly and practically confined to Roman Catholics, when the patrons are the Roman Catholic clergy; and to Protestants, when the schools are in connexion with the Association for discountenancing vice, or the patrons are clergymen of the Established Church.

On these remarks the author of the Practical Observations thus comments.

Although there is but too much of this statement in which we are obliged to concur, the condemnation which it expresses comes awkwardly from the Commissioners of education. Every

* The whole sum of £30,000 was not granted, in the first instance, to the Kildare Place Society, but a part, (we believe £15,000) to it, and the remainder to the Lord Lieutenant's Fund. Shortly after the appearance of the Commissioner's Report, the Lord Lieutenant was pleased to express his desire that the suggestion of the commissioners, as to excluding the schools of all other societies from Kildare Street aid, should be adopted. The Kildare Street Society bowed in submission, and immediately issued that circular letter to the patrons of all schools in connexion with them and other societies, of which the Hibernian Society so justly complained. The Kildare Street Society however obtained the money—the Hibernian Society lost the superintendance of some 200 schools—scriptural education received a severe check, and the Jesuits triumphed. This is the secret history of a transaction, which in its consequences has excited much clamour, especially in Dublin, against the London Hibernian Society.

degree of pains is taken by them to represent the necessity of accommodating the use of scripture in schools to the regulations and discipline of the Roman Catholic church, which means that the priest is to "select the children who shall read the Testament, the version which shall be used, and the passages which shall be read;" and when we are presented with a specimen of the practice, it is immediately declared, that it reduces the reading of the Scriptures to mere "matter of form."

We cannot think that the Commissioners are more consistent in the application of the idea of "fiction" to the employment of the school-room for the objects of catechetical instruction, even supposing that the permission should lead to the occasional dismissal of the scholars at an earlier than the usual hour. It is one of the charges against the institution that the "supplemental education in religion, which all admit to be indispensable, is in fact very insufficiently provided," and then in the use of the only practicable mode of supplying the deficiency, the unfortunate society is twitted with having recourse to "fiction." It is somewhat strange that the plan which is here conceived to be mere fiction in the practice of the Kildare Street Society, should happen to be precisely the plan which the Commissioners have recommended in their scheme of national education, with the difference that in the new system it must take place four times in the week, while in the Kildare Street Schools it seldom occurs above twice.

With respect to the exclusive employment of Protestant teachers, "when the patrons are clergymen of the Established Church," it is any thing but a correct statement of the fact. A very considerable portion of the Society's teachers under Protestant clergymen are of the opposite persuasion, and it appears from the list of admissions to the training department that *no fewer than eighty-six Roman Catholic masters have been sent up by Protestant clergymen for their own schools.* This statement furnishes no criterion of the total number of Roman Catholic teachers employed by the society, as there are a multitude of masters under its direction who never saw the training establishment. The observation however is strictly true in its application to the practice of the priesthood, and the Commissioners are perfectly correct when they state, that "the selection of masters and mistresses are truly and practically confined to Roman Catholics when the patrons are the Roman Catholic clergy."—Practical Observations, Pp. 18—20.

The Commissioners further remark,

Bibles and Testaments are not included amongst the books supplied by the Society, and it is frequently a matter of surprise to the persons who receive books from them, that the only work which the Society requires under all circumstances to be used in the schools is not included in the grant. The Society have adopted this course for the purpose of avoiding a competition with other societies which distribute the Bible gratuitously;* we, nevertheless, are persuaded that their rules would have been much more strictly complied with, if they had from the first supplied the schools with copies of both versions of the Scriptures.—Report, P. 47.

5. *The Lord Lieutenant's Fund.* A parliamentary grant was made, in 1819, empowering the Lord Lieutenant to issue sums of money in aid of schools established by voluntary subscriptions. This Fund is entrusted to three commissioners, who have employed about £34,000

* The commissioners have not correctly stated the motive which induced the Kildare Street Society to adopt their present course. That "society for *some time* accompanied their grants of school requisites with a suitable number of copies of the New Testament; and *this practice was continued until the period when the Rhemish version of the New Testament without notes was published;* when, it being resolved *that the use of that version in the schools was a compliance with the fundamental principles of the society, some difficulty arose as to including it in grants to the schools;* and *as the Committee did not think they would be justified in continuing the authorized version* EXCLUSIVELY, *it was determined* NOT *to make* ANY GRANT *of* EITHER VERSION." This is the Kildare Society's own account of the matter. The popular story is, That the Kildare Place Committee, considering it to be *more dignified* to be *unanimous* in their proceedings, than to *divide* on a *most important question*, agreed, for *the sake of harmony*, and to the *no small joy of the Romish party*, to throw *both the* PROTESTANT *and the* ROMAN CATHOLIC TESTAMENT *overboard.*

chiefly for the building or purchasing of school-houses, &c.

Secondly. Those which depend entirely upon voluntary contributions. These societies not being supported, either in whole or in part, from public funds, are not included in his Majesty's commission. Their importance and their efficiency, however, fully justify the attention which the commissioners have bestowed upon them.

1. *The Sunday School Society for Ireland.*

This Society was founded in 1809. "The principles on which it has been instituted are, that it shall promote the establishment and facilitate the conducting of sunday schools in Ireland, by disseminating the most approved plans for the management of such schools, by supplying them with spelling books, and copies of the Sacred Scriptures, or extracts therefrom, without note or comment, (the only books which the Society disseminates amongst the scholars) either gratuitously, or at reduced prices; and that it shall not assume to itself any controul over the internal regulations of the schools in connexion with it, nor use any other interference in their concerns, than that of kind admonition and advice." The spelling books referred to in this regulation were compiled for the Society, and the reading lessons which they contain are exclusively taken from the Scriptures.—Report, P. 61.

The funds arise entirely from voluntary contributions. The society had under its care, in 1825, no less than 1702 Sunday Schools, containing 150,831 scholars, who were supplied with books, &c. &c. at the small expense of £2421. This appears one of the most useful and economical societies in Ireland.

It is impossible, indeed, to witness the proceedings of these schools, even in the most cursory manner, without perceiving their beneficial tendency. The influence on moral character, which has already been produced in those parts of Ireland where institutions of this kind have been formed, is attested by undoubted authority. A marked improvement in principle and conduct, *an increased* respect to moral obligation, *a more* general observance of relative duties, and a greater deference to the laws, are invariably represented as among the fruits of the education there received; and we entertain no doubt that it is one of the most powerful instruments for raising the character and advancing the general welfare of the people.—Report, P. 65.

2. *The London Hibernian Society.* This Society has obviously occasioned the commissioners no small trouble. Not that its conductors threw any obstacles in the way of inquiry; on the contrary, they courted, rather than shunned investigation; and the numerous and important documents furnished by them to the commissioners occasioned considerable embarrassment to the compiler of the Report. The author of the Practical Observations well remarks.

Whatever might have been the shape in which the Report of its proceedings left the hand of the original fabricator, there is strong internal evidence of subsequent dislocation, and the present framework of the design suggests the idea of a field of battle, to which neither of the parties had exclusively relinquished their claim.—Prac. Obs. P. 23.

We cannot, however, enter upon controversy; otherwise we must omit that brief notice of this excellent Society, which though unnecessary to those who are in the habit of regularly perusing our labours, is important as a branch of the present view. The London Hibernian Society was instituted in 1806, for the diffusion of religious knowledge in Ireland. It employed in the first instance, preachers as well as schoolmasters, but after some year's experience, confined its operations exclusively to the establishing of schools, and the circulation of the Holy Scriptures in Ireland. The schools are either Day, Sunday, Adult, or evening schools, amounting in 1824, to 1072, containing 88,699 scholars, or when a deduction is made for the duplicate returns in the lists of Day and Sunday schools, about 80,000 individuals. The scholars are either boys, girls, or adults;

they are taught in either the English or Irish language, and instructed in reading, writing, and arithmetic. The only books used, are spelling books and New Testaments. The reading lessons in the spelling books are all taken from the Holy Scriptures. The children are required to commit portions of scripture to memory, and are subjected to a quarterly examination by inspectors, on whose report the salary of the teachers principally depends. About seventy persons are employed in inspecting the schools, or reading the Scriptures in the cottages and cabins of the poor.

3. *The Baptist Society for promoting the Gospel in Ireland.* The general objects of this Society are the same with those of the London Hibernian Society, with these exceptions, that the agents of the Society are generally Baptist preachers; and do not depend for their remuneration on the proficiency of their scholars, as is the case with the Hibernian Society's teachers.

4. *The Irish Society for promoting the Education of the Native Irish, through the medium of their own language.* This Society was established in 1816, and had in 1825, 144 schools. The number of scholars is not given, but the income for 1824, is stated to have been £904. 0s. 9d.

To this list of Institutions, supported by voluntary contributions, may be added, *the Ladies's Hibernian Female School Society.* This pursues the same plans as the London Hibernian Society, with the important addition of teaching the children plain work.

Such are the principal Institutions established for the promotion of Education in Ireland. Those which have been sanctioned by Parliamentary grants, may be safely left to the fostering care of Government. Those depending upon voluntary contributions, are most justly entitled to continued and enlarged support: and of these we conceive the *London Hibernian Society* and the *Sunday School Society for Ireland,* may fairly assume the pre-eminence. The London Hibernian Society especially, is entitled to our gratitude for the zeal and the fidelity with which it has ever adhered to the cause of scriptural education. It has gone on in the face of most determined opposition, and has withstood every inducement to compromise in the least its principles. By employing Roman Catholic masters, and carefully guarding against undue proselytism, it has acquired the confidence of the Roman Catholic population. Its Scripture readers have carried the words of life and salvation into the dreariest wastes, and the darkest parts of Ireland, and the sanctifying effects which have accompanied its labors, have provoked the fiercest hostility of Infidels, Latitudinarians, and Popish Priests. But the more it is opposed the more it prospers. And if only British Christians will provide the requisite funds, this one Society will extend the blessings of Scriptural education, in *English* or in *Irish,* or in both, to every child, and to every cabin, through the whole extent of Ireland. We would not underrate the efforts of other Institutions, but pray God they may be crowned with great and increasing success, and especially that the *Sunday School Society* of Ireland may still proceed with renewed zeal in its work of love.

Our readers will observe that we have passed over very lightly, the class of Institutions under the control of Roman Catholics, and that we have not touched specifically on the Plan recommended by the Commissioners. This has not been the result of oversight, but of design. We have indeed already expressed our ideas upon the Commissioners plan, of which we shall therefore only now say, that it appears calculated to produce the very evils it affects to remedy—to encourage

religious controversy—to impede scriptural education, to perpetuate and increase Roman Catholic superstition and tyranny. The Romish Hierarchy, it must be remembered, systematically impede general education. They strive to prevent their pupils in their own schools, from the acquisition of useful knowledge. They teach catechisms by rote, rather than allow their pupils to learn to read, and many of the schools professedly opened by Roman Catholics, have only been intended to injure and impede efficient schools already in existence. The author of the Practical Observations, remarks,

We lay it down as a general position, that the Romish priesthood have constantly opposed education, under whatever form it has been offered to the people, without at the same time providing any substitute to a greater extent than was found necessary as a preventive in the design of opposition.

The writer then expresses his wish for the printing of some returns from which he presumes

1st. That the schools superintended by Roman Catholic clergymen differed most essentially in the Roman Catholic and Protestant returns, and that they formed, according to the largest estimate of their number, but a very fractionary part of the general aggregate.

2ndly. That the schools in connexion with Roman Catholic clergymen *were seldom established by them but generally adopted from the common hedge schools of the country.*

3rdly. That *the dates of their establishment or affiliation corresponded either with the introduction of scriptural schools into the neighbourhood, or the appointment of the Commission of Inquiry.*—Pp. 70, 71.

It is a remarkable, and at the same time an appalling fact, that there is scarcely a witness examined by the Commissioners who had not given testimony to a general want of information about *the very existence of the book* (the Bible). The following is from Mr. Donelan's evidence:—"Do you find throughout the country a prevailing ignorance of *both* versions of the Scriptures? Yes, the most lamentable ignorance in our *Kildare Street* Schools. Do the children *not know that* the Testament is the word of God? *No; they could not tell that, even when I put the answer into their mouths; and if the children of our schools are so ignorant with such advantages, I conclude their parents must be more so.* Do you think the peasantry could in most instances distinguish between a Testament and any other book of the same size upon a religious subject put into their hands? *Upon my word, I think they could scarcely do it, except where the exertions of the Bible Society have succeeded;* BUT IN MANY PARTS OF CONNAUGHT, THE PEASANT DOES NOT KNOW WHAT A BIBLE OR TESTAMENT IS." We have not selected these quotations on the ground, that they are more conclusive than any thing which is to be found in the information of other witnesses, but simply for the reason, that an importance may attach to Roman Catholic testimony in the estimation of some readers, which would be wanting in *Protestant* evidence upon the same subject.

Experience has thus registered against a professedly Christian priesthood, the almost inconceivable fact that the Scriptures are unknown even by name to a great part of the body which they profess to instruct in a knowledge of their contents. But—it is not merely true that the people are left by whole provinces with scarcely any knowledge of the greatest boon that Heaven has conferred upon man; it is moreover true, that there exists a banded conspiracy against the book. From the mitred blasphemer, who publicly lauded the bigotry which thurst it under the earth with a tongs, down to the meanest driveller who mutters the mysteries of the craft, there is but one feeling and one sentiment upon the subject.

It is a truth as notorious as the existence of Ireland itself, that there is scarcely a parish on its surface, *where the use of the Bible has not been opposed in some shape, while the history of profligate and treasonable adventure has been tolerated in every shape.* The book of God's revelation has been withheld and denounced, and the resistance of its introduction, backed by the authority of the altar, and not unfrequently executed with the lash of the horsewhip, while free course has been given to the polluted issues of human depravity, and the very worst species of seditious example.

This is strong language, but it is fully supported by the Appendix to the Commissioners Report, and various other documents.

BRITISH AND FOREIGN BIBLE SOCIETY.

We are requested by the Rev. Mr. Gorham to give an early insertion to the subjoined Letter addressed to "*the Rev. A. Brandram, Secretary to the British and Foreign Bible Society;*" and we readily accede to his wishes.

Clapham, Oct. 24, 1826.

DEAR SIR,

THE great misrepresentations of my motives and conduct, which have been perseveringly made by several members of the Committee of the Bible Society, with regard to a late transaction, have now assumed so serious a shape, and have been so extensively circulated, that I can no longer refrain from addressing you officially on the subject. Were I circumstanced altogether as a *private* individual, I might leave unnoticed these unjust imputations: but having been induced to present myself before the *public*, during the most important discussion which ever agitated our Society, I cannot allow an attempt to shake the confidence hitherto reposed in my testimony by no inconsiderable portion of the subscribers, without placing this matter in its true light through the medium of a *written* document,—the only method left me of preventing further distortion of the facts of the case, by those persons in your Committee who have paid little regard to the *verbal* explanations which I long since gave them.

The charges against me have grown out of a private correspondence which I held with a respectable minister in Scotland, on the subject of a grant of New Testaments to Dr. Van Ess on the 3rd of July last. A single error (which, however unfortunate, was really not very important) having crept into my letter, I am held up to reprobation as *making it my business to misrepresent;* and an undisguised statement of the substance of the debate which occurred on that occasion having been given by me, I am reproached as *charging your Committee with dishonesty.*

1st. With regard to *my alleged studied misrepresentations,* language has been adopted calculated to convey the idea, that I sit in your Committee as a spy and informer; and though I admit that these *terms* have not been used, yet the disagreeable charge has been frequently and intelligibly applied to me. A short view of the facts will show that I neither originated, nor wilfully confirmed the misrepresentation alluded to.

Early in July last, some misconceptions in Scotland led to the belief, that the General Committee in Earl Street had (in the case of a supposed grant of Bibles in *sheets* to Dr. Van Ess, made on the 3rd of July) wilfully contravened the explanatory regulation by which they are pledged to issue all Bibles *bound;* to prevent the possibility of collusion about the circulation of the Apocrypha. One of the Perth secretaries, the Rev. W. A. Thomson, wrote to me on the 6th of August stating this charge, and requesting a simple statement of what occurred. On the 11th of August I complied with his request, with the sincere view of correcting his misconceptions. I subjoin some extracts from my letter.

> "I am happy in giving any information which may tend to correct mistakes.... In the particular case referred to, there seems to have been great misapprehension....The application by Dr. Van Ess, and the subsequent grant, was not for Bibles, but for New Testaments....Whether or no he requested them in *sheets.* I cannot say; but I must do him the justice to add, that I do not think he had any improper motive or subterfuge. It is not correct to say, that 'the Committee ever 'made the grant in sheets,' and then 'rescinded' it....I believe them to be sincerely determined to adhere to the interpretation of the fundamental law....I trust that your Society will not hastily dissolve its connexion with us. Give us your aid in the way of watchfulness over the Earl Street proceedings, and remonstrance when necessary. All will yet be right....May the God of peace be with us, and with all who love his pure Word. While we firmly resist all efforts to corrupt his Holy Book, may we learn to bear more with each other's weaknesses!"

From these extracts, it is manifest that the main object of my letter was not to "misrepresent"—but to *remove some unjust imputations* on your General Committee. In the haste of my communication, however, I did not take away *all* ground of error; having unfortunately allowed that a *Sub*-committee, of about five persons, *did* pass the grant in the objectionable form, which admission was contrary to fact. The incorrect paragraph was instantly *published* in a pamphlet at Perth; from which it was copied into the Edinburgh Christian Instructor for August. Sincerely as I regret this oversight, I strongly reprobate the uncandid use which continues to be made of it in your Committee,—to impeach the integrity and general correctness of my *statements.*

I might fairly stand altogether exculpated, on the ground that my letter was written in the haste and with the freedom of a *private* communication, and was forced into publication * without my knowledge, or the opportunity for that strict revision which I should have given it, had I suspected that I was writing for the press. I admit that *wilful* or even *grossly negligent* mis-statements are not more defensible in a private letter than in a public document: but I cannot allow that the occasional errors incident to the easy and *honest* freedom of unstudied and *confidential* correspondence, imply moral turpitude. With the most sincere desire to be correct, it is impossible to bestow on casual correspondence the same minute investigation which is due to a public statement. Were the private letters of each member of your Committee to be published without permission, is there *any one* of your body who could stand the ordeal to which it is attempted to expose myself. I am not the only person who has been reproved in your Committee for presuming to correspond with the north, on the subject of the Earl Street proceedings; and in one instance censure has been applied to me by a gentleman who has himself transmitted a great many epistles on this subject, beyond the Tweed. I am not unaware that considerable prudence should be exercised, before the discussions of Committee Meetings can be safely introduced into private conversation or correspondence. It happens, however, that I have only written *three* letters to Scotland on the Bible Society's discussions;—all in reply to enquiries,—all within the last four months—one indeed being to a long tried and intimate friend. I know of no reason why Scotland should be placed by the Committee under an epistolary interdict; my recollections of Caledonian friendship and piety are of too warm a kind to allow me to listen to any such unreasonable expectations; and the gentlemen who so unwarrantably and disagreeably interfere with the liberty of private correspondence, and social intercourse, would do well to consider whether *this* be a step by which they are likely to promote the harmony, or to maintain the dignity of their body.

I am not anxious, however, to claim the privilege of defending myself, on the ground of my mis-statement having been made in a merely *private* letter. My error was easily to be accounted for, and was not so much an error in substance as in circumstance. I recorded a *real* transaction, though I inadvertently and unhappily placed it against a wrong Grant. You are well aware that a *General* Committee *did* refuse to confirm an order which a *Sub*-Committee had previously made; viz. a resolution to purchase from a foreign printer, Mr. Thierry, 1000 copies of the Canonical parts of the Wallachian Bible; he having stated that he could not venture on the edition without our aid. I give no opinion as to the propriety of this measure; but I adduce this fact merely to show, that it was not a pure fiction, or wilful misrepresentation, when I affirmed that a *Sub*-Committee had ventured on a measure which a *General* Committee rescinded. Had my object really been to institute a charge, rather than to *remove misconceptions as far as my memory served me*, here were materials appropriate to the purpose; I suspect that the information will be new to many members of the Committee, that the Wallachian Bible adopts into its annexed Apocrypha,—not only the spurious pieces of the Romish Vulgate, and the three additional unauthentic writings of the Greek Church,—but also "THE BOOK OF FLAVIUS JOSEPHUS," or (as it is called in some Greek MSS.) "THE FOURTH BOOK OF MACCABEES!" This, at least, is the case with the only edition of the Wallachian Scriptures which I have seen, viz. that of 1795, which was within the reach of the Sub-Committee, being in the Earl Street Library.

I fully admit, however, that the single assertion that the grant to *Dr. Van Es* passed a small Sub-Committee, was incorrect. I pretend not to infallibility; and should deeply regret to be the instrument of misrepresentation. I have made no attempt to conceal the error. I explained it in your Committee;—I instantly wrote to Scotland, requesting it might be acknowledged to the Perth Committee; I have taken a similar step in the Glasgow Committee; I publicly corrected it by a letter to the Edinburgh Christian Instructor; and as some excellent persons, misled by your Committee, think that I ought to make a still more open recantation, I shall do so through the medium of the very letter which I have officially addressed to yourself.

2dly. The other accusation is, that *I endeavour to persuade the public that the*

* Rev. W. A. Thomson has expressed his regret for the inconsideration of this step, in a manner which removes from my mind every unpleasant impression as to his part in this affair.

Committee are dishonest. In removing this imputation, I might refer to the extract I have furnished from the very letter which has given your Committee so much offence; but I think it proper more *specifically* to deny that I have ever brought this charge against them. I believe them, collectively, to be upright men; I honor each and every one of them for their laborious discharge of duties, the amount of which is scarcely sufficiently appreciated; and I entertain an unfeigned Christian regard for many individuals in their body. I am indignant when I hear them charged with offences of which they are not guilty, when they deserve the *public gratitude* for arduous and long continued services. But being drawn to this explanation, I will not disguise my opinion, that the judgment and feeling of a great proportion of the existing Committee are opposed to *public sentiment*, on one most important matter; and that this opposition of feeling often produces serious inconvenience in the detail of business Sincerity obliged me to open these views to my correspondent at Perth, in the simple and strictly correct narrative which I transmitted to him; and if that narrative placed the Committee in a disagreeable point of view,—as *reluctantly* yielding to a few individuals, who firmly maintained that the books about to be granted to Dr. Van Ess could *not* be entrusted to him in sheets, without a violation of the regulation of last May,—the fault is not mine.

There is a plain distinction between the charge that the Committee are *dishonest*, and the affirmation that the opinion of a great proportion of its members upon a particular subject are so much at variance with the regulation which their Subscribers have laid down for them, that they have not the same distinct apprehension of what others at once perceive to be inconsistent with the spirit of that regulation. Hence it is quite possible to maintain that they are sincerely desirous of acting in conformity with their law, and yet that in some instances they may not execute that law in all its bearings with vigour and efficiency. The natural consequence is that which we have experienced,—that there must often be a painful collision of feeling,—and that, on many questions, the result must be a *constrained* rather than a *cordial* decision. This is all that I asserted in my letter to Perth, with regard to the *mode* in which we arrived at our Resolution for the grant of *bound* books to Dr. Van Ess; and I see nothing to regret in that narrative, beyond my avowed error about the *Sub*-Committee, and the detail of names, of individual speakers, which (though not out of place in a confidential letter) I should myself have refrained from publishing.

It is said that Committees ought to be judged solely by their recorded acts, and not by sentiments expressed in a debate. I fully admit this reasonable canon, *exceptis excipiendis;* but it is clearly inapplicable to the present posture of affairs in the Earl Street Committee, when the very point to be ascertained is, whether some of their recorded resolutions, in connexion with a much controverted subject, are the expression of their spontaneous feeling, or the result of the extraneous pressure of public opinion, continually urged upon them by a minority of their elected body, and by a few other persons who have the privilege of voting.

That the latter is too often the case, is notorious to those who attend the meetings for the regular business of the Society: and it is not without the greatest uneasiness that some of the most candid persons reflect, that this painful assertion is confirmed by a protest placed on the books of the Society, on the 28th Nov. 1825, (after the adoption of the restrictive resolution of 21st November): "*We protest against the present decision on the subject of the Apocrypha, as being, according to our deliberate judgment, in direct opposition to the moral bearing and general spirit of God's Word.*" The protest was signed by one secretary, by one member of the present Committee, and by four clergymen. Were there the slightest reason to suppose that these persons have moderated their views, since the resolution of November has passed into a law at the last General Meeting, I would refrain from reminding them of this *deliberate* record of their sentiments. Does not this circumstance afford a full justification for jealousy and watchfulness over the proceedings of individuals, *however upright*, who are entrusted with the administration of a law which they have thus officially described?

For having stated, in a private letter, this constrained and difficult posture of the Committee, I have incurred their displeasure; but that it really exists is further manifest from their own repeated declarations. To what else must we ascribe the painful and repeated observations with regard to those Clergymen and Life-Governors, who claim the *privilege* of attending and voting at the present crisis? It is

made a matter of complaint, that they often help to overrule the proceedings of the elected body; though they seldom, if ever, attend in sufficient strength to effect this by merely numerical power:—but if there be ground for this complaint, then there is a distinct admission by the Committee themselves, that their recorded acts are *not* a certain index of the line which they would pursue, were this controlling influence removed. This is all that I have myself asserted. There *must* be something wrong, when a great proportion of thirty-six laymen, *assembled for a religious object*, complain of the presence of ministers of the Established and other Churches, in a tone and with a frequency which renders it a very painful office to attend at their meetings.

The inconvenient opposition of contending views, which necessarily results from such a state of things, may be well illustrated by reference to a single instance. You will remember, that, at one of our late meetings, an encouraging letter was read from a Bible Institution at Neuwied, stating its full acquiescence in our late explanatory regulation, acknowledging that too great a reverence for the Apocrypha had obtained, and expressing its determination to uphold the supreme authority of the Divine Word, in language not unworthy of a Society, many of whose members are designated by the name of the great Luther. A suggestion, that letters of this character (I believe there are several) should be brought before the public, through the Monthly Extracts, was resisted; as risking the revival of the Apocryphal controversy, and as calculated to induce the public to conclude that the difficulties of introducing pure Bibles on the Continent had been overstated; and it was pleaded, that, should such a course be pursued, it would only be candid to publish all correspondence of a *contrary* bearing. A few others took a very different view. They considered that, though the members of the Bible Society, *as such*, cannot enter on a crusade against the Apocrypha,—yet they ought not to refrain, *by a falsely delicate forbearance to any particular opinions*, to give publicity to accounts of the removal of prejudices in favour of the Apocrypha,—that great stumbling-block which obstructs the free avenue to the Sacred Oracles. They had no wish to conceal existing difficulties; but they thought that the subscribers at large were *entitled* to be made acquainted with cheering communications, which tended to show that their late restrictive regulations would *not* cut them off entirely from continental association.—While I adduce this instance of the unhappy tendency of difference of judgment on a most important point, to bring on unpleasant discussions, and to interrupt the business of our Society, I am far from meaning to insinuate that there are any members of the Committee who are less rejoiced than others by intelligence which must animate every Christian heart. There is *no* friend of the Bible Society, (whatever may be his private sentiments as to the lawfulness of yielding to Apocryphal prejudices) who does not cordially desire that the feeling of jealousy for the honour of the Divine Word, lately expressed at Neuwied and elsewhere, may be extended to all the churches of Christendom.

I remain, Dear Sir,
Yours with regard,
G. C. GORHAM.

Notices and Acknowledgments.

M. S. is respectfully informed that such rhymes as *palm, storm—assail, in vain*, cannot possibly be admitted. We should recommend a shorter measure, and about one third the number of stanzas.

The Bill complained of by DAFFYDD was not stitched up in the Guardian, nor any way inserted in the work as it proceeded from the Publishers. Any Bookseller, however, or other person, can slip into as many numbers as pass through his hands such advertisements as he thinks proper; and though such insertions may be exceedingly offensive, very painful to the Proprietors of the Work, and perhaps, under certain circumstances, occasioning them pecuniary loss, there is no possible means of preventing, and little chance of remedying the evil.

Received:—JOSEPH.—H.—PHILO-WALDENSIS.—W. R. B.

In some cases the references in the Work referred to by A YOUNG DISCIPLE are of a fanciful nature, and as such of small value; this, however, is by no means generally the case, and we trust he will not be discouraged by any circumstance from a study which he will find increasingly profitable.

THE

CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

DECEMBER 1826.

MEMOIRS OF THE REFORMERS.

RIDLEY.

[*Concluded from page* 409.]

A LITTLE before the death of King Edward (an event which could not but excite painful apprehensions in all the friends of the reformed doctrine, however they might resign themselves to the dispensations of that God, who worketh all things after the counsel of his own will) our good prelate preached in the royal chapel, enlarging on the blessedness of charity; and his Majesty was so much affected, that immediately after the sermon he sent for his Lordship, whom he commanded to sit down and be covered. Recapitulating the heads of the discourse, the King required him to give him some directions for the accomplishment of his duty. Overcome by the tenderness and humility of his youthful Sovereign, Ridley could not refrain from tears; but desired time to consider of the particular channels in which the royal bounty might flow to the best advantage, begging leave to consult the Corporation of London on the subject. His Majesty accordingly wrote them a letter by the Bishop, who returned to him with a scheme for three foundations;—one for the sick and wounded, another for the wilfully idle or mad, and a third for orphans. Such was the origin of the hospitals of St. Bartholomew, and Bridewell, and the church of the Grey Friars.*

The King died in 1553, and was succeeded by his sister Mary; when there began what is called, in the emphatic language of the old divines, a sifting-time for the floor of Jehovah. Ridley was personally obnoxious to the new Queen, not only on account of his decided protestantism, but also for a sermon which he had formerly preached against her, and in favour of Lady Jane Grey; and he was among the earliest victims of her implacable revenge and insensate bigotry. Lady Jane was beheaded; the Duke of Northumberland and his son, and the Duke of Norfolk and his brother, shared her fate, for attempting to place her on that throne to which she had been destined by the late king; the bishops Gardiner and Bonner were released from incarceration, and the latter restored to the See of London. Popery was re-established, the statutes against heresy revived, and Gardiner commissioned by the Queen to persecute Protestants in the most rigorous manner. He was particularly ordered to purify the church

* Warner's Eccl. Hist. V. ii. p. 307.—Guthrie's Hist. of England, V. 3. p. 119.

from all married bishops and priests: in consequence of which, four bishops were deprived for marriage, as well as three others for preaching erroneous doctrines; while, out of sixteen thousand of the inferior clergy, twelve thousand were ejected for entrance into the conjugal relation.

After lying with some fellow-sufferers in the Tower, Ridley was removed to Oxford with Cranmer and Latimer to hold a disputation with certain Romish theologians. They were denied the convenience of their books and papers, the conversation of each other, and any mutual assistance in the conference; for each was to have his day separate from the other. Ridley was lodged in the house of one Irish, mayor of the city, to whom the Queen sent her precept to bring the prisoners into the public schools, at the times appointed for the disputations, calling Ridley a doctor, and Latimer only clerk. "This disputation," observes Fuller, "was intended as a preparative or prologue to the tragedy of these bishops' deaths; as it were to dry their bodies the more aforehand, that afterwards they might burn the brighter and clearer for the same."

When Ridley's turn arrived, he found that under the semblance of justice he was called, as a faithful servant of a suffering master, to endure trial of insult and cruel mocking. He was required to subscribe certain articles, concerning the real presence of Christ's natural body and blood, and the utter abolition of the substance of bread and wine in the Sacrament, and its character as a propitiatory sacrifice for the quick and dead. He refused; affirming them to be false, and declaring his readiness to deliver his sentiments upon them in a written document on the following evening. He was then asked, whether he were willing to dispute upon them. To which he answered, that so long as *God gave* him life, he should have, *not his heart* only, but his tongue and his pen to defend his truth; requiring, however, in the name of common justice, leisure for the preparation and arrangement of his arguments, and the opportunity of consulting authorities. They allowed him to write his mind on these subjects against the next day, and to prepare for disputation against the Tuesday following, the third day from that interview. He began, on the appointed occasion, by a solemn declaration, that though he was once of a different opinion, he had not changed it from any temporal consideration, but purely from a regard to truth. And since it was the cause of God he was now to maintain, he protested that he would have leave to add to, or alter, any argument, as he should see cause for it; and desired he might be permitted to speak without interruption. All this was promised him, but not complied with; and though all his opponents assailed him by turns, and sometimes several together, interrupting instead of listening, reviling instead of reasoning, and railing instead of arguing, and even exciting the rude multitude to hiss and clap their hands against him, so that his answers were frequently overpowered by their clamour; yet he was enabled to maintain his ground with a calm dignity, and to reply to their vexatious cavils or scurrilous abuse with readiness and acuteness; till the proloeutor terminated the proceedings in this unjustifiable manner:—'You see the obstinate, vain-glorious, crafty, and inconstant mind of this man; but you also see that the force of truth cannot be shaken; therefore, cry out with me, Truth has the victory!'

The three bishops were adjudged to be obstinate heretics, and declared to be no longer members of the church; to which they all objected. Ridley told the commissioners, that although he was not of their company, yet he doubted not but his name was written in

another place, whither their sentence would send him sooner than by the course of nature he should have gone. They were then separated, and remanded to their respective prisons; Ridley writing to the prolocutor, to complain of the irregular manner in which the disputation had been conducted; in which he had been prevented from making a full defence; and desiring to have a copy of the report by the notaries; which request was not granted. On the Friday following he was again brought before them, and, upon refusal to recant, was sent back to the mayor's house, where he was more strictly watched than the other two; which severity he imputed to the bigotry and illtemper of his keeper's wife, who thought she did God service by her harsh treatment of him; for the mayor himself was a humane character, who was hindered from showing him kindness by the influence of this woman, and the tyranny of the commissioners. The resignation with which he bore his confinement and privations appears from some letters which he wrote to different friends, and are transcribed by Fox.

He continued a prisoner from the time of the disputation in April, 1554, to the thirtieth of September in the ensuing year, when he was cited, with Cranmer and Latimer, to appear in the divinity-school, before the royal commissioners, the bishops of Gloucester, Lincoln, and Bristol. When the commission was read, purporting to be held by authority of Cardinal Pole, the papal legate, Ridley put on his cap; and, being admonished to take it off, he said, 'I do not put it on out of any contempt of your Lordships, or derogation of the personal dignity of the Cardinal, as related to the royal family, and a man of learning and virtue; but to show that I acknowledge the authority of no court which is derived from the Pope.' Then the president ordering a beadle to uncover him, he bowed his head and quietly submitted. Some articles on the Romish side of the controvery were then read to him, on which he was required to express his assent or dissent by eight o'clock the next morning in writing; but he was informed that an answer by word of mouth was expected from him immediately. He replied, that he had presumed of their gentleness, that they would have given him time, as they had before said, until the morrow; that, on good consideration, he might make a determinate answer. They said, that any answer which he might give at that time should not be prejudicial to any given afterward; but he should be at liberty to add, detract, alter, or vary as he pleased. He observed, that former promises had not been kept with him; but he would, nevertheless, answer as required: on which he repeated his arguments against the obnoxious doctrines of the Vatican. He was at length committed afresh to the custody of the mayor, and Latimer was called in to experience similar treatment. On his appearance the next day, he delivered in his answer in writing to the same purport, with the judgment on the articles explained and confirmed, not by scripture alone, but also by the testimonies of the Fathers, demanding that it should be publicly read. This he could not obtain, excepting as to a line or two here and there; they affirming that it contained words of blasphemy—and he averring that, saving a few words, there was nothing in it but the sayings of the ancient doctors, confirming his assertions. He was hardly permitted to speak, when they found the strain he meant to pursue; they continually interrupted him, and in their malice even counted with their fingers how many words he had uttered. At length they excommunicated him with the greater excommunication,

and, having passed sentence of condemnation against him, turned him over to the secular power.*

On the fifteeenth of October, he was formally degraded by the Bishop of Gloucester, at which time he requested that prelate to second his petition to the Queen, that the tenants to whom he had granted leases (among whom was his own sister) as diocesan of London, might receive no damage from his change of circumstance. Dr. Brookes acceded to this request, acknowledging that it was but just. The proposal, it seems, was without effect; for the wretched and bigotted Bonner, whose mother and sister had been treated by Ridley with such marked sympathy and delicate attention, acted in a rude and unfeeling manner towards the sister and brother-in-law of that godly martyr, turning them, against all law and conscience, out of the keeping of a park which he had bestowed on them; by which it may be presumed that others fared no better.

Much persuasion was used to induce Ridley to accept the Queen's mercy, which he refused, and a warrant was sent down for the execution of him and Latimer. † On the evening of the fifteenth, preparatory to his execution, which was fixed for the next day, he performed his ablutions with great cheerfulness, inviting those who supped with him to his *wedding* on the following morning; asking his brother-in-law, Mr. Shipside, whether he thought his wife would be able to support the scene, and "if she could find in her heart to be there;" to which that gentleman answered, "he durst say she could with all her heart." This assurance gave him great comfort. Mrs. Irish was of the party, and could not refrain from tears, any more than the others, now that his end was so near; her tenderness as a woman overcoming her insensibility as a Romanist; but he requested them all to be tranquillized, and even to rejoice with him, observing, that though his breakfast was likely to be sharp and painful, he was sure his supper would be sweet and pleasant. His brother-in-law offered to watch with him through the night; but he declined the profered kindness, telling him, that he intended to go to bed, hoping to sleep as quietly that night as ever he did in his life. This composure and cheerful resignation were the more remarkable, as during his confinement he had written to Latimer to strengthen him by his exhortations: "I pray you, good father, let me have something more from you to comfort my stomach, for except the Lord assist me in his service, I shall play but the part of a white-livered knight; but he can make a coward in his cause to fight like a man."

He came forth accordingly, very neatly attired, and turning round saw the venerable Latimer following, to whom he said, "O! be you there?" "Aye!" replied the old man, "coming after you as fast as I can!" They proceeded to the place of execution, which was a low spot of ground on the north of the city, near Baliol College. When they came up to the stake, they embraced each other with great affection; and Ridley cheerfully addressed his fellow-sufferer, "Be of good heart, brother; for God will either assuage the fury of the flame, or else enable us to bear it." He then knelt down by the stake, kissed it, and prayed very fervently: after which, rising and beginning to address the spectators, some persons ran up to him, and stopped his mouth with their hands. As soon as he was unclothed, he stood on a stone near the stake, and ejaculated, "O heavenly father, I give thee hearty thanks, for that thou

* Warner, p. 378.—Abel rediv. p. 202.

† *Burnet's* Abridg. of the Reform. 3. *p. 265.*

called me to be a professor of
even unto death! I beseech
Lord God, have mercy on
realm of England, and deliver
m all its enemies!"
r. Smith, a divine of no fixed
iples, who had recanted in the
er reign, now made a long and
r invective against them, in the
e of a discourse, to which they
not permitted to reply, unless
meant to declare their recanta-
"No!" said Ridley, "I will
r deny my Lord, nor the truths
hich I am persuaded; but
s will be done." They were
ted to adjust themselves to the
, and as a smith was knocking
ıe staple, which fastened the
ı round their bodies, he said to
"Good man, knock it in
, for the flesh will have its
ıe." Mr. Shipside bringing a
of gunpowder to tie round his
, he inquired what it was, and
old, "Gunpowder." "Then,"
he, "I take it as being sent of
and as such I receive it."
n the flame began to ascend
ied with a loud voice, "Into
ıands, Lord, I commend my
. Lord, receive my soul!"
powder catching fire, soon put
ner out of his pain. The flame
; slowly, on account of too
ı fuel, Ridley desired them, for
t's sake to let the fire come
m; which his brother-in-law
ıderstanding, heaped on more
ots, and lengthened his suffer-
; so that his legs were almost
ımed before his body was
hed. At length the upper
of his frame fell down into the
ınd ended his torment.
rd Dacre, to whom he was
d, would have given ten thou-
pounds for the preservation of
e; but the Queen was deaf to
ılicitation, notwithstanding he
ehaved towards her with great
ess, in the reign of King Ed-

He had a kind of presenti-
of his end; for one day when
as *crossing the* Thames, a tempest arose on a sudden, and the company in the boat expected to perish; "Take heart," said he, "for this boat carrieth a bishop that must be burned, and not drowned." In the prospect of his sufferings, he wrote to some friends in this strain of triumphant piety: "I warn you, my friends, that ye be not astonished at the manner of my dissolution; for I assure you that I think it the greatest honour that ever I was called to in all my life; and therefore I thank the Lord God heartily for it, that it hath pleased him of his great mercy to call me to this high honour, to suffer willingly death for his sake, and in his cause; wherefore all you that be my true lovers and friends rejoice, and rejoice with me again, and render with me hearty thanks to God our heavenly Father, that for his Son's sake, my Saviour and Redeemer, Christ, he hath vouchsafed to call me; being else, without his gracious goodness, in myself but a sinful and vile wretch; to call me (I say) to this high dignity of his true prophets, faithful apostles, and of his holy and chosen martyrs, to die, and to spend this temporal life in the defence and maintenance of his eternal and everlasting truth."

His anxiety to advance faithful ministers was one of his most honourable traits. He wrote an excellent epistle to Sir John Cheke, one of the preceptors, and a privy counsellor to Edward VI. in behalf of his chaplain, Mr. Grindal, who afterwards became archbishop, adorning the mitre as the true friend of Protestant sentiment.

"Master Cheke, I wish you grace and peace. Sir, in God's cause, for God's sake, and in his name, I beseech you of your help and furtherance towards God's word. I did talk with you of late what case I was in concerning my chaplains. I have gotten the good will and grant to be with me, of three preachers, men of good

learning, and (as I am persuaded) of excellent virtue; which are all able, both with life and learning, to set forth God's word in London, and in the whole diocese of the same, where is most need of all parts in England; for from thence goeth example (as you know) into all the rest of the King's Majesty's whole realm. The men's names be these; Mr. Grindal, whom you know to be a man of virtue and learning: Mr. Bradford, a man by whom (as I am assuredly informed) God hath and doth work wonders, in setting forth of his word: the third is a preacher, the which for detecting and confuting the Anabaptists and Papists, is enforced now to bear Christ's cross. The two first be scholars in the university; the third is as poor as either of the other twain. Now there is fallen a prebend in Paul's, called Cantrells, by the death of one Layton. The prebend is an honest man's living, of thirty-four pounds and better, in the King's books. I would, with all my heart, give it to Mr. Grindal, and so I should have him continually with me, and in my diocese to preach.

But alas! Sir, I am letted by the means (I fear me) of such as do not fear God. One Mr. William Thomas, one of the clerks of the council, hath in times past set the council upon me, to have me to grant that Layton might have alienated the said prebend unto him and his heirs for ever. God was mine aid and defender, that I did not consent unto his ungodly enterprize. Yet I was then so handled before the council, that I granted, that whenever it should fall, I should not give it before I should make the King's Majesty privy unto it. Now Layton is departed, and the prebend is fallen, and certain of the council (no doubt by this ungodly man's means) have written unto me, to stay the collation. And whereas he despaireth, that ever I would assent that a preacher's living should be bestowed on him, he hath procured letters unto me, subscribed with certain of the council's hands, that now the King's Majesty hath determined it unto the furniture of his highness's stable. Alas! Sir, this is a heavy hearing. When papistry was taught, there was nothing too little for the teachers. When the Bishop gave his benefices unto idiots, unlearned, ungodly, for kindred, for pleasure, for service, and other worldly respects, all was then well allowed. Now when a poor living is to be given unto an excellent clerk, a man known and tried to have both discretion and also virtue; and such a one as, before God, I do not know a man yet unplaced and unprovided for, more meet to set forth God's word in all England: when a poor living, I say, which is founded for a preacher, is to be given unto such a man, that then an ungodly person shall procure in this sort letters to stop and let the same; alas! Mr. Cheke, this seemeth unto me to be a right heavy hearing. Is this the fruit of the Gospel? Speak, Mr. Cheke, speak for God's sake, in God's cause, unto whomsoever you think you may do any good withal. And if you will not speak, then I beseech you let these my letters speak unto Mr. Gates, to Mr. Wrothe, to Mr. Cecil, whom all I do take for men that do fear God.

"It was said here constantly, my lord chamberlain to have been departed: Sir, though the day be delayed, yet he hath no pardon of long life, and therefore I do beseech his good Lordship, and so many as shall read these letters, if they fear God, to help that neither horse, nor yet dog, be suffered to devour the poor livings appointed and founded by godly ordinance to the ministers of God's word. The causes of conscience, which do move me to speak and write thus, are not only those which I declared once in the cause of this prebend

'e the King's Majesty's coun-
rhich now I let pass; but also
the man, Mr. Grindal, unto
n I would give this prebend,
move me very much; for he
nan known to be both of vir-
honesty, discretion, wisdom,
earning. And besides all this,
ve a better opinion of the
's Majesty's honourable coun-
than (although some of them
subscribed, at this their clerk's
y and ungodly suit, to such a
) than, I say, they will let,
not suffer (after the request
to them) the living appointed
ounded for a preacher, to be
wed upon so honest and well
ned man.

Wherefore, for God's sake, I
ch you all, help, that with the
ir of the council, I may have
ledge of the King's Majesty's
pleasure, to give this preacher's
unto Mr, Grindal. Of late
have been letters, directed
the King's Majesty and his
urable council unto all the
ops, whereby we be charged
commanded, both in our own
ns, and also to cause our
hers and ministers, especially
y out against *the insatiable*
nt of covetousness, whereby is
o be such a greediness amongst
people, that each one goeth
to devour another; and to
ten them with God's grievous
ies, both now presently thrown
them, and that shall be like-
in the world to come. Sir,
preachers shall I get to open
et forth such matters, and so
ie King's Majesty and the
il do command them to be set
, if either ungodly men, or
sonable beasts, be suffered to
way and devour the good and
learned preachers' livings?
I wish you in God ever well
e, and to help Christ's cause,
u would have help of him at
most need. From Fulham
resent, the 23d of July, 1551.

"Your's in Christ.

"NICHOLAS LONDON."

To Mr. Cecil, whose name is mentioned in the above letter, he wrote in an animated manner on occasion of the grant of the King's Palace of Bridewell for a charitable purpose.

"GOOD MR. CECIL,

"I must be a suitor unto you in your good master Christ's cause: I beseech you be good to him. The matter is, Sir, alas! he hath lain too long abroad (as you do know) without lodging, in the streets of London, both hungry, naked, and cold. Now, thanks be to Almighty God! the citizens are willing to refresh him, and to give him both meat, drink, cloathing, and firing: but alas! Sir, they lack lodging for him. For in some one house I dare say they are fain to lodge three families under one roof. Sir, there is a wide, large, empty house of the King's Majesty's, called Bridewell, that would wonderfully well serve to lodge Christ in, if he might find such good friends in the court to procure in his cause. Surely I have such a good opinion of the King's Majesty, that if Christ had such faithful and hearty friends, who would heartily speak for him, he should undoubtedly speed at the King's Majesty's hands. Sir, I have promised my brethren the citizens to move you, because I do take you for one that feareth God, and would that Christ should lie no more abroad in the streets."—

The memorials of such men as Latimer and Ridley are invaluable records of the English church. They afford the most edifying examples of unwearied zeal and unshaken resolution in the cause of God and his truth. They esteemed their lives as nought, when called upon to sacrifice them for a pure and unadulterated gospel. They were the "forlorn hope" of the protestant army, placing the banner of reformation on the citadel of the church, amid a galling fire of Romish artillery. Their devoted heroism puts to shame the puny effort,

the half-hearted endeavour, the calculating policy, of too many of their degenerate successors, who shrink from the comparatively light trial of enduring shame and reproach for the name of Jesus, and are too often found yielding an unjustifiable compliance to the maxims and pursuits of an ungodly world, to evade the charge of an ascetic singularity.

"Dwell upon the exemplary lives of these transcendant saints," observes one of the prefatory writers to Clarke's "Marrow of ecclesiastical history," till you be changed into the same image. Their love to Christ, his truth, and people, should enlarge your hearts; their zeal should enflame you; their magnanimity should encourage you; their humility should abase you; their patience should calm you; their labours should quicken your diligence; their temperance should moderate you in the use of all sensual contentments; their confidence should confirm your fiducial dependance upon gospel-promises; their contempt of the world should call you off yet farther from all empty sublunaries; their high estimation of the Holy Scriptures, should heighten your reverent respect of them; their many assaults from Satan, and sufferings from men, in estate, liberty, credit, and body, should embolden and arm you in evil times; their experiences of support under grievances, of supplies in necessaries, of comfort in crosses, of deliverance in straits, of success in services, and of triumphing perseverance, notwithstanding all oppositions from within and from without; should hold up your faint hopes, unweariedly to wait for the full accomplishment of all the precious promises of the covenant grace in Jesus Christ."

"Confine not your desires, designs, endeavours, to any degree of spiritual goodness attained by the fairest Saint on this side heaven. For no example (Christ's only excepted) did ever reach that rule, according to which we are always obliged to order our hearts and lives. A man may fully fall in with the forwardest follower of Jesus Christ, and yet fall short of conformity to God's commandments. That blessed Apostle, who propounds himself a pattern for imitation, having his conversation in heaven; yet speaks thus of himself, *Not as though I were already perfect.* And that beloved disciple John tells us, that every one who hath a well-grounded, lively hope of heaven, *purifieth himself as Christ is pure.*"

THE VANITY OF THE WORLD AND FAITHFULNESS OF GOD.

The world with stones, instead of bread
Our hungry souls has often fed;
It promised health—in one short hour
Perished the fair but fragile flower;
It promised riches—in a day
They made them wings and fled away;
It promised friends—all sought their own,
And left my widowed heart alone.

Lord! with the barren service spent,
To Thee my suppliant knee I bent;
And found in Thee a Father's grace,
His hand, his heart, his faithfulness;
The voice of peace, the smile of love,
The bread which feeds the saints above;
And tasted in this world of woe,
A joy its children never know.

ANONYMOUS.

A SERMON

Preached at St. Ann's, Blackfriars, before the British and Foreign Seaman's Friend Society, October 25, 1826, by THOMAS WEBSTER, M. A. *Minister of Tavistock Chapel, Vicar of Oakington, and late Fellow of Queen's College, Cambridge.*

"Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise."—LUKE x. 36, 37.

THESE are the closing words of an interesting and instructive narrative, with which our gracious Lord and Master saw fit to silence the captious inquiries of a self-righteous Lawyer. The inquirer had stood up and tempted the Saviour, saying, Master, what shall I do to inherit eternal life? and when referred to that law which says practically, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself; being willing to justify himself, he said unto Jesus, And who is my neighbour? This question you are well aware was answered by reciting the history of a poor man, going down from Jerusalem to Jericho, and falling among thieves, who though stripped, and wounded, and half dead, was looked upon with callous indifference, by even a priest and a Levite—the appointed ministers of religion of his own countrymen—and was at length rescued, suitably attended, carefully conveyed to an Inn, and adequately provided for, by a stranger, a Samaritan, a man of another nation, one with whom the Jews would have no dealings; but who overlooked every insult, and every offence, and no sooner saw a poor wretched object before him, than he postponed every other consideration to that of delivering him from his dangerous situation, binding up his wounds, and conveying him to a place of safety.—Thus clearly showing that he was indeed a neighbour to him who fell among thieves—and giving us an example to go and do likewise—to relieve the wants, and care for the distresses, of our fellow men—to think nothing human—no sons nor daughters of distress—strange or foreign to ourselves.

There are four particulars in this Narrative deserving of especial attention.

I. The miserable condition of this poor man.

II. The cruel negligence with which he was treated.

III. The merciful assistance afforded him by a stranger.

IV. The concluding exhortation to go and do likewise.

I. Few words are necessary to describe *the miserable condition of this poor man.* He went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. There is no necessity for inquiring whether the individual had acted with prudence or imprudence; whether he had travelled unarmed, at unseasonable hours, without, in short, adopting any usual or customary precaution;—our minds naturally recur to a naked, wounded, destitute, helpless man;—to one who cannot move, or exert himself in any way—who must shortly perish with want, and cold, and anguish; and whose mind is filled with despair of relief, and possibly with alarm at the prospect of that eternal world to which he is so obviously hastening.

And shall I, my brethren, be charged with any fanciful application if I remind you that the miserable condition of this poor way-laid and dying traveller most aptly re-

presents the spiritually perishing state of many thousands of our countrymen, on whose behalf we are this day assembled. He was indeed in more imminent and immediate danger of temporal death, than those of whom I speak; but as to the final, the eternal consequences, no state can be more perilous than that of immense numbers of our British seamen.

For what multitudes of them, my brethren, are destitute of all right views and principles which may guide them in the path of life; seduced from the ways of righteousness, wounded and entangled with many foolish and hurtful lusts which war against the soul, and so sunk in ignorance and depravity, that continuing in that state, they must perish, and perish for ever.

II. Our attention however is called in the narrative before us; Secondly, *To the cruel neglect with which this poor sufferer was treated.* By chance there came down a certain Priest that way: and when he saw him, he passed by on the other side, And likewise a Levite when he was at the place came and looked on him, and passed by on the other side. These were the very persons from whom he might most reasonably have expected to receive assistance. They were not strangers and foreigners, but his own countrymen. They were not ignorant and brutish men, but the appointed teachers of religion;—the explainers of the law of God;—those who from profession and education ought to have been the foremost in a work of mercy;—they were not themselves in any peculiar danger, for the banditti had departed;—they were not unapprized of the circumstance; for the one saw, and the other came and looked on, the sufferer—but alike, they went on their way—some passing exclamation might proceed from their lips—but they cross over to the other side,—they escape from the groans and the miseries of the sufferer,—they leave the poor wretch to his fate—perhaps with some secret congratulations on their own good fortune; or with some amusing and visionary speculations for the prevention of such alarming outrages in future.

And has not conduct very similar to that so cruelly displayed to this poor unfortunate sufferer, been too commonly manifested towards the great mass of our British seamen. Have not we, our fellow Christians, our Government, our rulers in Church and State, conducted ourselves in general, with that callous and that cruel indifference which the Priest and the Levite evinced towards their wounded and injured countryman?

Bear with me, my brethren, while I attempt to discharge in some feeble degree the duty which I owe to my own conscience—to our brave and gallant defenders—to a race of injured and long neglected men, as well as to a cause which I am called upon to plead, by adverting more particularly to some points wherein I conceive we are verily guilty with reference to these our brethren.

We have, generally speaking, indulged in very criminal neglect and indifference as to the moral and spiritual state of seafaring persons. We have applauded their distinguished bravery, we have rejoiced in their success—we have cheerfully contributed in various ways to their temporal comfort and convenience—but with respect to their moral and their spiritual wants, there has been an indifference utterly unjustifiable.—We have heard of their careless conduct, and their criminal excesses, and have neither mourned over their crimes, nor sought to communicate instruction, nor endeavoured in any way, to awaken them to a sense of their solemn responsibility, or prepare them for that eternal world to which they are hastening.

I am aware that this will be con-

sidered as an exaggerated and an unfounded representation. I shall rejoice to find that I have been mistaken. I should gladly on various grounds revoke such assertion and renounce such opinion could I discover that it was erroneous; but I fear that most of us, if we carefully examine the subject, must painfully acknowledge that we are guilty in these respects.

That there has been a lamentable degree of indifference concerning the depraved state of our seamen, is most obvious from the general degree of ignorance which prevails upon the subject. Ideas of their folly, and their frolics, and their intemperance, have been very generally prevalent; but that their habits were so generally profligate and so grossly licentious and depraved, as recent investigation has demonstrated, was not for one moment conceived, and when first announced was regarded as gross calumny and misrepresentation. I am free to confess, that when the statement respecting the prevalence of certain immoral practices in His Majesty's navy, which was published about four years ago, was first put into my hands, it appeared to me so like a false and scandalous libel, that nothing but the confidence I had in the character of the individual who communicated it to me would have obtained for it a patient perusal, and it was not until I had conferred, or corresponded with several of His Majesty's officers, that I was convinced that such abominations generally prevailed: I am aware that ignorance of such evils still exists among many of my brethren; and I strongly feel the difficulty of awakening the public attention to a hateful and a delicate subject, especially when some who have it in their power to check, or even to terminate many of these abominations, affect to deny their existence, and grossly betray the trust reposed in them, by refusing either themselves to investigate the matter, or to attend to the very clear and decided testimony, voluntarily offered by many honorable and independent witnesses of the extent of these abominations, and the mischief and misery which consequently ensue.

It may however be said, that such representations are obviously too strong, as applied to the Royal Navy, for, that His Majesty's Government have provided Chaplains for the Fleet, and schoolmasters, for the instruction of many of the officers and sailors.

But this is by no means the case. His Majesty's Government have indeed attempted to provide various chaplains and schoolmasters—certain advantages have been proposed, and certain offers made, but the number of individuals who have complied with such propositions has, I believe, always been small—and, whatever may be at present the case, it must not be dissembled that in former periods the characters of those who engaged in such situations were very far from being in every point of view what they ought to have been. Individual officers endeavoured to obtain respectable clergymen to engage as chaplains, and to render their situations agreeable; but even those who were actuated by the most praiseworthy motives were not always successful.—Many even of the larger ships sailed during the whole of the last war without a chaplain on board: and such was the scanty pay, and so mean the accommodation, and so degraded the rank of Navy Chaplains, that the very lowest and poorest curacies were preferred to such appointments: and few, except those who had been debarred from a regular education, or had lost rank in society, would ever for one moment think of the maritime employ. While many of those who from purer motives had engaged in the service, were induced, from peculiar inconveniences and privations, to relinquish their appointments.

Nor should it be forgotten, that the instruction afforded by schoolmasters is almost entirely, if not exclusively, scientific—is principally confined to the different ranks of officers, and is by no means generally communicated to sailors: so that up to a very recent period, if not at the present moment, it must be said, That Government had not provided any *adequate* religious instruction for the officers, seamen, and marines of His Majesty's Navy. Much less had any such religious instruction been provided for seamen in the Merchant Service, whether on shore or afloat.

But whatever may have been the defect of such instruction in former times, some may be prepared to say, The charge cannot apply at present. That such exertions have recently been made by the Naval and Military and Merchant Seamen's Bible Societies, the Prayer Book and Homily Society, the Institution on whose behalf we are assembled, and many others, that the charge of cruel neglect must henceforth and for ever be abandoned. But however correct this may be as to those who are actively engaged in such institutions, or to that proportion of seamen to whom such institutions have access; it is not true either as to the British Public at large, or as to British Seamen in general. The whole amount of religious books distributed, and the whole mass of religious instruction communicated, is small in comparison either with the numbers of seamen, the urgency of the case, or the sums employed in other religious services.

III. The narrative before us leads our attention to a third particular; namely, *the merciful assistance afforded by a stranger*. A certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound *up his* wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him: and, having thus provided for his present distress, entrusted him to the host with the merciful injunction—"Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." We are struck with the disinterested benevolence of this stranger:—there were no common ties, there were no reciprocal obligations, there had been no previous intercourse—they were men of another nation, of another country, of another religion, of an opposing creed and a rival faith—they would have passed each other the day before with stern hauteur or contemptuous defiance; but the misery of the wounded traveller stops the Samaritan on his journey, and moves all the bowels of his compassion, and unlocks the treasures of his oil and wine, and deprives him of the money he had provided for his journey, and enlarges his liberality, and brings forth the injunction—Take care of him; and whatsoever thou spendest more I will repay thee.

And thus, my brethren, the very misery of our neglected seamen has wrung from the heart and from the hand of those who were strangers to their persons, and had no previous intercourse with, or affection for them, enlarged and liberal and self-denying exertions for their benefit. It was not the Government of the country—it was not the constituted authorities in Church and State—it was not the ministers of religion—it was not especially those of us who are more peculiarly connected with the Establishment, that stepped forward to their relief: but it was men whom God in his providence prepared and placed in appropriate situations and touched with feelings of compassion; and led them to attempt what they could, and as they could, for the benefit of those who were fast bound in misery and sin, and for bring-

ing those who were afar off to the obedience of faith. I stand not here to vindicate all their measures. I say not that their conduct has always been judicious, or appropriate, or such as I should entirely approve: but I say that in their attempts to do good to perishing British Seamen, they were actuated by a spirit of Christian love and holy zeal which deserves our high commendation, and which, even when operating in a different direction than we might have recommended, demands our sincere respect.

I thus, my brethren, designedly take the lower ground: I address myself to men who may not approve of all the measures which have been adopted—to men who have some strong and serious objections to some particular part of the plan or the proceedings of that Society for which I plead: and I say, granting all your objections—allowing all your arguments—and what is the result? Is it that the plan is defective? Is it that too much, or too little, has been attempted? Is it that things have been said, which had better not have been said; or done, which had better been left undone? I will not contend either for or against the particular detail; but I take the broad ground of the Institution, and I maintain that it was an act of mercy and of compassion to establish a Society, and to send forth instruments for the deliverance of our brave but perishing fellow-subjects from their lost and wretched condition.

But while I maintain the mercy of the general plan, I would not shrink from defending many of the particular measures:—though my personal acquaintance with the proceedings of this Society is, from various causes which I cannot controul, far less than I should myself desire. But I ask, Is it not an act of mercy and of compassion, to attempt to produce in the minds of unhappy and ignorant and degraded and perishing men an impression of the importance of seeking and serving God? I ask, Is it not a deed of mercy, to endeavour by the dispersion of suitable tracts and books—by the conversation of pious, even if not always judicious persons—by the adoption of intelligible signals and tokens, to induce these men to meet together and worship God? I ask, Is it not a deed of mercy, to endeavour to provide suitable places, in appropriate neighbourhoods, where able and efficient ministers should adopt that peculiar and specific style of address and illustration and exhortation which might awaken these men to a sense of their guilt and danger, and lead them to the cross of Christ, and thus bring them into a state of pardon and peace, and lively hope and holy joy, and unreserved obedience? And I ask you as Christians, who must shortly give account before the judgment-seat of your Lord and Master, whether they who adopt such measures as these may not more reasonably anticipate that blessing which shall be pronounced on those who administer to the wants and necessities of the members of Christ, than those more prudent individuals who composedly look on, and neither sympathize with, nor relieve them.

IV. The narrative, however, before us is summed up with a concluding exhortation, which forms the Fourth Particular for our consideration—*Go thou and do likewise.* Go thou, as if the Saviour had said, and wherever thou findest misery, step forwards to relieve it.—Go thou, and pour in the oil and the wine, and bind up the wounds of the perishing traveller; and stop not to ask of what country or tribe or family he is, and care not what sympathy or compassion he has met with from others, and inquire not who shall recompense thee: but go thou and do likewise, and thou

shalt be recompensed at the resurrection of the Just.

And surely, my brethren, if such language were held, and such exhortations deemed appropriate, with reference to those who are of a different nation and a different land —with reference to those with whom no peculiar ties of obligation and no specific community of interests exist, how much more ought our compassionate sympathies to be excited, and our utmost energies to be called forth on account of those who are not merely perishing strangers, but perishing countrymen—not merely for those to whom we are bound by no tie and held under no obligation, but on behalf of those to whose valour we owe our safety, by whose exertions our commercial prosperity is maintained, and by whose toil and blood we have been exalted above the rest of the nations of the earth. If the cavilling Jewish lawyer was taught to regard the hated Samaritan as a friend and a neighbour, with what feelings ought we to contemplate our gallant seamen, and with what promptness and assiduity should we step forwards to their relief. I call therefore upon you, my brethren, with this lively instance of your Saviour's own selection full before you; I call upon you, in his name and by his authority, to go and do likewise.

But I charge you not to give way to that narrow and contracted and cavilling spirit, which men are so prone to indulge, and which leads us, instead of taking up a subject in a full and clear point of view, and in all its ample bearings, to pare down a precept to its narrowest bound. We should condemn the person to whom the Saviour spoke, if when going forth with this divine precept sounding in his ears, he had passed by some poor object with callous neglect, on the plea that he was not wounded and half dead by *the assaults* of banditti, but only *perishing* with hunger; and shall we excuse ourselves in neglecting the case of a British Seaman, because forsooth he is well, and strong, and healthy, with no symptoms of weakness, or infirmity, or decay—while yet he is indulging in those lusts and practices, of which it is said, that none who do such things have any inheritance in the kingdom of Christ and of God? O be assured, that, in proportion as spiritual death is more awful than the death of the body—in proportion as eternal misery is more dreadful than present calamity, so are the wounds of sin and the yoke of Satan more deeply to be feared, than any or all of those evils which happen to the body. Be assured, that to pluck such brands from the burning, is well pleasing to our God and Father; and that they who turn many to righteousness, shall shine as the stars for ever and ever.

But do any inquire, How shall we act up to the spirit of this exhortation? I answer at once, By your exertions, your prayers, your contributions. I say, Go and do likewise, *by your exertions*. Here are men who are going forth among sailors, and supplying them with books, and addressing them with exhortations, and calling them off from the love and pursuit of sin, and warning them of its danger and its misery, and pointing out to them its remedy: and I ask, Can you do nothing in this way? I put it to your own hearts and consciences to consider, whether there are no British Seamen to whom you have access, and with whom you have influence, and to whom you may render spiritual assistance? and I charge you not to neglect the opportunity which God in his providence may mercifully put into your hands. A word spoken in season, how good is it! A Bible, or a Testament, or a Prayer Book, or a small cheap volume, or a paltry farthing tract, may be the instrument, in the hands of that God,

who worketh all things according to the counsel of his will, in recovering some poor, profane, thoughtless young man from the error of his ways;—may be the honoured instrument of speaking peace and consolation to a numerous crew, whose destruction by the overwhelming billows may be inevitable, and who may have only a few short moments to inquire, what they must do to be saved, and to lift up their hearts in prayer for mercy through a crucified Redeemer, before the last plank gives way, and the overwhelming surge sweeps them into those recesses from which they shall no more emerge, until the sea gives up the dead which are therein.

But perhaps you are so circumstanced, that you cannot give us your exertions: you live away from seafaring haunts, and have no access to naval men, and have other duties and services which require your exertions. Be it so: then give us *your prayers*. Lift up your hearts in fervent supplication on behalf of those who are perishing for lack of knowledge. Think of their ignorance—think of their vice—their dangers—their privation of the means of grace—their long and perilous voyages—their temptations in foreign lands; and lift up your fervent and earnest prayers, that God may pour out his holy Spirit, in all his enlightening, renewing, converting, sanctifying influences; that these very men, who have carried disease and death, and a curse and a reproach, to distant lands—and who have defeated the efforts of your Missionaries, and been even more fierce and ferocious than the very savages—may henceforth become the messengers of peace, and the examples of purity, and the most effectual friends and supporters of missions, and the proclaimers of glory to God in the highest, on earth peace, good will towards men. O pray that the sailor may be converted, and that the labours of those who minister to him in holy things may be crowned with great success.

But to your prayers *join your contributions*. The promotion of this cause necessarily requires pecuniary aid. If places of worship are to be provided—if ministers are there to officiate—if books and tracts are to be dispersed—if Bethel flags are to fly in every part of the world, to call the Seamen to worship God; then for such services the silver and the gold is necessary. We ask you not to painful sacrifices or laborious services; but we ask you if you really desire the salvation of British Seamen, to supply this society with the means of carrying on and extending its operations, by your pecuniary contributions. You know the Lord loveth a cheerful giver—that he who giveth to the poor lendeth to the Lord, and what he layeth out shall be paid to him again; and we therefore beseech you to be not backward, but to give freely and liberally to this important work.

Perhaps, however, some one may say, How far is it consistent for you, as a Minister of the Church of England, to call upon us who are members of that Church, to contribute to the support of a Society, the operations of which must, under existing circumstances, be almost entirely conducted by Dissenting agents; and the places of worship opened by which, must be licensed or registered as Dissenting places.

I state the objection plainly, because I wish to meet it fully, and explain my own views on a somewhat delicate point. I hesitate not to avow my full conviction, that it is our duty, as Ministers and Members of the Established Church, to contribute to this society, though many of its services must be conducted by Dissenters. Were there any Society conducted by Churchmen for these especial objects, the question would be entirely different, and I should then feel myself called upon to take a different ground.

My dissenting brethren must then bear with me, if, while I wished them all success in their undertaking, I yet devoted the little property or talent I could employ exclusively to what appeared to me the more excellent way. But while no such society exists—while the Episcopal Floating Chapel Society is, if alive, yet asleep, or impeded by most impolitic and unchristian restraints; I stand forth, and call upon my fellow Churchmen, as well as my fellow Christians of other denominations, to come forward in this great work. The question is not whether our Sailors shall be Churchmen or Dissenters: it is one of infinitely more importance—it is, whether they shall be Christians or heathens—whether they shall have *any* religion, or *no* religion. Whether they shall go on, as such multitudes have done, and still do, treasuring up wrath against the day of wrath; or whether they shall be recovered from that awful state, and made the children of God and heirs of everlasting life: and I call you to unite your energies, and pour forth your prayers, and minister of your substance, for this high and holy purpose. To me it has ever appeared, that the way to make Churchmen is to make Christians. And so long as pure and scriptural Christianity prevails, I have no fear for that Church to which I have the privilege to belong. But I dread that spirit, which debases a high and heavenly cause to the level of a narrow and party question; and I call upon you, my brethren, to look on the miserable state of our Seamen—on the cruel neglect with which they have been treated—on the very slender assistance they have received; and then to go forth and do what you can for your fellow men.

But if any still doubt—if any still hesitate, and shrink from following us; we would say, If you cannot give *us* your support, yet support *our cause*. You can carry to the Sailor the Prayer Book, and the Homily, and the Bible, and the exhortation to attend the worship of God. You can perhaps do more: you can point out, peradventure, to those who have rank, and power, and influence, the folly of leaving such a cause as this in the hands of Dissenters. You can demonstrate the absurdity of supposing that in our immense navy no vessels are to be found suitable for Floating Episcopal Chapels; you may excite attention to the pious and prudent conduct of the Archbishop of Dublin and the Bishop of Chester; and our Dissenting brethren will hail your exertions, and pray that your efforts may be successful.

Only, my brethren, let us not be slothful: let us work the works of Him that hath sent us while it is day. Our gallant Seamen are dropping into the grave—prepared or unprepared. Our turn shall soon come—the night cometh when no man can work. O! it shall not repent us in a dying hour, to have laboured in this cause. We shall look back with regret at the opportunities we have lost—and lost for ever. But those offerings we have made for the glory of God and the salvation of our fellow men, shall be accepted of our heavenly Father, and bring forth fruit to the glory of his name, and the promotion of his cause, who so loved us, as to give himself for us. To him be glory, now and for evermore. Amen.

ACCOUNT OF THE LATE MRS. M. V. WIFE OF THOMAS V. ESQ.

THE memory of the just is blessed, and the righteous shall be had in everlasting remembrance. Hence the Psalmist addressing God as the God of salvation, unto whom belong the issues from death, adds, "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous, with favour wilt thou compass him as with a shield." This passage may well lead our minds to the security of those glorified spirits, who while here were the devoted followers of God as dear children, and are now rejoicing in the possession of those pleasures which are at their Redeemer's right hand for evermore; and may induce us to meditate afresh on the consoling assurance of which the Apostle wished his brethren not to be ignorant, that as Jesus died and rose again, so them which sleep in Jesus shall God bring with him,

Such thoughts arise naturally in the mind, when contemplating the removal of true believers; and especially when we have long been favoured with their intimate acquaintance and friendship. Mrs. V. the subject of this brief account, was a woman of an excellent spirit, who through divine grace promoted the glory of her God, and was in her own circle a praise in the earth. She truly feared the Lord from her youth, and delighted to do his will. Being early called to the knowledge of herself as a sinner, and of Christ as a suitable Saviour, she began and continued in the daily exercise of prayer to her heavenly Father, both in secret and with her family. In those refreshing seasons of devotional retirement, enjoying spiritual communion with her covenant God, and with his Son Jesus Christ, she could indeed say from the heart, "O Lord I have waited for thee; the desire of my soul is to thy name and to the remembrance of thee. Hear, O Lord, when I cry with my voice, have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto me, Thy face, Lord, will I seek. Hide not thy face far from me, put not thy servant away in anger, thou hast been my help; leave me not, neither forsake me, O God of my salvation."

The Holy Scriptures were her daily companion and constant study. The gracious promises therein recorded became her comfort, support, and spiritual food. She could in truth say, "the law of thy mouth is better unto me than thousands of gold and silver. How sweet are thy words unto my taste! Yea sweeter than honey to my mouth. Through thy precepts I get understanding, therefore I hate every false way." When the sacred volume has been before her, I have frequently observed her whole faculties so much occupied in the wonders of redeeming mercy, that she has seemed like one whose soul was in the heavenly regions, while her body was on earth; and was evidently breathing after eternal life, and anxiously wishing to depart, and to be with Christ. In those happy hours, I have often found occasion to express my inward feelings as Peter did his, and say, "Lord, it is good for us to be here!"

This amiable woman endeavoured strictly to adhere to the Apostle's rule, which enjoins that "whether we eat or drink, or whatsoever we do, we should do all to the glory of God, that God in all things may be glorified through Jesus Christ." In her ordinary meals, when the bounties of Pro-

videnoe were spread for her reception, the presence, loving-kindness, and blessing of Him, " who giveth us richly all things to enjoy," were earnestly requested. Her heart was evidently affected with the mercy of God in Christ Jesus, and her eyes were invariably directed to " things above," the seat of her future happiness.

Often would she confess, in the language of Jacob, " I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant:" and she evinced the deep sense she entertained of her obligations by liberally contributing to the relief of others. Her private charities were immense.—For above thirty years she continued her bounty to many poor families, supplying them with money and wearing apparel. Her heart, hand, and purse were at all times open; though her numerous charities were known to few, except those who received them. She was very exact in remembering the sabbath day, to keep it holy: it was to her a delight; " the holy of the Lord, honourable:" in which she was not doing her own way, nor finding her own pleasure, nor speaking her own words, but " delighted herself " in the service of her God. She was strongly attached to the Liturgy of our Establishment; and though she never confined herself to any one minister, yet her habit was to attend any church where Christ was held forth in the glories of his finished salvation. On this sacred day, when free from indisposition, she was very regular in attending the means of grace, within the courts of the sanctuary, and would always be in time to join the minister in offering up to the throne of mercy our admirable prayers;—which, in her estimation, were among the things that pertain unto life and godliness, and consequently ought to be read in the most devotional manner. When prevented from attending the temple of the Lord, by a complaint which followed her all her days, she constantly united with her affectionate husband in reading the Church Service at home: but when her incurable malady so grievously afflicted her as to compel her to absent herself for some time from the Church of Christ, she would " mourn " on account thereof, and lament the cause which kept her from joining with the assemblies of God's people, to " worship him in spirit and in truth, and in the beauty of holiness." She evidently looked through an earthly sabbath to an eternal one, and considered the church below as representing in miniature that above. On those trying occasions, the language of her inmost soul to " the God of her fathers " was, " how amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God." Not only was she desirous that her own soul might be saved, but was particularly anxious for that of others. In promoting this wish of her heart she was very attentive in seeing that her servants constantly attended the Church of God on every returning sabbath; and was generally in the habit of questioning them respecting the services of the Lord's house, in which they had been engaged, for the purpose of knowing the text, and the spiritual good they had derived from worshipping the Almighty, and hearing of his great salvation.

At length the time drew near when this eminent saint and citizen of the upper world was to be " taken away from the evil to come," and be united to the highly blessed society of " the " glorified " spirits of just men made perfect;" whose sole happiness is the effect of their being washed in the blood of Christ, " clothed with the garments of salvation, covered with

the robe of righteousness, and sanctified by the Spirit of our God."

Early in the summer, as she was one morning descending a flight of stairs, she unfortunately put her feet upon a kitten, which caused her to fall with so much violence as to break two of her ribs. Although medical aid was as soon as possible obtained, yet from this alarming accident she never recovered; but entered into the Psalmist's experience, and with him united in saying, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."—Though her sufferings were exceedingly severe, and lasted a considerable period, she patiently "waited all the days of her appointed time, till her change came," without murmuring or repining. She well knew that her good and gracious God was doing "all things well," in preparing her for her future happiness, "and that through much tribulation we must enter into the kingdom." She was uncommonly resigned to the will of her heavenly Father, being well convinced that our light "affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory." Though many "wearisome nights," and restless moments, "were appointed to her," yet, her mind was composed and established in peace.

When at intervals the pains of her body were in some measure abated, her dear husband used to pray with her, which greatly tended to increase her spiritual comfort. Knowing that death was making rapid advances towards her, and "that she was going to the house appointed for all living," she made every necessary arrangement preparatory to her taking leave of this world. Being now near her 'long home,' and the last step of her existence on earth, the dying experience of David became to her soul exceedingly valuable, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me." For as "goodness and mercy" have "followed me all the days of my life, I shall dwell in the house of the Lord for ever." For "thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

The disease reduced her bodily frame to a very emaciated state, until at length at the age of seventy-one years, she was "gathered unto her fathers in peace," and came to her grave in a full age, like as a shock of corn cometh in his season.

May her good deeds excite others to imitate her example, in "remembering without ceasing her work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father," and become "followers of" her, "who through faith and patience inherits the promises" of everlasting life. She is now "blessed with all spiritual blessings in heavenly places in Christ Jesus," and is "filled with the knowledge of his will in all wisdom and spiritual understanding." Being "absent from the body," she is "present with the Lord." Having done with the sorrows of the cross, she is now possessing the eternal joys of the celestial crown. Out "of great tribulation" she is now happily brought. Her clothing is "the Robe of" the Redeemer's "righteousness," and "the garments of salvation." Her employment is "singing the song of Moses and the Lamb." She is now enjoying an eternal Sabbath.

is "before the throne of God, and serves him day and night in his Temple." In this infinitely blessed state, surpassing all human knowledge, to comprehend its wonderful glories; she "shall hunger no more, neither thirst any more, neither shall the sun light on" her, "nor any heat, for the Lamb which is in the midst of the throne shall feed" her, "and shall lead" her "unto living fountains of waters; and God shall wipe away all tears from" her "eyes." The tears which she shed both in life and in death are now fully wiped away. She is in that state where sorrow can never reach her, where "there shall be no more death, nor crying, neither shall there be any more pain," and where nothing can ever happen to disturb her "fellowship with the Father, and with his Son Jesus Christ." She has now entered into those "mansions" within her heavenly "Father's house," whence she will no more return until the grave shall "give up the dead," in which truly solemn period her soul and body shall again form one indissoluble union of redeemed perfection "for a habitation of God through the Spirit," to "be ever with the Lord." She is, therefore, possessing a heavenly day without night, and life without death. Through her dear Redeemer's mercy she has exchanged sorrow for joy; a fading cross for an eternal crown; disease for health; death for an endless life, and the accumulating miseries of this earth for the glorious blessings of that peaceful world, where "the inhabitants shall not say I am sick;" for "the people that dwell therein shall be forgiven their iniquity." Well may we then adopt the inspired language and exclaim, "blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labour, and their works do follow them.

GULIELMUS.

ON *MR. FAIRLY'S* TRIALS FROM A COUNTRY HOUSE.

SIR,—I read with much interest the paper in your number for September, entitled 'Trials,' perhaps I should rather have called them *Evils*, arising 'from a Country House.' If any of your readers should not have noticed the paper, I shall be glad to draw their attention to it: for let them be assured that it describes evils by no means confined to the possessors of country houses, or even country lodgings, but extending to numbers who do not so much as visit a watering place in the summer season. Indeed I fear they are so widely diffused in the present day, that hardly any class is exempt from them.—I have no intention to go over the ground which your correspondent has so *well trodden*, nor to describe afresh *the evils* which he has so strikingly depicted. All that I aim at is, to draw forth a little more distinctly, in some particulars, the admonitions which his story furnishes, and to keep attention fixed upon them till they may, by the blessing of God, produce a salutary impression.

His object evidently is to warn persons against being drawn away, perhaps imperceptibly, and in the first instance unintentionally, or even with regret, from a regular attendance on the ministrations of a sober faithful pastor, from which they have derived benefit. The consequences of this may soon prove more fatal than they at all apprehend. These are described by your correspondent in a manner, at once most natural and deeply affecting to the thoughtful serious mind, as they respect personal religion—do-

mestic comfort—family religion—the character and conduct of children—and, in short, all that must form the object of hope and desire to the Christian mind.

And yet how easily, and without suspicion of harm, do persons of the best intentions slide into that which is so productive of fatal results. The case which your correspondent exhibits is one which we may most readily suppose to occur. In other instances the same effect may be produced from an apparently good cause—the desire only to *add* to the number of those 'means of grace,' which are found to be sources of enjoyment and of benefit. Then this may gradually decline into a curiosity to hear new and popular preachers; who seem to be regarded and treated with 'the religious world,' just as actors and public singers are in another class of society. And thus the effect described may be produced in its full extent.

And here let me observe what your correspondent points out as becoming the attraction in the new place of worship, in contradistinction to the old one. 'There was more originality and more animation'—more 'anecdotes,' more 'philosophy'—in short, more to *excite* and more to *amuse*—'than I had been used to.' Hence, when the family returned to their accustomed place in town, all was 'dull,' 'cold,' heavy, and the sermon, though praised by those who were yet in sound spiritual health, as 'eminently faithful, experimental, and useful,' was disrelished as having 'little in it but what had been heard before.'

Certainly, Mr. Editor, both the services and the preaching should be so managed as that they may tend to rouse the torpid, and to awaken Christian feeling, but to the appetite for excitement and for the gratification of curiosity, there is no end. It is ever craving something of yet higher zest, and higher still. But that is no healthful appetite which can relish none but highly-seasoned viands. It is to be feared that it will nauseate and reject "the sincere milk of the word."

But this is not all, Sir, your correspondent judiciously notes another circumstance which the discerning observer will commonly trace in those who thus supplant sober faithful ministers of God's word in the esteem of their people. 'His sermons did not come *so close home* as those of our own pastor.' And again, The sermon of the latter 'stirred up some fears and anxieties in my mind, which I had not felt under the preaching of our country minister.' Ah, Sir, there I fear is the true cause, perhaps unperceived, or at least not very distinctly perceived, by those on whom it operates, which often commends some or other of the new preachers with whom wandering hearers meet, and creates a distaste for their old pastors. The "strait gate" is made a *little* wider; the "narrow way" a *little* broader, and a *little* smoother; unpleasant duties are not enforced in so uncompromising a manner; the fancy, perhaps, is amused, the conscience left undisturbed. 'I found,' says your correspondent, (what I fear great numbers might find, if they would honestly examine) 'that we had sought amusement in sermons, rather than edification: and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing 'harsh and severe, after we had so long been accustomed to *smooth* and *entertaining* preaching.'

I will only notice one more point, which seems generally either overlooked or disregarded—perhaps is wholly *unconceived*—by the parties concerned; I mean, the effect of cases like this on the minds of faithful ministers themselves. 'Our old pastor,' says your correspondent, (after he is himself restored to his

flock,) 'though he cannot but know that my wife and children are not the stated attendants they once were, never alludes to the painful subject.' Whether it is right thus to pass it over in silence I feel by no means so well assured, as I do that the delicacy of many a wounded minister's mind leads him thus to treat cases of this kind. But, though he may 'never allude to the painful subject,' a 'painful' one assuredly it is to every one who "watches for the souls of men as one that must give account," he mourns in secret, and gives up his account to God "with grief," and not with joy—even in cases in which he might perhaps apply the apostle's words, "Though ye have ten thousand instructors in Christ, yet have ye not many *fathers*." And thus, perhaps, have such persons to answer—besides all other things—for discouraging the hearts, for weakening the hands, and for crippling the ministrations of those whose "joy and crown" they ought to have been.

H.

ORIGINAL LETTER FROM A DECEASED MINISTER.

Dear Sir,—Yesterday I received your letter of affectionate inquiry concerning me. Through the blessing of God I am able to acquaint you that I am much better. I find myself stronger, and sometimes think that I should attempt to do something; but in the same day I am as often obliged to relinquish the hope of doing it immediately. As to my spiritual concerns, I bless God I have hitherto been preserved from uneasiness, desiring and praying to be enabled to choose and acquiesce with his will. But this is not done without opposition from my greatly depraved nature and deeply corrupt heart. I feel this; but, alas! I do not descend so low in self-abasement and self-loathing as I have cause for. Yet it is a mercy that I am enabled in any measure to desire it, and to see the beauty and glory of Christ, his willingness and power to save.—Here is all my hope. His righteousness I would mention, and that only. I have had some pleasant, though too, too transient views of this ever to be adored Redeemer. An inestimable mercy it is to have an experimental acquaintance with *his great* salvation. Building upon his work, infinitely meritorious, and *relying* upon the sure word of promise, we see cause for safety, and the greatest reason to rejoice in God our Saviour. He is the Author, and he alone can finish our faith. This he has promised: but that accursed thing, unbelief, often makes us stagger at the promise. Yet here we must build, and here we must abide; and I trust through grace we shall be enabled to do so, though many storms and blasts arise.

I am much obliged to you for your comfortable remarks, and beg your remembrance at the throne of grace. I trust that as you have begun, so you will continue to the end, in the way of life. Well may the person stript of dependence upon himself, feeling and sometimes groaning under his excessive weakness, cry "Grace, grace unto it" in every stage, from first to last, wondering at his support hitherto. O for more of this spirit in you and me, and all our dear friends. I may just add, stand fast in the faith, in the liberty of Christ, and aim at the consummation of those precious promises which that precious, precious book, the Bible, contains. May we have an increasing regard for that Word.

I am, Dear Sir, yours in the bonds of the everlasting Gospel,

Thomas Baines.

BABYLON.

REV. xviii. and xix. 1—9.

HERALD of life! from yon bright portals winging,
What ireful mandate speeds thy seraph flight?
Through pathless skies to earth's dull regions bringing
Such radiant beamings of immortal light. *

Girt in soft raiment of empurpled dye,
With shining gems each silken vest between;
Ophir's rich stores her shining canopy,
Lo! the great Harlot sits and reigns a Queen.

High in her hand a golden cup she bears,
Full crowned and glistering with a crimson flood;
The suffering saints' last record of their prayers,
To call down vengeance for their martyr'd blood.

Alas! great Babylon! thine hour is come;
Thy plagues are ready, and thy glory falls;
No festive light † shall hence thy courts illume,
Nor harp nor song be heard within thy walls.

Nations and kings thy torment shall bewail,
And burning flame upon thy treasures prey:
For ever fallen! Nor all their powers prevail
To call one remnant to the beams of day.

Ye lingering souls! whose trembling hopes are built
On Him her impious arrogance defied,
Come forth! be not partakers of her guilt;
Nor, with her link'd, her punishment abide.

In concert join, your Alleluias raise,
Ye heavens, and all yon blest cherubic quire:
Her doom is fix'd! The mighty conqueror praise!
She reaps the vengeance of eternal fire!

Behold! the marriage of the Lamb is come!
And those who once his faithful martyrs died,
From death's dark bonds to their celestial home,
Rise, His triumphant and eternal bride.

Arrayed in robes, all pure and white within,
Though once frail earth's polluted paths they trod,
No more the heirs of grief, or slaves of sin,
Their portion is the righteousness of God.

Hail! blissful hour! unclouded morn arise;
Great Lamb of God, ascend thy kingly throne;
Bathe in the blood of hostile sacrifice
Thy royal vesture, and redeem thine own!

J. K. C.

* "And the earth was lightened with his glory." Rev. xviii. 1.
† "The light of a candle." Rev. xviii. 23. Jer. xxv. 10.

ON A CHRISTIAN'S DEATH.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquer'd there!

BERNARD BARTON.

DRAW near the bed of a humble and devoted saint as he expires. He, perhaps, has not explored the labyrinths of science, nor has been agitated by the conjectures and disagreements of philosophers: but he has never doubted the truth of revelation, nor presumed willingly to deviate from the oracles of God. 'All his wisdom has been to keep God's commandments, and all his learning to ascertain God's will, as it is made known in the scriptures. He has heard the voice of his great master saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever believeth in me shall never die:" —and he believes. He has listened to the argument of the apostle,—"If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him:"—and he is satisfied. He has read respecting the body, over which death is obtaining swift dominion, and which is about to return to the dust,—"It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body:"—and he exults. He needs none of the aids of a vain philosophy—and he is tormented with none of its perplexing doubts, and gloomy apprehensions. He is not alone: for his Father is with him. The suspense, the agony, the anguish, all belong to those who look on, as this mortal conflict is waged—none of them are felt by him. His eye is fixing—but it is fastened upon heaven: it is glazed, but a celestial light beams upon it: it is directed, even as the hand of death sets it, towards something beyond this world. The cold dews of mortality gather thick upon the forehead—its cloud passes over the countenance, changing and sharpening every feature—the pulses become more feeble, even at the fountain of life—the breathing is interrupted, and pereeptibly shorter—the interest of all who are placed upon the fearful post of observation is deepened to the most painful intensity. He speaks,—"O death! where is thy sting?" He pauses; then adds more faintly, "O grave! where is thy victory?" He falters—the convulsion shakes his frame even to dissolution; but the parting spirit collects the last energies of the nature from which it is separating, to proclaim her triumph. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." And with an effort he expires!

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A CHRISTIAN FRIEND.

EARLY IMPRESSIONS.

It is a pleasing reflection to Christian parents, and to all who take any interest in the spiritual welfare of the rising generation, that however unpromising present prospects may appear, the seed of religious instruction may at some future period, put forth its delicate shoots, and eventually be productive of that fruit which the tender parent and the Christian friend have so anxiously anticipated.

That early impressions are generally the most permanent, will be very readily acknowledged; but I do not recollect any circumstance having come under my observation which more strongly confirmed this fact in my own mind than the following, and as I think that under God's blessing it may act as a stimulus to Christians in general, to sow beside all waters, I venture to offer it for insertion in your useful publication, with my humble prayer that it may produce the desired effect.

Conversing with a friend a few evenings ago respecting the beneficial effects of Sunday schools, I observed, 'that Sunday school-teaching was entirely a work of faith, and that we could not expect to witness the immediate fruit of our instructions:' he perfectly agreed with me, and to illustrate the undeniable fact, that early impressions are often the most permanent, he related the following anecdote. 'A friend of mine having occasion to pass the Surrey Theatre one evening, observed two unfortunate females in very close conversation, and from their earnestness, he was convinced that the subject of their conversation must be something of more than ordinary importance, he accordingly walked after them and at a short distance continued to follow their steps, listening very attentively to what might pass between them; he had not followed them far before he heard the following words: 'This will not do, I don't like this life;' Nonsense, nonsense, replied the other, don't talk in that kind of way. 'Aye,' added the former, 'it may do very well to live in this way, but how will it be when I come to die.' The other unfortunate female began now to use her utmost endeavours to banish such thoughts as these from her companion's mind, but the deep impressions which had been made in her infancy resisted the most vigorous attempts, and she again described her feelings and unsettled state of mind, by saying 'my old grandmother used often to say, that such a thing would do very well to live with, but how will it do to die with? and this saying I *cannot* get out of my mind, it is always *haunting* me wherever I go.'

I am sorry that I cannot acquaint the reader with their further conversation, the gentleman who overheard the above, being obliged to leave them in consequence of a crowd collecting near the theatre; but if I may be allowed to trespass a short time longer on the attention of the reader, I would make a few remarks on this interesting circumstance.

There is, perhaps no condition on earth more pitiable and degraded than that of these poor wretched women; modesty and delicate feeling with other ornaments of the female character are not only entirely lost, but the eternal as well as present prospects of the individual, (humanly speaking) are for ever blasted.* Sovereign grace

* It is deeply to be regretted that the gentleman who overheard this conversation, had not directed the poor girl to apply to the Guardian Asylum, the London Female Penitentiary, or some similar

can indeed pluck the vilest wretch as a brand from the burning, and such wonderful acts of mercy, be it spoken to the praise and glory of God, are not uncommon in this our day. God only knows whether the individual under consideration will eventually be brought to a saving knowledge of Jesus Christ, and him crucified. Perhaps her aged grandmother had with faith and perseverance instilled those truths into her mind, which God may be pleased to use as the means of her conversion. Despond not then Christian parents, and Sunday school-teachers, who labour for the spiritual welfare of the rising generation, if the seed you sow appears little likely to produce any fruit, perhaps when you have entered the rest prepared for the people of God, your labours may be blest, and you may welcome in heaven those tender objects of your prayers and affections, who will have to bless the Lord for ever for his unspeakable riches conveyed to their souls through your instrumentality.

M. R.

Institution. We have often thought that a small card containing a direction to such places, might occasionally be put into the hands of poor creatures, and thus be instrumental in rescuing them from the paths of the destroyer.

ON NEGRO SLAVERY.

Mr. Editor.—When Christians begin to dispute among themselves, and widen the breach which outward forms have unhappily already made between them; a simple believer is ready to inquire, Is there no more work to do in the vineyard of the Lord? Has charity risen up, and shut to the door, saying, I am full and abound? Has love to our fellow Christians already embraced the whole human race, and sweetly drawn them to the faith of the Redeemer? If not, why do they now take the field against each other, and make greater the divisions in the Church of Christ?

My fellow Christians, and fellow labourers in the Gospel; I would call upon you to forbear. To look at the great work of charity which yet remains to be performed. The vast uncultivated deserts of the human mind, yet lying in untutored ignorance, and presenting an ample *field for* labour and exertion. You *will* then cease to vex the fold of Christ, and to smite the Shepherd through the sheep of his pasture. I would call upon Christians of every denomination to unite; to lay aside their passions and their prejudices; to go forward hand in hand against the kingdom of Satan and the powers of darkness; till Britain becomes a praise in the earth, and built as a city that is at unity in itself. In the mean time, let us remember that whilst we enjoy the blessings of liberty, and the privilege of communicating our ideas to each other, there is a portion of the empire in darkness and in bondage. Eight hundred thousand of our fellow creatures in the West Indies, fast bound in misery and iron; living within the British dominions, subject to her laws, and as such entitled to their protection; yet outcasts from all the benefits of social life, and treated in every respect (except care and attention) as the beasts of the field that lie down and perish. In the morning they are roused by the

sound of the whip to their task, driven like a team of cattle through the day, and when fainting beneath the exhausting influence of a vertical sun, stimulated by the lash to their unrewarded labours: no tie of marriage assuring a continuance, and a community of interests, sweetens the evening of the laborious day; all here is promiscuous intercourse, and the vilest abominations of sensual indulgence. No Sabbath to look forward to, as a day of rest, but rather an increase of laborious exertion; being obliged to work for their own subsistence, or carry burdens to a distant market. No time is here allowed for instruction: none to read the scriptures, or for prayers: no public worship, where the poor exhausted negro might lift up his soul to God, and steal himself, for an hour or two, from his earthly misery! No; it would seem as if the cruelty of his master was not satisfied with excluding him from the possibility of happiness in time, but would extend his tyranny even to eternity.

But methinks I already hear the public exclaim, Where do these monsters dwell? Where are these demons (for men they surely cannot be) to be found? My fellow Christians; They dwell in the bosom of the British empire! They are to be found in the colonies of this Christian land; the once beautiful islands of the West Indies! They plead the sanction of a British Parliament:—the long forbearance of a nation calling itself by the name of Christ; to enslave, to brutalize, to torment, and to destroy: and yet we sit still, as if it concerned us not, nor feared the power of that arm which has declared, Vengeance belongeth unto me! Let Christians then awake from their slumbers; let them lay aside their petty disputes, and unite to emancipate the oppressed negro. The cry of the captive has gone up on high! It has entered into the ear of the Lord of Sabaoth! Let us then arise, and break their chains, before the judgments of the Lord descend. Let us call upon our beloved sovereign, to do away the horrors of British slavery. Let us petition the two Houses of Parliament, to wash away this foul stain upon our native land. Let Christians, with one heart and one voice, unite in the exclamation, Away with West Indian slavery! Take away the accursed thing from amongst us; lest it become a snare unto us; and bring down tremendous judgments upon our guilty land.

Hitherto indeed all the efforts made for the amelioration of Negro Slavery have been nearly if not altogether in vain, and there is too much reason to apprehend, that even the recommendations of Government to the colonial legislators have been adopted rather as an expedient for gaining time, than from any very probable expectation of beneficial results. If, however, those who really desire the instruction and emancipation of this degraged and wretched race, arouse themselves and exert their energies in petitioning Parliament; in personally applying to influential members; and in enlightening the public by plain statements of the actual condition of these unhappy men, we may hope that this new Parliament may be aroused to a Christian feeling; may break the bands of the oppressor, and let the captives go free; and may at the same time adopt such prudent precautions as may avert the dreaded danger of the colonies; and enact such liberal compensation for all real and unavoidable losses as may at once satisfy the proprietor, and secure true liberty and Christian instruction to the slave.

V. R.

ON BENEFICENCE.

Sir,—I have recently perused a pamphlet entitled 'Christian Devotedness, or the consideration of our Saviour's precept—Lay not up for yourselves treasures upon earth,' which the writer considers as directing '*Unreserved dedication to God, excluding all provision for the future, and securing the surrender of all we possess, and of all we can by diligence in our several vocations procure for the extension of Christ's kingdom upon earth,*' and the writer attempts to prove 'that such a dedication is *invariably* enforced by the command of our Saviour, and that it is illustrated by the practice of the Apostles and their immediate cotemporaries;' and the neglect of such unreserved devotion is considered by the author as one cause of the slow progress of the Gospel.

I must confess, Sir, that I am not convinced by the author's arguments. He appears to me to attempt too much, and accordingly towards the close of his pamphlet, he makes concessions which neutralize many of his former positions. He says, 'The principle we have here endeavoured to establish—demands of no man the relinquishment of a present sphere of usefulness, till he is himself conscientiously convinced that there is another open for him, where he may accomplish more for the great cause for which he lives. But though it does not require a relinquishment of present occupations, it is most uncompromising as to the *end* to which they must be directed, and he explains this in a note by saying that the principle contended for, by no means precludes the carrying on such pursuits as require a large capital. That as he who had ten talents, used them as a servant, and brought the interest to his master; so the Christian merchant lives and labours as a servant purchased by *his Lord,* and considers his gains, as designed for his master's service, not his private emolument. If he so acts, whatever his station may be, he has given up all for Christ. He remains where he is, not for his own private advantage, but that as a faithful steward he may pour forth the rich abundance which God grants to his labours, to nourish and build up the church, and enlarge the confines of his master's kingdom.'

Now I cannot help thinking, that if the Christian is to continue in a situation, and carry on a business requiring a large capital, there must be somewhat of a providing for the future; there must be some part and proportion of the returns of a prosperous year laid up to meet the losses of an adverse year, otherwise there will be considerable danger that the concern may become embarrassed; and the Christian consequently be compelled to relinquish his present sphere of usefulness.

I am aware that the writer of this pamphlet may consider such ideas as resulting from unbelief, and implying a distrust of God's providence, but I confess that there do not occur to me any passages of scripture which justify the Christian in neglecting ordinarily the usual rules of worldly prudence.—He is in every situation to be diligent in business. He is to look well to the state of his flocks and herds. He is ordinarily to continue in that station of life in which he is called. In the faithful discharge of the duties of that station, he is to expect the divine blessing; and under the discouraging circumstances which he meets with, and amidst the dark clouds which veil his prospects, he is to go on, guarding against anxiety, distress, a distracted mind, "being careful for nothing, but in every thing by prayer and supplication, with thanksgiving,

making known his requests unto God." But he must have a clear and evident call to extraordinary duties and services, before he will be justified in quitting the place which providence has allotted him, and in leaving all that he may follow Christ.

I think in these respects there is a very marked and important difference between the single Christian, and the head of a family—a difference which, in general exhortations is not sufficiently attended to. The poor widow—the young man in the gospel—those who have made themselves eunuchs for the kingdom of heaven's sake—the unmarried—may care *only* for the things which please the Lord—their persons, their property, their time may be solely and entirely given up to God's service; and with the exception of the honor due to their parents, and in some peculiar cases the claims of very near relatives, they have only to consult their own judgment as to the particular station in which they can most effectually serve and glorify God, whether as ministers, or missionaries, or teachers, or deaconesses, or in any other department. But the married state brings with it new cares, and new claims which are often lost sight of, but which ought to be seriously and impartially considered, before persons of either sex engage in such situations. When such engagements are made, it appears to me that new obligations are created, and that the head of the family is, ordinarily speaking, required according to his ability to make a suitable provision for his partner and his children, and that even an exclusive devotion of all the money he can possibly spare to purposes of charity, will no more justify him in neglecting to make such provision, than the vow of Corban would justify the Pharisee in doing no more for his father or his mother—the cases, it is true, are different, but the general principle *appears to me the* same.

I am aware that many will say, that in providing for our children *we are hanging a millstone about their necks, which may sink them deeper in ruin;* and nothing is more evident than the tendency of heaping *up riches* for them to produce this effect; but there is an essential difference between heaping up riches for our children, and making a suitable provision for them and for our partners. Every thing depends upon the meaning of the terms, and I shall therefore trespass somewhat longer on your time and patience, while I endeavour to explain my views upon this point. The apostle enjoins us to think on *whatsoever things are of good report;* and this one rule will go far to guide us in our present inquiry. It is not of good report for a Christian whose life has been lengthened out beyond the middle span, to leave his widow and his children in a state of poverty and dependance. It is not of good report for a Christian who has himself been engaged in business all his days, to leave a family abounding in wealth. Both these extremes call forth frequent animadversions, and therefore it seems that each of them should be guarded against. Here wisdom is profitable to direct, and sound Christian judgment is of high importance.

There are indeed some classes of men who can scarcely ever hope to leave a suitable provision for a widow and a family; and in such cases their duty is to commit them in faith and prayer to a God of providence. This is especially the case with the clergy, and indeed in a degree with ministers of every denomination. Many of these labor hard, consume their strength, and shorten their days for a scanty, and to human judgment, uncertain subsistence. Yet their Heavenly Father feedeth them, and enables them to rely on the promise, "Leave thy fatherless children and let thy widows trust in me." These trials are sanctified to themselves, but I

have often felt that the removal of such ministers either in providence or by death, is a righteous judgment from God on the covetous and niggardly professors who sit from week to week under their ministry, who pay perhaps a few pounds per annum for their own comfortable accommodation at the place of worship, but who spend more in one party of pleasure, or at all events, in one summer's excursion, than they devote in one, or even in many years, to the support or comfort of the dear man of God whom they profess to honor.

But leaving these needy classes, I should say to Christians in general, and especially to those in comfortable circumstances, Your first duty is, to set apart a portion of your income for God. I cannot presume to say what proportion. There is no rule laid down in scripture, and perhaps no general rule could be laid down. "He that soweth bountifully, shall reap also bountifully." "The Lord loveth a cheerful giver." But whatever we devote ought to be as God hath prospered us; it should be made a matter of proportion, according to some regular rule and standard. Whether a twentieth, a tenth, or a fifth, or a half, is no where enjoined; but the apostolic rule requires it should bear some proportion to our means. I should say an increasing proportion. We are told, in the life of Bishop Wilson, that he began with devoting one tenth of his income to charitable uses, and that as his income increased, he proceeded enlarging the proportion; and that for some years before his death he regularly devoted one half.

Unless some plan of this nature be adopted, our charitable contributions will bear no proportion to our other expenses. Many instances could be pointed out, of persons whose income has doubled *or trebled*, while their offerings to *the cause* of God and his people *have remained* stationary, or perhaps rather been diminished than increased. These things ought not so to be.

When thus a portion of our substance is devoted to God, I humbly conceive it is every way consonant to his revealed will, to lay by a part of the remainder as a future provision for ourselves or our representatives. I should wish, for my own part, to be enabled to place my children out in somewhat of the same situation as I myself occupy. A situation, in which by diligence and industry, without that degree of exertion which is ruinous to the health and distracting to the mind, they may obtain a comfortable subsistence. But I should not desire to lay by so much property as would enable them to live without exertion, or to sink into listlessness and indolence. Should my property increase with rapidity, I should deem it my duty to devote a larger proportion to God, and by occasional, and perhaps anonymous donations to assist some of those valuable charities which are established among us.

Far, however, be it from me, to vindicate a worldly or a covetous disposition. I perfectly agree with the author and with the writer of a pamphlet on Christian Beneficence, noticed in your Number for February (p. 62.) that even in the present day the great multitude of professing Christians withhold more than is meet; and I am not aware of a single instance in which Christian charity has been carried to excess. My objection to the pamphlet before me is, that while attempting to advocate an important duty, it takes ground which may supply to the covetous a plausible excuse; and that, in claiming more than is clearly inculcated, it may embolden some in neglecting the plain and obvious duty of ministering to the Lord of our substance and the first fruits of all our increase.

I am, Sir, your constant reader and faithful friend, A. S. W.

THE NATIVITY.

'Tis midnight—o'er Judæa's plains
A more than mortal silence reigns;
The starry hosts, in squadrons bright,
Glow in the firmament of night;
And shepherds watch their sleeping fold
Beneath that arch of fretted gold.

When lo! a stream of glorious light
Burst in appalling splendour there,
And show'd to their astonish'd sight
A seraph visitant of air.
Radiant in beams ineffable
The herald angel stood confest,
And thus in liquid sweetness fell
The accents of the heavenly guest.

'Fear not—to you and all mankind
Glad tidings of great joy I bring:
In David's city ye shall find
A new-born Saviour—Christ—and King:
A manger is his humble bed;
And while the virgin mother keeps
Her vigils round that holy head,
E'en there the world's Redeemer sleeps.'

He spake—attending seraphim
Confirm the mission from above,
And countless thousands swell the hymn
Of triumph and redeeming love!
Oh! who but they whose gifted eyes
Were bless'd with this apocalypse,
May speak the angelic harmonies
Of golden harps and cherub lips!

The hierarchy of heaven again
Pour'd jubilant the exulting strain,
As at Creation's birth;
And thus the lofty prelude ran—
'Glory to God—good will to man,
And peace to all on earth.'

Unveil'd appear the glittering throng;
Salvation is their joyful song;
While hallelujahs fill the sky,
And hail the 'Day spring from on high;'
And Truth and Mercy met—inspire
The strains of this celestial choir.

Slowly recede the heavenly host;
And dying echoes, soft and clear,
Melt into silence on the ear,
As in the realms of light the pageantry is lost.

J. S***.

EXTRACT FROM BICKERSTETH'S CHRISTIAN HEARER.

SIR,—In perusing a recent publication, entitled 'The Christian Hearer,' by the Rev. E. Bickersteth, the following remarks appeared to me so appropriate, that I shall be happy to see them inserted in an early number of the Christian Guardian.

I am, &c.

LECTOR.

In general, it may be said, Christians are sufficiently aware of the right of private judgment: but we fear that they are not aware of their obligations as members of a particular church to the appointed ministers connected with that church. There are, it is true, very trying cases, as there must be in so many thousand parishes, and among sixteen thousand ministers. Nor is it a matter of indifference what we hear. Truth is the proper nourishment of the soul. If it be mere moral precepts on the one hand, or theoretical notions on the other, it is not Christianity. The native appetite of the new-born soul is for Christian truth; pure, scriptural truth, in all its parts, both doctrine and precept; and this it must have. As David, when hungry, ate the shew bread, so the hungry soul must have truth. Preaching the word is God's ordinance; but if it be not his word, but human notions and inventions that are preached, it ceases to be an ordinance of God. If there be a well of brackish and bad water in my own yard, and a good well in a neighbour's, I am glad to get water at his well. Yet, on the other hand, there must be a limitation, a wise limitation to the right of private judgment; and we should ask ourselves, How much judgment have I to use? We come to hear as learners, and not as judges.

Taking these things into consideration, let us endeavour to illustrate the subject by various practical cases that occur.

Suppose, first, the worst case. The minister is UNFAITHFUL IN HIS SERMONS, AND IMMORAL IN HIS CONDUCT. He preaches not Christ, and yet is full *of envy and strife.* Phil. i. 15. Here even, inquire, first, how far you are a partaker of his sins: have you attended to the direction, *First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.* Matt. vii. 5. If immoral, have you warned him? have you reported him to the ordinary? have you taken any steps towards the removal of such a man? have you even prayed perseveringly for any length of time for him? Supposing that you have done your part to rectify so serious an evil, I dare not say that you should attend such an appointed teacher; I dare not forbid your attendance on a neighbouring pious clergyman. You and yours need to hear the truth. Bishop Jewell (on 1 Thess. v. 13, 14.) says, 'What shall we say of them that labour not, that do neither teach, nor exhort, nor reprove, nor correct, that have no care to do their message, and no regard to the people? what may I say of such? God himself says, *They are dumb dogs that cannot bark; they lie and sleep, and delight in sleeping; they all look to their own way, and their own advantage, and every one for his own purpose.* Christ calls them thieves and robbers. They are unsavory salt, profitable for nothing, but to be trodden under feet of men. *Woe is unto me,* says Paul, *if I preach not the Gospel.* Woe to the servant that wraps his talent in a napkin, and increases not his master's gain. God grant such idle and slothful ministers grace to know their office, and do it; if not, God give the people

grace to know them, and to shun them, and to fly from them.' But still, do not lose sight of the relation in which you stand to your parish minister. Respect his office. Show him all courtesy. Cease not every effort for bringing him to a better mind. God can yet make him a burning and a shining light. If ministers fail in their duty, we must not fail in ours. We all pray too little for those we perhaps justly disapprove. We all look too little at our own sins as the cause of our evils.

Suppose another case: A MINISTER MORAL IN HIS OUTWARD CONDUCT, AND YOU THINK HIM LEGAL, OR ANTINOMIAN; IGNORANT OR UNSOUND; UNCHARITABLE OR CONTROVERSIAL IN THE GENERAL COURSE OF HIS MINISTRY, AND PERHAPS WORLDLY IN HIS SPIRIT. It may be well again, first to inquire within, and see whether you have good ground for such a judgment, or whether the fault be not in yourself. A legal hearer may condemn a minister for antinomianism, who is only faithfully preaching the gospel of Christ. An antinomian hearer may condemn a minister for legality when he is only insisting on practical religion. A man of literature may condemn a preacher for ignorance, because he has not himself studied the Bible. And so with regard to other supposed faults, we should never forget our Lord's question, *Why beholdest thou the mote in thy brother's eye, but considerest not the beam in thine own eye?* Matt. vii. 3—5. But if the hearer be competent to judge, and the case be really as bad as supposed; still there are other circumstances to be taken into consideration. A man's situation may be so leading and prominent, that his defection from the parish church, and going to another church, may materially injure his usefulness, and cause greater evils than any personal loss: for in the established church we have this immense advantage, that the prayers are always evangelical and spiritual, and a very large proportion of the Holy Scriptures is always read in the public congregation, so that you can never be entirely destitute of the truth. Or a person may be so connected with the minister as part of his family, or related to him, or dependent on him, that it would be a direct act of hostility not to hear him. Experience has shewn that the souls of Christians have eminently flourished where they have given up personal advantage and comfort, out of tender consideration for the feelings of others, and earnest endeavours to do the most good on the whole. Again, there may be no neighbouring church where you may have the advantage of hearing the truth: now with regard to attending worship among other bodies of Christians, the late Mr. Hey justly remarked, "The hearing of a good minister is not the whole of religious duty. To hear regularly, I must become a member of some particular community that may require of me things with which I cannot conscientiously comply; or I may have a large family to educate in some religious persuasion, which may have great weight in the choice of my communion." Let these things have their full weight on the mind; consider them in prayer before God; consult experienced Christian friends; and then decide as conscience shall direct.

But circumstances may be such as to allow of a choice, as in large parishes in towns where there are many churches. The choice here should be a matter of prayer and deliberation. Especially desire and seek after the faithful, practical, and holy minister, who will do your heart good; who will rouse and quicken, warn and exhort, instruct and build you up in the Gospel of Christ. God knows your exact state; look to him for guidance; and when you have fixed, REGULARLY ATTEND. Mr. Newton re-

marks, "*Unsettled hearers seldom thrive;* they usually grow wise in their own conceits, have their heads filled with notions, acquire a dry, critical, and censorious spirit, and are more intent upon disputing who is the best preacher, than upon obtaining benefit to themselves from what they hear."

But suppose a minister FAITHFUL, but UNTALENTED, dull, and perhaps tedious: still, what is the state of your own heart? Do you say, There is one in a neighbouring parish, or in a dissenting meeting, who interests you more: but your own parish minister allowedly preaches the truth; attend him, then, and look more simply to the Lord for his blessing. Remember the general benefits of order and of the established church. Sacrifice something of taste and feeling for the general good. The spirit of wandering is very bad; it destroys pastoral unity, and cuts up that sympathy which should ever subsist between a minister and his people. Wanderers are not thrivers in the Christian life themselves; and their examples are injurious to others. Go regularly to one minister, and one place; and while you are depending on divine teaching, your soul shall flourish under the divine blessing. It has been observed, even by those who dissent from us, "Be sure you do not mistake the true nature of spiritual edification, in thinking that nothing edifies but what either pleases our fancies or raises our sensitive passions. Such qualifications in ministers should be the ground of our choice and esteem, as are truly ministerial, and most adapted to answer the great ends of the ministry; and after all, we must expect more from it as the ordinance of Christ, than barely the performance of a man, though ever so wise and skilful, pious and faithful. By overlooking the institution of God, and having, too, raised expectations *from* man, we provoke him to blast the most promising means. On the contrary, a weaker ministry is often greatly blessed when it is the best [illegible]rsons can conveniently and regu[illegible]y enjoy, and is attended from a sense of duty to God, in obedience to his commands, and in a dependence on his presence and blessing."

Suppose yet another case:—a minister is FAITHFUL IN HIS DOCTRINES, BUT HIS CONDUCT OR HIS TEMPER DOES NOT CORRESPOND TO THEM. It is a case provided for by our Lord. Matt. xxiii. 2, 3. *The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not.* St. Paul shewed a conformity to the spirit of this when he said, *Some preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached, and I do therein rejoice, yea, and will rejoice.* Phil. i. 15. Surely if he rejoiced in their preaching, though their spirit was bad, others might and did hear with advantage what they preached; though it is not said that he advised attendance on such. There are probably cases of this kind where one would be more reluctant to attend than where there was less knowledge, but more sanctity of character.

But suppose one case more, that you have the happiness to be in a parish of which the clergyman is A FAITHFUL AND WELL-INSTRUCTED MINISTER OF THE NEW COVENANT. You have here every motive for continuing to hear, and in general such a minister has large and attentive congregations. Yet even here the great enemy is vigilant to hinder the progress of the truth. If such a minister have not popular talents, he will often be slighted. It is also a striking and an affecting fact, that while those who live at a distance make many self-denying

efforts, and come in all weathers to hear, those who live in the immediate neighbourhood, and have every advantage and facility too often neglect all their privileges, and make some objection or other, to justify themselves in this neglect. O be not fastidious, and slight not your greatest privilege, because it may be easily attained. There is many a soul hungering for the bread of life, that would be filled with joy and gratitude for such means as you neglect. Are you sincere in your profession of attachment to the established church? do not then so act as to weaken and destroy that system which has been so large a blessing to the country. *

But besides hearing the minister, there are, in connexion with our duties to him, other important things to be attended to, some of which have already been mentioned, and some will be more fully considered hereafter. There is one point more that the present state of the church peculiarly presses on our attention.

Hearers should CO-OPERATE WITH THEIR MINISTER IN HIS VARIOUS PLANS FOR THE GOOD OF THE PARISH, and promoting the religious institutions which may have been formed in it. A load of secular business in many places falls on a minister, from which he might be relieved by judicious, educated, and pious laymen. Such men, in schools, in the forwarding of religious societies and the care of their accounts, and in larger parishes in visiting the poor and the sick, might very materially, and do in many cases, very effectively aid their minister. Much more might be done through our country than is done, by the humble, prudent, and zealous co-operation of laymen. What a mass of ignorance, and darkness, and prejudice, and misery is to be removed from the minds and dwellings of millions, even in favoured England! Two or three individual ministers placed in some cases over ten, twenty, or thirty thousand, or more, inhabitants, are utterly inadequate to discharge all that important work which, apart from all temporal, the spiritual interest of so many immortal beings, justly requires. It is delightful to see the progress of building fresh churches in all large places, and much will be done by this means. But still much will remain to be done by judicious and pious laymen; and wise and faithful ministers, deeply sensible of the magnitude of the ministerial work, will rejoice to call in such help. Till this be more generally done, the church of England will not maintain its ground against the indefatigable zeal, and ceaseless efforts of members of other communions: nor shall we, as members of that church, duly discharge our duty to God, and the sacred trust which he has committed to us, of maintaining it and handing it down unimpaired to our posterity.

* There are other cases arising from want of church room which, in the present state of many parishes, it is impossible to meet; one can only hope that it is an evil which will by degrees be remedied by the measures which happily are now in progress for this purpose under the government. Had the members of the church of England had greater facilities for erecting places of worship, and a large degree of the patronage of the places which they erect; had they had something of the same facilities which Roman Catholics, Socinians, and every other body of Dissenters have, there would have been an almost infinitely larger body of attached members to that church through the whole country, and there would hardly in any parish have been want of church room, or of zealous ministers to fill the churches. A groundless fear of opening the door to doctrines, merely imagined to be injurious to the establishment, has been one grand cause of the increase of the multiplied bodies of Christians now separated from that establishment. It is most probable that the British parishes were first formed, and British churches first built and endowed, by that system of private benevolence and piety, in lords of manors and others, which some in power seem now above all things to dread as injurious to the establishment.

In conclusion, let me address fastidious hearers, and negligent ministers. FASTIDIOUS HEARERS are little sensible of their spiritual privileges in this day, in any part of such a country as this. Think of the state of your forefathers, once wretched idolaters; think of the days of popery, when for professing protestant principles you would have lost your life; think of hundreds of millions still living in pagan darkness; think of the countless numbers whose hearts would overflow with gratitude had they half of your present advantages; and O fear lest in despising them you forfeit them, and be left destitute for ever. You deserve not the advantages which you have, nor are you likely to have more till you be brought to a humble, meek, and lowly state of mind, simply looking to the divine mercy in Christ Jesus for pardon of your past unprofitableness, and for all requisite supplies for yonr spiritual necessities.

Nor can we close this chapter without appealing to the consciences of those CLERGYMEN WHO NEGLECT THEIR SACRED DUTIES, live in the world, give way to unholy tempers, or preach mere moral essays, or mere controversial theories. We would say, in a spirit of affectionate concern, See how you trouble the minds of your hearers and people, and drive them to that which they cannot, and do not approve! O remember our Lord's solemn warning, peculiarly applicable to you—*Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea. Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!* Matt. xviii. 6, 7.

An old writer, in the days of Queen Elizabeth, uses stronger language, and emphatically says, "Little shall be their comfort in their reckoning who, in their watch towers, sing sweet songs to sinners, and flatter them in known evils; that [illegible]r them in their swearing, in their gaming, abetting them in their usury, in their sabbath breaking, in their profane contempt of the doctrines and teachers of grace, warning them of nothing so much as of their being too precise, too forward, and too religious, as the greatest danger and extremity that they can run into. Such watchmen are traitors to the church of God, and souls of men, and no sort of men are more serviceable to the Devil than they are."

The address of Bishop Beveridge to such characters is very striking —"Thou that callest upon others to love God as the best of goods, and to hate sin as the worst of evils, wilt thou hate God as if he was the worst of evils and love sin as if it was the best of goods? Thou that preachest to others to leave the world and follow Christ, wilt thou leave Christ to follow the world? Thou that preachest a man should desire God above all things, wilt thou desire all things above God? Thou that criest to others, *Turn ye, turn ye, for why will ye die?* what! wilt thou rather die than turn? Thou that sayest, Covetousness is idolatry, and drunkenness bestiality, wilt thou fall down to the one, and make a beast of thyself with the other? Thou that shewest others the way that leads from hell to heaven, wilt thou thyself go the way that leads from heaven to hell? Thou that warnest others to beware of misery and to labour after glory, wilt thou neglect that glory and cast thyself headlong into misery? And thou that holdest the door open to others, wilt thou shut it upon thyself? Certainly it is the greatest aggravation in the world that any sin can be invested withal, even to have it committed by one whose office and work it is to destroy it—he cannot fall but he draws many after him."

ON THE RELIGIOUS STATE OF FRANCE.—Letter IV.

Dear Sir.—It was naturally to be expected that a Revolution which disturbed the very elements of religion and social order, should have had pernicious effects as well on the Protestants as the Romanists. It found the members of the Reformed communions so much degenerated from the good old principles and practices of their ancestors, at the commencement of the last century, that they yielded themselves an easy prey to the horrible maxims or pursuits of infidels and republicans. They were not in a fit state to resist the violent assault of irreligion and anarchy. There was among them, as a body, no Spirit of the Lord, to lift up a standard against the enemy, when he came in like a flood. Lukewarmness, Socinianism, Pelagianism, Philosophism, had been long shedding their mildews upon the churches; and though undoubtedly there were in different districts some who had escaped the general contagion, yet the generality had mingled with the Romanists, and learned their works. They protested indeed against the national faith; but after they had attended their morning service, the light and trifling manner in which the sabbath was spent left too little distinction between them and their neighbours, who had also attended mass; and the evening of the sacred day was not felt to be desecrated by engagements in dancing, cards, and other amusements.

This state of things has been much ameliorated since the Restoration, to which various causes have contributed. *The great influx of strangers* has not been without its benefit. Tens of thousands of your countrymen, my dear Sir, have brought over their ungodliness or criminality, to aggravate the existing evils, it is true; but it is also true, that with the turbid alluvial mass have been floated down some grains of precious ore; and many excellent English men and women, who have been resident for a greater or less time, have endeavoured to improve the opportunity granted them by Providence, to shed some beams on the moral darkness. Feeling, no doubt, that it was their duty to work while facilities were afforded, which might sooner or later be removed, they conversed in their various circles on the topic of true religion, promoted the distribution of Bibles and useful Tracts, and displayed in their own persons the influence of a vital Christianity.

The increasing circulation of the Scriptures, is a most favourable symptom of return of spiritual health. Many copies of the versions of Ostervald and Martin are annually making way, in quarters where the divine word was very partially possessed; and a great number of the lower orders are with joy drawing water out of these wells of salvation. The reading of the Testament in schools, is one of the most interesting features in the present mode of Protestant education; and the Seventh Annual Report of the Bible Society contains many encouraging anecdotes, which cannot but leave on the reflecting mind an impression that this institution will be one of the main instruments of a merciful God, in gathering a people for his praise. Oh, Sir! instead of disputing with each other on the movements of every wheel in that immense machine, the British and Foreign Bible Society, and raising peradventure strong conclusions on very slight premises, let us unite in blessing God that it ever gave birth to its Parisian daughter, who, though at present weak and tender,

will, we trust, increase in usefulness and energy, and emulate the deeds of her mother.

I had the pleasure of witnessing the celebration of the last Anniversary, which was held in a large hall in the Rue de Clery, on the twelfth of April, under the presidency of the worthy Marquis de Jaucourt. It was well attended by many individuals of birth or station, a considerable number of pastors and laymen deputed from the auxiliaries, some members of the association of artizans, and some foreign ecclesiastics. A great part of the body of the hall was occupied by members of female committees. It appeared from the Report that the Society had issued in the past year 5735 Bibles, and 6106 Testaments; and that it counted 44 Auxiliaries and 88 Branches, besides a large number of Associations and Ladies' Societies. At this meeting the Baron de Stael moved as a resolution, "That the Paris Protestant Bible Society, more and more impressed with the obligations felt by the friends of evangelical light throughout the whole world, towards the British and Foreign Bible Society, renews the acknowledgments of all the Biblical Institutions of France, and the expression of their desire that the bonds which unite them to that great and admirable institution, may continue to be strengthened." This motion was suitably acknowledged by the Rev. Francis Cunningham and Mr. Cook. Perhaps you may not be displeased to hear a few instances of the interest excited among the poor and humble classes, respecting the divine word, as, though insignificant in themselves, they are of much consequence relatively considered. In the neighbourhood of Montbeliard, Haute Saone, a poor subscriber who had changed his residence, sent three francs as a subscription for three years, and an *addition* of two francs: "Not," said he, "because I have been accustomed so to do; but from a desire that the divine word may be spread among the poor who have it not, and may mend the manners of such as are only Christians by name." A poor female, surrounded by five small children, insisted on her pastor's receiving five sous, saying, "Take this, Sir; it is for the Lord's work that I give it, and that poor gift will not be without its blessing on my babes. Your preaching gives me that assurance." A poor widow gave him eight sous, declaring that her husband had charged her on his dying pillow to continue his subscription.

Pastor Oberlin had collected from his beloved flock, in the Ban de la Roche, 290 francs in the course of the year. A small association in the department of the Tarn, recently formed, has sent 60 francs. Mr. Falle, their minister, wrote to the Committee of Toulouse, that he had collected this sum after preaching for that purpose. "In my application," says he, "I was naturally led to make some practical remarks, and to speak of Bible Societies, Missions, &c. which occasioned a collection of 40 francs. Such, gentlemen, is the fruit of faith: such is the humble tribute of a Christian towards his good master, who has enriched him with the inestimable gift of salvation. When you consider the general state of our church, almost entirely composed of poor persons, and that we made in the same week a similar collection for the Missionary Society (to say nothing of divers other urgent calls upon the congregation) the sum will not appear to you so trifling as it really is. Moreover, I am charged to remit you the humble contribution of 20 francs, which Mrs. Falle has gathered from the girls in the village school, which is composed of about forty children, for the most part very poor. We have received from them,

during the fifteen months that a Bible Society has existed among them, more than forty francs, which is a prodigious sum for little children, who cannot subscribe more than two or three farthings a-week. "The Friend of Youth," which I cause to be read and explain to poor children in two schools, has much contributed to animate their zeal, and encourage them to co-operate in these two grand works of piety." The book to which the pastor alludes is an excellent little publication, of a miscellaneous kind, issued monthly by the Rev. Mark Wilks of Paris.

The sojourn of Admiral Count Ver-Huell, the Lord Gambier of France, at Marseilles, gave a particular interest to the Bible cause in that important city. The Committee are very active, distributing the lively oracles at the celebration of baptism, at what is called "the first communion," and at marriages, knowing that they may obtain an additional value in the estimation of the recipients from these associations. Last October, a new Protestant church was opened, when a large body of ministers attended from different points of the South of France. For nine successive days they had service in the morning, and the evenings were devoted to conversations on the biblical and other institutions, promoting the kingdom of God upon earth. The pastors returned to their respective churches, spiritually strengthened and refreshed for the work of the ministry.

The report from Mens in Isere is very encouraging. "We have proved," say the Committee, "in a sensible degree what has been affirmed elsewhere, that the reading and meditation of Scripture change the heart and reform the conduct of those who make application, imploring the direction of the Holy Spirit. Oh! that the enemies of our Bible Societies would come into our country places, and we would give them living proofs, that such as make it a serious and daily employ to read the Word of God, become faithful subjects, peaceable citizens, good fathers and mothers, and Christians full of charity, piety, zeal, and love for the Saviour of souls, who hath graciously redeemed them."

The amiable and pious Duchess de Broglie is understood to have composed the Report of the Ladies' Auxiliary, This Lady, with her friend the Baroness Pelet de Lozere, is animated with a laudable zeal for the glory of God. The composition is creditable both to her head and heart, and abounds with affecting anecdote, illustrative of what the writer calls "the regenerating influence of the Word." Take some instances. A poor woman, mother of four children, and wife of a wood-cutter, who earned a scanty livelihood, was tempted to impose on the credulity of her village-neighbours by turning fortune-teller. A lady called on her, and after relieving their wants, inquired if she had a Bible? "No," she replied, "but I should like to have one." As she had not the means to subscribe, the lady lent her one, on condition that she would read it in her family every evening, pointing out to her particularly those passages which condemned her practice, and enjoining her to meditate on them with faith and sincerity of heart, with supplication for the teaching of the Spirit. The lady, at the end of three weeks, received a letter from the husband, informing her of the disuse of fortune-telling, which he brought himself in the hope of an interview, and which was full of expressions of thanks for the benefit received from the Bible, which was to him more precious than gold and silver. Admitted to the presence of their benefactress, he said, "Sometimes I know not if I shall have on the morrow bread for my children. However I am not dis-

couraged; but I am happy as a king, while I read the Psalms and the Prophets. It seems as if they spoke *to me*. Whence comes this, but from the Spirit of God? You see, Madam, I feel something here (laying his hand on his heart) which mounts up to my eyes. I weep—but do not suppose it from vexation—Oh no!—Quite another thing. But it is something which I cannot explain." His wife is become a reader and expounder of the Scriptures to her poor neighbours, and an active member of an Association.

An indigent widow, who had incurred disgrace by her conduct, became member of an Association, and excited the pity of the collectress, who was enabled to give her much consolation from the sacred word, "O my dear lady," said she, "God has sent you upon the earth to advance the glory of our divine Redeemer. The undertaking in which you are engaged was entrusted to you by hands above those of human beings. I always read the holy Scriptures after my daily work. What comfort I find in them! What good thoughts they bring to my heart!" She is not only a regular attendant on divine service, but goes every month with some other subscribers to the house of her beloved collectress, to hear a chapter read; and is a kind and edifying visitant of her sick neighbours. Another poor woman, with a large family, taking her subscription for a Bible, and observing a hesitation in the collectress to receive it, exclaimed, "Surely you will spare the pain of a refusal to one who brings it you with so much pleasure. One does so little for God, that one ought not readily to make any retrenchment."

M. Colany-Nee, pastor of Lemé, in Aisne, wrote to the Commitee, that many females in his congregation esteem their Bible their chief treasure; and mentions an instance of a self-righteous woman of seventy-nine, who had been struck with the third chapter of St. Paul's Epistle to the Romans, and confesse[illegible] that she was the "open sepul[illegible]re," of which he speaks, in the 13th verse. Every week she makes a bobbin of thread extraordinary for the benefit of the Association.

The Religious Tract Society promises to be another spiritual blessing. Its plan of operation admits of continued exercise. It works silently, but influentially; is calculated to act under an endless variety of circumstance; and, as a most important feature in its character, presents to the prejudiced Romanist the spectacle of members of different reformed communions combining to disseminate those truths which they believe to be essential to the common salvation; showing a charitable desire for the conversion of their neighbour; and confuting in the spirit of their work the favourite argument of the subtle Bossuet, that there exists in protestantism a principle of indefinite disunion, arising from its separation from the Pope, as the visible centre of unity and organ of infallibility, and which is so far presumptive evidence of its error. This infant institution is an useful handmaid to the Bible Society. Some of the tracts are biblical, containing the principal facts of Christianity, as the birth, death, and resurrection of the Saviour, with the descent of the Spirit; while others give the epistle to the Romans, the whole gospel of John, &c. Though detached from the Bible, they convey to a multitude of persons the knowledge of those mysterious events which form the basis of our hopes, or of those vital doctrines which concern our eternal welfare. This society defeats with its own weapons that horde of pedlars, who travel through the country dispersing vile pamphlets, obscene cuts, and immoral songs. Some of the agents of the Institution are

enlightened men, who engage in conversation with the buyers, and give them religious instruction; and it is evident, that among the advantages of this association it is not the least, that where a Bible has been prohibited, a tract may make its way. But, blessed be God, some of the Romanist clergy aid the cause themselves. I myself saw at the last anniversary a canon of Notre Dame of Paris, a good and pious ecclesiastic, who took great interest in the proceedings: an English lady, residing at Honfleur, has been seconded in the dispersion of tracts by the incumbent: and you will be pleased to hear, that Mr. Wilks having selected about a dozen of Burder's Village Sermons for translation, has had the satisfaction of learning that several of the rural clergy have preached them to their flocks. "Father Clement," "The Protestant Jubilee," and "Primitive Catholicism," (the latter written by a converted papist) are pamphlets calculated to do immense good in France; as are "The Religious Essays of the Rev. Thomas Scott," and "Erskine's Reflections on the Intrinsic Evidence of the Truth of Christianity," edited by General M. But I must take this opportunity of saying, that I do not apprehend the endeavour made by some friends of religion of distributing a Translation of "Scott's Commentary," by publication in parts, will succeed in France. The style of that writer, as a commentator, not suiting the genius of the people; and the expense forming, I fear, another obstacle in quarters where it ought not.

While the agreement of Protestants in the essentials of their faith must be edifying to a reflecting Romanist, the benefit of *the reaction of different communions* on each other ought not to be overlooked. Formerly the Calvinistic church, standing alone, wanted the salutary effect of this external influence. If it suffered itself to indulge in slumber, it was in no fear of being disturbed by the immediate reproof of some reformed neighbour. Now the eyes of Protestants are on each other; and they respectively feel for the honour of their communions. The Anglican maintains his attachment to an apostolical hierarchy, and sacerdotal vestments, &c. in the celebration of divine worship; the Lutheran submits to his superintendants, and while protesting against reverence of images, preserves the crucifix upon his altar, and the cross on his wall; the Calvinist approves neither one nor the other, and will not be moved from his democratic government or simple rites; but each feels that he owes it to himself and his church to let his light shine before men of all professions, and he proceeds well in his own orbit, his jealousy having a centripetal, as his love a centrifugal force.

Hitherto the Protestants have kept "the unity of the Spirit in the bond of peace," and I trust they will continue to do so; for nothing would gratify the common enemy more than to see the brethren of Joseph fall out by the way. Last year, when the Scotch Bishop confirmed the members of the British churches, the principal ministers of the Calvinistic and Lutheran communions attended the celebration of the rite in the chapel of the Oratoire in Paris; and it was a novel and interesting spectacle. This year I witnessed a very pleasing scene of a similar nature. On the fourth of May, being Ascension Day, a confirmation was held in the Lutheran church in the Rue des Billettes. The members of the Consistory of the Confession of Augsburg were seated in the semi-circle behind the altar, and near them were the Scotch Bishop, some English Presbyters, and some Roman Catholics. The young male catechumens were placed on one side in front of the

altar, and the female, with white gauze veils over their heads and shoulders, on the other. One of the ministers, after prayer and singing, preached a sermon on the occasion; another then addressed the candidates from before the altar: but I am sorry to say, that the impression left by the former was, that the young people might partake of the pleasures of the world in moderation; and that while the latter was not so lax in his instructions, he did not give sufficient prominence to the leading doctrines of the gospel. After the address, each candidate advanced singly, and kneeling before the pastor, told him his name, gave him his hand, and declared his belief in the Confession of Augsburg: the pastor accepted his declaration, gave him his benediction, and charged him in a few sentences, either generally, or as to some particular point in faith or practice. There was something in this part of the service very solemn and impressive, and in the hands of a judicious minister might be turned to great advantage, according to his knowledge of the character of the parties. I was informed by a Lutheran minister that this was not an invariable custom, but that sometimes the same words are spoken to all.

Some idea of the present state of this branch of the Christian church may be formed, from a recent publication (by Messrs. Goepp and Boissard, pastors) called "The Principles of the Christian Religion, as taught in the elementary schools." It recognizes the dogmas of the Holy Trinity, the Atonement, the personality of the Spirit, and the necessity of divine grace; but makes no mention of the natural corruption of the human heart, the need of a total change, and the help of God to make us good *at all*, though it allows that help to make us *better*. It speaks too little of the Saviour, and is sometimes very deficient. Under the head of redemption:—"Q. How has God given us the greatest proof of his fatherly care? A. In sending his only Son Jesus Christ to enlighten and teach us to love him. Q. Why do we call him our Saviour and Redeemer? A. Because he has brought men out of ignorance and the vices in which they were bound, and has revealed to them the mercy which God is willing to show them? Q. By what name do you call the instructions which he has given them? A. By that of the Gospel, or good news, on account of the infinite good it has done to man." Alas! how different this from our own elementary instructions, and those of our orthodox dissenters!

Your's,

PAREPIDEMOS.

THE SHIPWRECK.

FROM POEMS BY CAROLINE FRY.

THE night was closing fast—the moon arose,
With here and there a solitary star,
But not in wonted brightness. There were mists
Of evil portent hung upon her brow,
And in the east a cloud, little at first,
But growing fast, like that the prophet saw,
When, with believing heart and hallowed lips,
In Israel's need he prayed to Israel's God:
But fraught with other message—yet no less
Came it from Him who deigns to work his will
With the unconscious waters of the deep,

And makes the storm his minister, and bids
The vivid lightning bear the message home,
Which man in stupid folly disregards,
And sometimes cannot, sometimes will not read.
The storm was coming—Who had prayed that night?
It was not long the lofty vessel rode
In proud security the yielding waters—
It was not long the dauntless sailor toiled,
Cheer'd his companions, and denied the danger.
The gale increased, the boiling waves rose high,
The fearful thunder roll'd, the vessel fill'd,
The vivid lightning's flash disclosed the scene,
But there was none to gaze—for all must die.—
But there was one who sat apart from all,
And scarcely had she spoken through the day,
And none had spoken to her, or observed;
For she was poor, a widow, and alone;
Except the pretty infant that was laid,
Wrapt in a homely garment, on her knee.
When the bright sunshine gladdened other hearts,
She did not seem to note it, till a ray
Fell on the snowy bosom of her babe;
And then she raised her humid eyes, and said,
"Thanks for the sun that shines on thee, my boy."
Clasped in her hand she held the sacred Book,
Where ever and anon her eyes were fix'd
With such deep earnestness, it might be thought
Something was there more valued, more desired,
More fondly sought than any thing beside.
And when she paused, it was to think of him
Who in his dying moments gave it her,
And bade her read it when he was no more.
She read it till that fatal evening clos'd—
And when she drew her cloak about her boy,
Kiss'd his warm cheek, and whispered, "Hush thee, baby,
'Tis but the lightning—'twas our God who made it!"
And when the storm arose, had any look'd,
They had not seen a paleness on her cheek;
Had any listen'd, they had surely heard not
The faintest sound of any thing but prayer—
For she was on her knees, of all forgotten,
And all forgetting, save the God she sought.
Amid the hideous tumult of despair,
The frantic shrieks, and soul-distracting cries,
With calm composedness, and holy fervour,
She pour'd her passive spirit forth to heaven,
In prayer for them, for her, and for her boy—
For some, perhaps, who had not thought to pray.
And what to her was then the raging blast?
What was the lightning, or the tempest's rage?
She knew in whom she trusted, and she held,
Clasped in her hand, the promises He gave.
"Father, the hour is come!" they were the words,
In other storms than these, of Him who died
That she might fear no death—and they were hers.
'Father, thou saidst thou wouldst not leave the sinner
Helpless and hopeless in the hour of death,
But wouldst receive her, for her Saviour's sake,
Into thy parent bosom!—I believed it.
Father, the hour is come!' She clasped her babe,
The vessel sunk, and they were gone for ever!
Death, if thou canst assume a form like this,
Do we not ill to shrink from thy approach?

THE SEAMAN'S FRIEND.—No. III.

MR. EDITOR.—I cannot but feel thankful that a gracious Providence has, through the medium of the Christian Guardian, enabled me to address myself to many whom I shall never know in the flesh, on the subject of instructing and evangelizing our poor, ignorant, and perishing Seamen. Nor ought I to conceal my thankfulness, that the same gracious Providence has certainly drawn the attention of many of your readers, to the facts and statements which have been laid before them. The many kind letters I have received from various parts of the kingdom, fully confirm this; and it would savour of affectation or ingratitude, were I to conceal the fact. Times, indeed, do not permit many of these well-wishers to our maritime Zion to communicate much of this world's substance to the object in view; but, I doubt not, many of them are offering up their daily supplications unto Him who hath all hearts and all means at his disposal. And, Sir, when once a large portion of those who fear God, and work righteousness, are enlisted on our side, and besiege heaven with the holy violence of the prayer of faith, the armies of hell must draw back, and the cause of Christ become more and more triumphant, even where Satan's seat hath so long been established: and as these kind friends would certainly be gratified by learning more particularly what has been done, and what objects are in contemplation by the London Mariners' Church Society, it may be right to inform them, that such information may be fully obtained, by their ordering, when they send for their next periodicals or any parcel of books from London, a little sixpenny publication called Along-shore, or the First Annual *Retrospect* of the London Mariners' *Church* Society; containing anecdotes illustrative of the proceedings of this metropolitan institution. This, with the Annual Report of the proceedings of the British and Foreign Seamen's Friend Society, will, from time to time, acquaint our friends with such particulars as cannot be given in any other channel; and in these two reports or retrospective views of their respective yearly labours, the contributors to their funds will find an entry of their kind donations and subscriptions. And, as far as I am individually concerned, sending as I do my receipts of cash to both societies, I beg leave to suggest to those whose money passes through my hands that they would examine both reports; and, in the event of not finding their names in the one, that they would look into the other, where they will undoubtedly appear.

Whatever impediments may retard these societies' labours, and whatever periodical works, professing to have at heart the cause of God and of souls, may have shunned the cause of seamen, and such there certainly are, it will be to the honour of the conductors of the Christian Guardian, that in its pages the immortal interests and the present comforts of these brave men have been steadily and consistently advocated.

There is, however, one branch of Christian labour connected with the present and everlasting happiness of our maritime tribes, which it is most devoutly to be wished could be entered upon without restraint and without loss of time; namely, *the moral and religious education of their children*. And to this subject I would now call the attention of your readers, as to one of the first importance; agreeing, as I have no doubt they will, with the observations and sentiments of an unknown writer, who sent me the following letter this morning.

Rev. Sir,—Your having so frequently pleaded for the religious instruction of British seamen, in the Christian Guardian, induces me humbly and respectfully, but earnestly to intreat your kind aid and influence on behalf of their poor children.

The Committee of the Mariners Church Society are very desirous of establishing a school for the instruction of the children of seamen: but they want funds for the purpose of doing it. But, Sir, shall children in America, in Russia, in Spain, and in France be taught by Britons, or by means of British wealth or influence, and the children of our own seamen perish for lack of religious instruction and useful knowledge?—"Tell it not in Gath; publish it not in the streets of Askelon!"

I am sure, Sir, that you have often seen the truth of the poet's sentiment practically exemplified, that,

'If good we plant not, vice will fill the place,
And rankest weeds the richest soils deface.'

My request is, Sir, that if the proposal meet with your approbation, you will be so good as to notice this intended school for the children of seamen in the Christian Guardian. I may say to you, Sir, in the language of the late Lord Mansfield, in the House of Lords, upon a very different subject, that '*this is a proposition of that nature, that can neither be weakened by argument, nor entangled with sophistry;*' and that '*I will not trouble you with arguments, for that which is sufficiently evident without any.*'

Time is short—Eternity is at hand. "*The Judge standeth before the door;*" and opportunities of feeding the lambs of Christ's flock will soon be with us at an end for ever. Let us "work therefore whilst it is called to-day." Arguments, Sir, of a political, commercial, civil, social, and moral kind might be easily adduced on behalf of this intended school, but it is enough to say to a Christian minister, "*the love of Christ constraineth us;*" which, indeed, is infinitely more powerful than all others: for if these dear children should happily, by the influence of the Holy Spirit, be taught to love Christ, every thing that is "amiable, lovely, and of good report," will soon be evident in their general deportment. What I have seen and heard, Sir, in the Mariners' Church has caused me to exclaim, '*Mine eye affecteth mine heart.*' Sure I am, Sir, that if our present gracious Sovereign, the Royal Dukes, and the British Legislators could hear the simple, fervent, ardent prayers of the poor seamen on their behalf, they would be sensibly affected and gratified.—I need say no more.

Let the Bishops and the Clergy of the Established Church in general lend a helping hand, and the object will be easily accomplished.

I remain,
Rev. Sir,
Your obedient Servant,
J. H.

Now, Sir, there can be no doubt but that, were the Bishops and Clergy of the Established Church in general to lend a helping hand, the desirable object of rescuing thousands and tens of thousands of our perishing seamen, and of their forlorn and more than half-heathenized children from present misery and eternal destruction, would be greatly, if not easily accomplished. Of this, I say, there can be no doubt to you or myself: yet many years, I fear, must elapse before we obtain such assistance; at least if we judge from past proceedings and present appearances. Nor must it be forgotten or concealed from the most zealous members and advocates of our Church, that in the great work of instructing and evangelizing our ignorant and

profane seamen and river men, we must very frequently act in what some men would call an irregular manner; that is, we must do much after the same manner as missionaries among a barbarous and distant nation of heathens usually do—embrace such opportunities as offer, and use such Christian means as are in our power, to warn, instruct, persuade, and lead these men to a knowledge of the truth. Seamen and their deplorably destitute children must be collected together wherever we can fall in with them: we must read to, and exhort and pray with, them, when and where we can find them. Neither their situation and circumstances, nor their time and inclination, will admit of our bringing them to our country parish churches, nor to our splendid chapels of ease, nor to the city parish churches or cathedrals. Indeed, as the state of things now stands, our clergy are almost entirely excluded from regularly lending any direct assistance in this important work. Nothing but the establishing of a number of episcopal floating arks, or building a number of small episcopal chapels along the quays and sides of our maritime harbours could open a field for the established clergy's regularly preaching to seamen:—and even supposing this to be done, which there are a thousand difficulties in the way of ever being effected, it would still require a band of zealous men connected with every such floating ark and chapel, to hunt out and almost to drag forward the poor thoughtless seaman from his haunt of sin and evil. We must therefore lend our assistance to such pious and prudent measures as good men may adopt who are not tied and bound with those restrictions which confine ourselves. Now the Mariners' Church Society and the British and Foreign Seaman's Friend Society consist of such men, and they decidedly profess and practically inculcate the doctrines of the Church of England as the principles of their foundation; connected, indeed, as is absolutely necessary, with an union of Christians of all evangelical denominations, for the ingathering of these neglected and perishing men to Jesus Christ, the Saviour of immortal souls. Of course, where any of your readers live within reach of any sea-port where there is an episcopal establishment for seamen and their children, they will forward their subscriptions to such place: but where no such establishments exist, or can be set on foot, they will do well to aid and assist *any description* of our brethren who are desirous of leading our wretched, degraded, perishing seamen to fear God and honour the King. I need not say, Sir, that in the great city of London and on the Thames we have neither episcopal floating ark, nor episcopal chapel, nor, indeed, any one institution for the general and direct instruction and conversion of the hundreds of thousands of seamen and of seamen's children who are living and dying like the beasts that perish. It is not my place to say why we have not—neither is it the place or the duty of any Christian man, be he churchman or not, to stand by idle, while so many immortal souls are perishing, and see them perish unconcerned, until our legislators, &c. attend to what ought to have occupied their most solemn attention ages ago. God is evidently blessing the means that are now using, and we earnestly implore pious individuals of all persuasions to come to our help, and to aid us as instruments in snatching seamen and their children from present misery and from everlasting destruction.

Your's truly,

R. Marks.

REVIEW OF BOOKS.

A Practical View of the Redeemer's Advent, in a series of Discourses. By the Rev. James Haldane Stewart, M. A. Minister of Percy Chapel, &c. Pp. xx. and 406. Hatchards: 1826.

Sermons by the Rev. J. G. Foyster, A. M. Minister of Trinity Chapel, Knightsbridge. Pp. xvi. and 416. Hatchards: 1826.

Sermons in which the connexion is traced between a belief in the Truths of Revelation, and the character, comfort, and prospects of Christians. By the Rev. Miles Jackson, Minister of St. Paul's, Leeds. Two vols. 12mo. Pp. xii. and 324. viii. and 324. Hurst and Robinson: 1825.

Family Lectures, in three parts, on the Principles and Practice of the Christian Religion. By John Pridham, M. A. Faringdon. Two vols. 12mo. Pp. viii. and 424. viii. and 360. Seeleys: 1826.

We find ourselves at present, as indeed is usually the case at the close of the year, very much behind hand in our review department; and must therefore now, as on former occasions, content ourselves with a short character of each of the above publications, with such an extract or extracts as may afford our readers some idea of the style and manner of the respective authors.

The first of these volumes proceeds from the pen of the Rev. Mr. Stewart, of Percy Chapel. We have seldom, if ever, been more impressed with the truth of Luther's position, *Bene orasse est bene studuisse*, than in the perusal of the volume before us. Mr. Stewart is emphatically a man of prayer; and God has graciously heard his petitions, and enabled him to diffuse through these Discourses a holy, heavenly influence. It were easy to name Discourses very far superior in literary pretensions, displaying much more of critical acumen, profound research, and extensive reading, (not that we would at all insinuate that Mr. S. is deficient in these particulars) but we very rarely meet with Discourses abounding so much in Christian simplicity. Addressed, as they have been, to one of the most respectable congregations in London, and marked throughout with correctness and propriety, they are yet intelligible to Christians in every walk of life; and calculated for extensive usefulness as village discourses.

Mr. S. has divided his work into four parts. In the first and second he considers the Redeemer's Advent, desirable to his friends—and, terrible to his enemies: the third part contains, reasons for expecting it; and the fourth, the course of conduct becoming such expectation. He thus includes, in the review of this one subject, a compact body of Divinity, comprising the principal features of Christian faith and experience.

The following extracts will at once afford specimens of his style, and communicate important instruction.

Are you then the friends of Jesus? They cannot be more accurately described than in this chapter: "We are the circumcision, who worship God in the spirit, who rejoice in Christ Jesus, and have no confidence in the flesh." "What things were gain to me, these I counted loss for Christ: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Are you such characters? We speak as having his glorious advent in view. Beloved friends, be

honest to yourselves: do you count all things loss for him? Do not deceive yourselves. If you have any doubt, adopt the course of the first members of this Philippian church. Acts xvi. You observe among them two remarkable characters; one of them earnestly asking the Apostles, "Sirs, what must I do to be saved?" the other, frequenting a place "where prayer was wont to be made." Unite their spirit. With a teachable mind inquire, "What must I do to be saved?" Let your closet also be a place "where prayer is wont to be made." This is the course to become the friends of Christ: not receiving the mysteries of his religion in a self-confident spirit, as if your own wisdom were sufficient for your guidance; but meekly consulting the sacred volume, and in earnest prayer saying, with the devout Patriarch, "What I know not teach thou me."

The two converts to whom I referred afford a delightful encouragement that none thus seeking the Lord shall seek in vain. Few natural characters seem more opposite than those of Lydia and the Jailor: the one, a mild and gentle female; the other, a man whose office had increased his natural obduracy. If, however, you examine their history, you will see that the Lord freely imparted his grace to each; and when that grace had been received, or when they were made partakers of faith in the Lord Jesus, there was a great similarity between them: both publicly confessed the name of Christ, and both courteously received the Apostles. Oh then, do you profit by their history, that you may be found among the friends of Christ at his coming.—Pp. 17—19.

Let this subject (1 Thessalonians iv. 13, 14.) console those believers who now mourn for their departed Christian friends.—Here is your strong consolation: they are not lost—their spirits live with Jesus; and when he comes, He will bring them with him; and you will see them, and you will know them with a perfect knowledge. For you will see not their unclothed spirits, but their bodies, fashioned like unto his glorious body. The very eyes that have smiled upon you, the very lips whose sweet accents have so often cheered you, the very hands which have performed such numberless kind offices, will all be visible. And how *delightful*, my mourning friends, is the *thought*, that these eyes and lips and hands will not then be seen, as you last beheld them, pale and wan and lifeless, but in the full enjoyment of perfect health and vigour! Dry, then, your tears, and cease to mourn: for the coming of the Lord draws nigh, and "those that sleep in Jesus will God bring with Him;" "therefore comfort one another with these words."

When he appears, there will be the clearest views of *his Eternal Self-existing Godhead.*

This will be brought intuitively to the mind; for our text declares, "we shall see him *as he is.*"—It is impossible to read the Scriptures, with a reasonable mind and a humble spirit, without acknowledging the Deity of Christ. For he must be God, reason says, who is every where present; who communicates life and light to all nature; who formed the heavens and the earth; who searches all hearts; who has all the Divine attributes; and who in heaven receives the adoration of all the angels. He must be God, reason, says. Still, it is by faith and reasoning we discern it. But when he comes, and is seen as he is, his Deity will be made manifest. As one confined in a dark mine, who had heard of the glories of the sun, had seen some beautiful flowers which his rays had tinted, or had tasted some of those delicious fruits which had been ripened by his beams, or had beheld some scattered particles of his light which had reached his gloomy cavern—such a person might believe the sun to be a glorious object, either from what he had heard, or from what his own reason had induced;—but were he admitted to the light of day, were he to behold this orb in its meridian splendour, he would require neither faith nor reasoning to convince him of its glory: his eyes would see it. Thus it will be on that day. The eye, the noblest faculty, shall intuitively perceive the eternal Deity of the Lord Jesus, and every one immediately confess that he is "God over all, blessed for ever and ever."—Pp. 47, 48.

But the suitableness of his advent for this season is especially manifest from this consideration, that then both the righteous and the wicked will have attained their full state. The wickedness of many persons is not discovered to man till after their death, and the measure of the evil that they commit is not known for many ages—for the poison of their writings may remain in full force when they have ceased to speak—but in

that day they will have filled up the measure of their iniquity. And, oh, how terrible will it be for the impenitent to stand at his bar with this fulness of sin upon them! We have heard of those, who, having committed secret iniquities, have for years had the fear of a disclosure before them; but this day will bring every hidden thing to light. There will be no keeping of secrets when the Lord comes: "the books will be opened, and the judgment will be set." All the wicked plans, the sensual indulgences, the private frauds upon society, upon unsuspecting friends and masters and kind benefactors; all, all will be brought to light. And what a sight will this reveal! Well has it been said of that day, "Some shall rise to life, and some to shame and everlasting contempt." For what shame will then cover the wicked, when those sins, which they would have blushed that even a child should see, shall be publicly displayed before an assembled world!"

Oh, my friends, it appals the spirits even to think of such a sentence. What will it be to have it executed! To be forced, by an irresistible power, to turn away from the joys of heaven, from the society of the righteous, the songs of angels, the sight of the Saviour, the unclouded presence of the ever-blessed God,—to turn away from these everlasting joys, and to plunge into an abyss of eternal woe!—O thou merciful God, who wouldest not the death of a sinner, but rather that he should be converted and live, look down in compassion upon every thoughtless reader who may cast his eyes upon this page, and, ere the sentence be pronounced, turn his heart from sin. Grant him repentance unto life, and free forgiveness, through the merits of thy Son.

And you, my beloved friend, my kinsman, my brother, my fellow-sinner, think of these things. I write them, not that I have any pleasure in declaring the terrors of the Lord; but I write them in love to your soul. It may be that it was expressly for *your* benefit that the God of love and mercy instructed me to write these truths. By all the terrors, then, of that awful day, now "prepare to meet your God." Think not that what has been written is an idle tale: it is the Son of God sent down from heaven, it is the Saviour of sinners, the Judge of quick and dead—yes, the very Person before whose bar you must stand—who gives you the warning. He says of his first coming, "I came not to judge the world, but to save the world." He says of his second advent, that "He shall come in his glory, and all the holy angels with him: then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and these shall go away into everlasting punishment, but the righteous into life eternal." Receive him, then, as a Saviour, ere he comes as a Judge. Fall before the footstool of the Divine Majesty; and, pleading the name and the merits of his only begotten Son, say unto the Lord, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions: Create in me a clean heart, O God, and renew a right spirit within me: Take away the stony heart, and give me a heart of flesh: O God, be merciful to me, a sinner!"

Another reason for this doctrine (regeneration) exciting so much opposition is this, that this divine change particularizes between man and man. It descends to each individual. It is not, like the atonement of our Saviour, a blessing which may extend its beneficial effects to many in a general manner; but it separates one individual from another. A person is born again, or he is not: he has received the Holy Spirit, or he has not received that divine gift. His state turns upon this point. And as it is very humbling to the mind to perceive an inferiority to another; to be sensible that it has not obtained that which another has obtained, this produces a desire to discredit the truth altogether.

It is to this cause that we may trace many of the controversies upon this subject; many of the attempts to turn aside the thoughts from the thing itself, to disputes as to the time in which it takes place: whether, for instance, this divine change is always infallibly made at baptism, or only in some cases; or whether it is only begun at baptism, and afterwards completed. Few of these dissensions would have arisen, had the mind been disposed fairly to meet the question; "Am I a partaker of this divine change? have I received the Holy Spirit? am I a new creature?" It has been the unwillingness to enter upon this inquiry which has caused many of those controversies which are a discredit to the Christian name; controversies which may lull the unthinking into a

false security, but which can never satisfy a sentient being,—a being whose eternal destiny depends upon this question, "Am I born again, or am I not?"

Should there, therefore, be any one present to-day, who may be in any degree prejudiced against this truth, let me entreat him to lay aside his prepossessions; to give the subject a candid hearing; to attend to the words of our blessed Saviour, "Marvel not that I said unto thee, Ye must be born again." And may the Spirit of God accompany the word with his effectual power, for Jesus Christ's sake.—Stewart, pp. 206—208.

The Sermons of Mr. Foyster may be considered as of a more literary character than Mr. Stewart's; while at the same time they are decidedly evangelical and no ways deficient in close and personal application. The seventeenth sermon, from John iii. 14, 15. preached on Good Friday, affords a fair specimen of Mr. F.'s style.

To this occurrence our Saviour refers in the text, as a striking emblem of that great propitiation for sin which he came to offer by his death upon the cross.—What then, let us proceed to inquire, are the principal features of resemblance in the two appointments?

I. There is a striking similarity in the occasion or design of each of these appointments. The rebellion of the Israelites had exposed them to a severe chastisement. Their impious murmurings and base ingratitude had brought down the wrath of heaven upon their heads in such a form, that the calamity, with which they were now visited, appeared to threaten nothing less than their utter extermination. They were helpless, and almost hopeless. No earthly hand was stretched out to succour them. No earthly physician came forward with the offer of a remedy. No herb of the field yielded its medicinal virtue to counteract the speedy operation of that destructive venom which preyed upon their vitals. They dropped around in heaps, and expired. Under these dreadful circumstances did Moses plead with God for the people; and, at his intercession, the brazen serpent was erected, and made the appointed instrument of staying the plague.

And is not the death of Christ a similar appointment, with regard to its *occasion* or design? The fall of Adam *brought* ruin on himself and his posterity. The sentence of mortality passed upon all men, in consequence of his transgression; and this sentence had been carried into effect, by the infliction of temporal death, with only two exceptions since the creation of the world. But temporal death carried with it a sting; and that "sting" was "sin." Sin was that fiery serpent, the venom of whose bite was propagated beyond the grave. In the case of every impenitent offender, it was to be followed by condemnation and punishment in a future world. Even repentance was insufficient, of itself alone, to cancel the guilt of past transgression. And to such a state of moral weakness was man reduced, that, without grace and aid from above, he wanted even the disposition to return into the way of righteousness. Thus he appeared to have lost, for ever, the hope of pardon, spiritual restoration, and a blessed immortality. He appeared banished from Eden, never to return. While he was in this most awful and unhappy condition, a mighty Deliverer came to his relief; one who was "manifested, that he might destroy the works of the devil;" that he might heal those wounds which the original transgression had inflicted on our fallen race, and extract that fatal venom which "the old Serpent" had infused. Christ was "exalted to be a Prince and a Saviour, to give repentance and remission of sins." Such was the occasion of his coming in the flesh: such the design of that appointment through which he condescended to suffer and to die. And thus, as Moses lifted up the serpent in the wilderness, so was the Son of man lifted up.

II. There is a striking similarity in the actual consequences and effects of these two appointments. The design of an appointment is one thing; but its actual efficacy, for the accomplishment of that design, is obviously another.

The brazen serpent proved effectual for the cure of the wounded Israelites. It was no empty mockery of their woe. It was no vain,—no feeble interposition. It was no idle, ostentatious experiment, promising much, and performing little. It was no partial alleviation of their sufferings. It was a prompt and efficacious remedy for all, who did but comply with the prescribed condition. To all such its healing virtue was immediate and complete. The wounded suddenly recovered. The dying suddenly revived. The fiery serpents either lost their venom, or fled away. Thus

the plague was stayed, and the congregation of Israel had to rejoice in their deliverance from one of the most tremendous calamities that could befal a people.

And is the cross of Christ of less efficacy for the pardon of that guilt which the sinner has contracted,—for the repeal of that sentence of condemnation to which he stood exposed? No, assuredly. The crucified Redeemer of mankind is "able to save to the uttermost," and is actually the Saviour of "all who come unto God by him." This heavenly Physician can cure the worst and most inveterate distemper of the soul. His blood can cleanse from all sin—can expiate guilt the most accumulated, and crimes of the deepest die. His mediation stays the sword of divine vengeance in its full career. Before his prevalent intercession the destroying angel drops it from his grasp, and at once loses the power to smite. He, in short, is the propitiation for the sins of the whole world; and not a single individual shall miss the benefits of his atonement but through his own fault, folly, and impenitence. And thus too, as Moses lifted up the serpent in the wilderness, so was the Son of man lifted up.

III. There is a striking resemblance in the conditions through which these two appointments were made effectual to the accomplishment of their respective designs. In both cases, certain conditions are required. The mere elevation of the brazen serpent was nothing, of itself alone. It was not of the nature of a resistless charm, working independently of the concurrence of those who were to be benefited by it. It could heal none without their own knowledge, consent, and co-operation. To be effectual, it was to be attended with a suitable act on the part of the wounded person. He was to look at the brazen image. He was to raise his drooping eyes, fast closing in the darkness of death, and to fix them on the appointed instrument of cure. If any, from a spirit of perverseness or unbelief, refused to comply with this easy condition, they were left to perish by their folly. Thus the wounded Israelites were dealt with as rational, reflecting, and accountable beings. The meaning of the action prescribed was obvious. It was intended as expressive of the faith and hope of the sufferer. It denoted his confidence in the alleged virtue of the instrument, and his earnest desire to avail himself of the offered remedy.

How fitly, also, did this circumstance prefigure and represent that faith in Christ which is necessary for our reaping the promised benefits of his cross and intercession! The Son of man was lifted up, "that whosoever believeth in him should not perish, but have everlasting life." The merits of his atonement must be embraced by a true and lively faith, or they will profit us nothing. To the unbelieving and impenitent they bring no salvation. Their healing efficacy is confined to the humble suppliant, who, duly sensible of his unworthiness, and spiritual wants, gladly betakes himself to "the hope set before him in the gospel." Hope and trust in any particular object have been expressed, in almost all languages, by the familiar image of looking at, or towards that object; and the metaphor occurs frequently, in scripture, with reference to Christ. Thus we are exhorted to "look unto Jesus," as "the author and finisher of our faith." "Look unto me, and be ye saved, all the ends of the earth:"—these are the words of the prophet, speaking in the person of the Messiah. "Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time, without sin, unto salvation." To look and to believe are here convertible terms; and as, in the case of the brazen serpent, looking implied faith in the appointed remedy, so, with regard to our crucified Redeemer, faith in his atonement is expressed by the image of looking to him, or for him.—Pp. 294—300.

What now are the practical influences suggested by the subject we have been considering? Let us beware of regarding the comparison, here exhibited, as a mere point of speculative curiosity. Let us beware of regarding it with that sort of curiosity which amuses the fancy, but fails to touch the heart, and influence the practice. Let us apply it to ourselves in a personal and particular manner. We are called, this day, to commemorate the crucifixion of our Redeemer. And what is the effect which the remembrance of his cross and passion should produce upon our minds? We should be filled with admiration and gratitude, at the view of his condescending pity and love. We should reflect upon the glories of his divine nature, and compare them with the abasement of his voluntary descent from

the majesty of his eternal Godhead. We should contemplate his original greatness, in connection with the unworthiness of the objects for whom he humbled himself, and "became obedient unto death." From the price of infinite value, which was paid for our redemption, we should infer the greatness of the divine displeasure, on account of sin, and the severity of those final judgments which await the unrighteous and impenitent. We should beware, above all things, of neglecting his "great salvation," by considering how impossible it will be for those to escape, who shall be found obstinately or carelessly persisting, to the end, in such neglect. With a humble, yet firm and lively faith, we should lay hold upon this hope set before us, renouncing all claims to the reward of obedience which are founded on the pretence of merit in ourselves. Yet, at the same time, deeply persuaded that, without repentance and holiness, no saving benefit can accrue to us, even from the atonement of the Son of God, let us make it our grand study and concern to adorn, by a suitable conversation, the doctrine we profess. Influenced by the warmest emotions of gratitude, as well as by motives of self-preservation, self-interest, and self-love, let us strive to render all the poor returns in our power, for such unmerited and abounding grace. And, sensible of our wants and weakness, let us implore the continual aids of God's Holy Spirit, to enable us to "walk worthy of the vocation wherewith we are called."

To the humble and devout believer, who acts under the influence of these principles, and who feels the force of these considerations, how delightful must be the opportunity of approaching the table of the Lord, at the present season, and there partaking of the appointed symbols of his most blessed body and blood! To the rightly disposed mind this communion is at all times pleasant, at all times profitable. But, if one period be better adapted than another for rendering it a fruitful source of spiritual benefit and enjoyment, the season, at which we commemorate the crucifixion of our Redeemer, may perhaps claim, in this respect, a preference above every other. The day, appointed for this commemoration, is calculated to fix his dying love in our remembrance with a more than *ordinary* force and distinctness of *impression.* Let us then come to the sacred feast without alarm, and without presumption. And, in order that we may avoid either extreme, let us come with due preparation of heart, with deep humility, with stedfast and lively faith, with fervent gratitude, with resolute purposes of obedience, with a determination to live, in future, to him who lived, suffered, and died for us; and, if it may be so, with some cheering foretaste of that glorious consummation of things, when all, who are worthy partakers of this holy communion upon earth, shall sit down at the marriage supper of the Lamb, in the regions of endless joy.—Pp. 303—306.

Mr. Jackson's two volumes have already been some time before the public, and have experienced a favourable reception. To this indeed they are well entitled, by their intrinsic merit. They exhibit the grand and distinguishing doctrines and precepts of the gospel of Christ in plain and forcible language; and we trust that Mr. J. may long be continued to proclaim in the populous town of Leeds such important truths as those contained in the volumes before us. We select almost at random, the following extracts from the fourteenth sermon of the second volume, on John xiii. 36—38. entitled, *Self-confidence the forerunner of a fall.*

Mr. J. remarks,

From the example of Peter, the apostle, whose spirit and character are manifested in the text, partly by his own declarations, and partly by the predictions of Christ, we may learn

I. That there is in many christians an extravagant confidence in their ability to follow Christ.

Jesus Christ told Peter, Whither I go thou canst not follow me now. He knew what was in man, and therefore what was in Peter; and from his knowledge of his heart and character, declared he could not follow him at that time, either in the endurance of suffering, or the enjoyment of glory. And how true was this, how evidently true! Peter imagined he loved him supremely. And, doubtless, his love to Christ was very sincere and fervent. But he knew and loved Christ after the flesh. His love to him was merely that of a man for his friend. It was not divine love;

not the love of him in the beauty of holiness; not the love of him as God, as Emmanuel, as Christ; not the love of one to whom he owed every thing; himself and his salvation; not the love which a renewed heart feels; not holy love; or, supposing the best, that it was the sincere love of a renewed mind, still it was very weak and imperfect; far more so than he was aware of. Indeed he seems to have had no conception that it was weak at all, or that it wanted any spirituality, or any holiness, or any quality of whatever kind that is essential to love in its best character and highest excellence. He seems to have had most extravagant notions of it, imagining that it would enable him to follow Christ any where, and even to lay down his life for his sake. Jesus Christ however knew otherwise. He knew that Peter was not yet prepared by strength of grace and fervour of love, to follow him, either in his sufferings here, or in his glory hereafter. It requires much love to Christ, and love of a truly christian character, either to suffer for his sake, or to enjoy him for ever. Peter little knew how small a share of love he had to Christ, and how vastly inferior in its nature it was. Nor is St. Peter singular in this. Many christians have as little love to Christ as he had; and their love is no less deficient in its character than his was. And those resemble him most, both in the smallness and inferiority of his love, who are most like him in his extravagant notions of its greatness, and of its excellency. Young christians who have lately passed from death unto life, and are strongly impressed with the truth that to them "Old things are passed away, and all things are become new," and who have had little time or opportunity to get acquainted with the corruptions of their own hearts, are naturally much struck with the change which has taken place in them, and far more convinced of the fervency of their love, than of its deficiency. Like Peter they think it is equal to the achievement of almost any enterprise, that it can bear the test of almost any suffering, and that it prepares them for the enjoyment of almost any bliss which can arise from the presence of God and the Lamb. Like him, they are ready to inquire, "Lord, whither goest thou?" and this with the view of following him whithersoever he goeth. 'We are ready to perform any services, to make any sacrifices for thy sake. We are willing to do, or to suffer whatever thy wisdom, thy love, or thy sovereignty, may appoint. We are willing to live, and we are willing to die for thee. Every where, and in all things we are thine. Speak the word, Lord, for thy servant heareth.'

Now, one would suppose that they who speak thus, and are perfectly unconscious of any insincerity, must be sincere, and know what they say, and whereof they affirm. One would think that they could not make such strong professions of love and attachment, without knowing whether these were true or false. But insincerity or false profession are not always detected by the individual himself. There is nothing with which men are so little acquainted as themselves, their own hearts, their own corruptions, and their own weakness in love to Christ, in grace, in principle, in godliness. They think, and they believe, all they say concerning their love to Christ, and their willingness to follow him in life and death, while there is not one word of truth in what they say. If ever there was a sincere, simple hearted man upon earth, who believed all he said, and who spoke and acted without any disguise, it was Peter. And yet, while Peter professed much, he was equal to nothing. This arises from the depravity, and blindness, and vanity, which all men have in common; the depravity, and blindness, and vanity of nature. My brethren, these remarks are founded on observation, are supported by scripture, are verified in experience. If there be one confident christian before me, who thinks himself strong in love to Christ, and consequently strong in the strength of the Lord, and in the power of his might, and supposes himself so endowed with power from on high that he can follow Christ in every duty, and in every sacrifice, and in every suffering, mark what I say! that individual, instead of being what himself supposes, or what you, in simplicity, might suppose from such a profession, is the very reverse of all this; is self-willed, heady, high-minded; one of the weakest of the brethren, one that gives the least proof of his love to Christ; one that does least, and suffers least for his sake; one that will risk least of either ease or reputation for him; one that puts himself to the least inconvenience of all the brethren to serve him; one who, in some cases, had almost rather see him not served at all, than suffer any thing, or relinquish any thing of his own personal or domestic

comfort for the sake of serving him; and one who, instead of feeling himself less than the least of all saints, as great love to Christ would teach him to do, loveth the pre-eminence, and as much as modesty and decency will permit, would have us believe that he is greatest in the kingdom of God, greatest in grace, and greatest in victory.

This leads me to observe what is next suggested by the passage,

II. That such confidence is generally followed by a denial of Jesus Christ.

When Peter declared he would lay down his life for Christ's sake, Jesus answered him, "Wilt thou lay down thy life for my sake? Verily I say unto thee, the cock shall not crow till thou hast denied me thrice." We know how soon this humiliating prediction was fulfilled, how soon Peter denied Christ three times, and denied him with an oath. And we know that what was written aforetime on this subject, was written for our instruction, and that, as human nature is still the same, this profession of love to Christ, and this denial of him, furnish us with too just a specimen of man. We do not mean that all men so profess, and all men so deny; for then we must be brought to the conclusion, that all the disciples did what Peter did (and truly, if after all, we did come to this conclusion, we should not err much: for when Peter declared he would rather die with Christ than deny him; so likewise said all the disciples; and if Peter denied him, all the disciples forsook him and fled, which was one way of denying him, as well understood by the searcher of hearts as Peter's way). But waving this, we mean to assert, not that all men profess and deny like Peter, but that when they do the one like him, they do the other like him also. And this they do in the first stage of christianity. It is the fault of young christians, and of weak ones, however old. It was the fault of Peter before the outpouring of the spirit. Christians farther advanced in godliness are taught of God, and know themselves too well, and have seen and felt too much of their own deceitfulness and corruption, to admit of their making any extravagant professions of love to Christ. Though their love is much stronger and purer than the others of whom we speak, yet they know that it is still weak and but ill prepared to contend with strong temptations; and *all that they* can in general say for it at *the best is*, that Christ knows its existence, its reality. "Lord, thou knowest all things, thou knowest that I love thee."

But young christians, and weak ones, very naturally, are apt to make much profession, and deny Christ much. Ignorance of themselves leads to the former; infirmity of principle to the latter. More light, and more grace would impart a firmness of mind which would, in some measure, be proof against both the one and the other. In the absence of that greater measure of light and grace, however, christians act like Peter, and in one way or other deny the Lord that bought them. In them you see no grateful, ardent, close following of Christ, either in doing or suffering, as they profess to be able to follow him. But you see in them a denying of Christ before men. For surely, if they live in a spirit, and course of conduct which bear no mark of their discipleship; which prove no relation, nor love, nor subjection to Christ; which tell not all men to whom they belong, whose they are, and whom they serve; if they sink the christian in the man, the man of God in the man of business, their holy profession in their worldly one; if the gospel of Christ is not transcribed both upon their outward and inward man; if holiness to the Lord is not written upon their general behaviour, they deny the Lord Jesus in the most significant, and intelligible, and emphatic way possible. Observe, I beseech you, what has been said as to the manner of denying him. They who profess great love to him, may not, like Peter, deny him in word. In word and in tongue they love him, and they may continue, in word and in tongue, to confess him. But here is the evil; that, while in word and in tongue they confess him; in deed and in truth they deny him.—Pp. 194—201.

Mr. J. remarks,

III. That the ability to follow him, which they falsely suppose they have now, they shall have hereafter.—P. 204.

We have not room, however, to insert his observations on this topic, but the close of the discourse must not be omitted.

But are there not some here who neither love Christ at all, nor follow him at all; nor care about either? Your's, my brethren, is not indeed the case of Peter. But it is a far worse case. Peter really loved Christ, though he

loved him so little as to deny him thrice. You are so destitute of love to Christ, that you deny him every day and every hour, by every word, and by every deed. If his denial caused him to weep tears of godly sorrow, what should your's cause! He was beloved of his Saviour. The wrath of God abideth on you! And you are heaping up wrath to yourselves against the day of wrath and revelation of the righteous judgment of God. You have no Saviour that you flee to. You are without God, without Christ, and therefore without hope. May the Lord awaken you to a sense of your guilt and danger! May he shew you, that as you follow him not here, you cannot follow him to glory hereafter; that you are lost, children of wrath, heirs of misery! May he give you repentance, "godly sorrow for sin, which worketh repentance unto life!" May he forgive, and renew you; and after enabling you to deny yourselves, take up your cross and follow him, may he receive you to himself, that where he is, there you may be also! My brethren, this is "a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." "Look then to him and be saved, for he is God, and there is none else."—Pp. 207, 208.

Mr. Pridham's volumes comprise eighty-six Lectures on the principles and practice of the Christian religion. These Lectures were prepared first, and texts afterwards prefixed to them. The texts are therefore rather to be regarded as mottos, than as the immediate subject of the Lectures or Essays to which they are prefixed. These two small but closely printed volumes, contain a considerable mass of important matter; and we trust the numerous and respectable subscribers, as well as the public at large, will derive instruction and edification from the perusal. The following extract from the eighteenth Lecture, on the influence of the Holy Spirit, may be regarded as a fair specimen of the work.

The doctrine of Divine Influence on the hearts of men has, of late, been greatly derided. Violent declamations have been made against it; in which its abettors have been pronounced destitute of sober reason and sound understanding.

Some, who idolize reason as a sufficient guide in matters of faith, can see no occasion for the assistance of the Holy Ghost, to teach them the sublime nature or to communicate the invaluable blessings of the Christian religion. Now, if this influence were so unnecessary as they imagine, why should God promise it, as a signal favour of the Gospel Covenant? and why should they who are devoid of the Spirit, whatever natural gifts and excellencies they may possess, be accounted strangers to Christ, and as persons having no real interest in the benefits of his redemption? "If any man have not the Spirit of Christ, he is none of his."

There are others who pride themselves on the correctness of their religious opinions, who nevertheless ridicule the subject, as if it were the production of the most extravagant enthusiasm. Such persons, it is to be feared, wilfully confound the miraculous gifts and operations of the Spirit with his more ordinary manifestations; in order that it may afford them a specious pretext for discarding the doctrine altogether. This conduct is as impious and illiberal as it is pernicious; because sincere Christians, in the present age, expressly disclaim those special and exalted gifts with which the Spirit of God distinguished the Apostles, and believers of the primitive church for its establishment. All that we contend for is, that a suitable measure of Divine assistance is still vouchsafed, for the support, edification, and comfort of Christians in every age. This continued grant of spiritual influence is absolutely requisite for the maintenance of vital religion, and for the success of the Gospel; the natural condition of man being such, that, without grace, he can neither think nor do those things which are pleasing to God. The expediency, therefore, of the doctrine, is a sufficient argument in its defence; and, since it is so plainly taught in Scripture, we cannot revile it, but on pain of incurring God's displeasure.

We have before proved the Divinity of the Holy Ghost, by showing that he is possessed of Divine attributes, and that he is styled God, and is placed on an equality with the Father and the Son. The reality of his Deity should be always kept in full view; because it will at once account for the superior efficacy attributed to his operations on the soul;

whereby it is enlightened, transformed, purified, and saved.

We shall specify, succinctly, the character, tendency, and effects of his influences; that, seeing their value and importance, we may covet earnestly those most excellent gifts which it is his prerogative to impart.

1. The Holy Spirit conducts the work of our salvation, by an inward operation on the faculties of the mind; which is apparent, by its salutary effects on the life and behaviour. We must not expect the aids of the Spirit, but in the diligent use of prescribed means; such as, prayer, the perusal of the Scriptures, with meditation thereon; attendance at God's sacred courts; a sincere endeavour to follow after righteousness, and to renounce those evil courses which he disapproves.

Our Divine Teacher always treats us as rational and accountable creatures, who are capable of being savingly affected by his expostulations, warnings, and encouragements. Accordingly, he does not act upon us as senseless machines, which must be put in motion by an irresistible force; but, blessing his own appointments, he removes our dislike and indisposition to good, by infusing a new principle of action, which enables us to delight in the will of God.

It must, however, be confessed, that the Spirit is also sovereign in its operations; and that there are gracious seasons, when he darts such lively rays of celestial light on the soul, as to produce a conviction of the reality and importance of spiritual things, and gently constrain it to comply with the precepts of God in the Gospel. For this reason, his actings upon true converts are likened to the operation of "the wind, which bloweth where it listeth." Happy they who are attracted by his power to serve God acceptably! Persevering in the way of obedience, they will be translated, after death, to abodes of bliss; in which they shall worship him, in a more perfect manner, evermore.

With reference to his work, it may be remarked, that all the operations of the Holy Ghost are spiritual; they are designed to raise our minds to the contemplation of heavenly things, and to beget in us a relish and love for them; they are intended to "make us partakers of the Divine Nature," in order that we may be qualified to associate with God, and to share in the employments and joys of the angelic Host. It *is, therefore,* our bounden duty to encourage his gracious influences; and to pray that he may take up his residence in our hearts, as our Purifier from corruption, as our Instructor in righteousness, and our Comforter in sorrow and tribulation.

The great objects which the Spirit proposes by his instructions are twofold —to dissuade men from evil, and to excite them to the practice of godliness. These beneficial ends he effects, by displaying before us the malignant qualities of sin, and the incomparable beauties of holiness. "He reproves the world of sin, and of righteousness, and of judgment."

2. It is, then, an important part of his sacred office, to convict men of sin. This is no easy task to perform, when our proneness to self-righteousness and self-justification is considered. Difficult, however, as it is to open our eyes to discover the frequency with which we transgress the laws of God, and to induce us to confess, in sincerity, that "we have erred and strayed from his ways like lost sheep;" yet the work is easily accomplished by the Spirit of all might, when he "sets our sins in the light of our countenances," shews us clearly our guilt, and makes us willing to acknowledge, "Behold, we are vile!" Now, there is no wish, as before, to cover and palliate sin; but it is seen as an evil of the darkest complexion, which deserves execration, because it is hateful to the Lord, at the same time that it is destructive of the souls of men. Now, the trembling penitent freely admits that God would have been just in taking vengeance on his transgressions; and attributes his escape from merited wrath solely to divine forbearance.

Having led the convinced sinner to confess his iniquities, the Spirit of illumination next awakens in his breast a real sorrow on account of them. A remembrance of offences committed against the light of reason and the warnings of Scripture and conscience, fills his soul with unfeigned shame and confusion. He is alarmed at a review of his conduct, by which he has so greatly dishonoured God; and were it not for the hope which the invitation of Christ inspires, he would sink under the pressure of his guilt. He is directed, by the same hand which inflicted the wound, to Jesus, who heals it by the application of his sanctifying grace. Thus a pardon is vouchsafed, as a pledge of that everlasting forgiveness which the righteous Judge will hereafter proclaim in heaven.

Now, gratitude to God, for having broken asunder the chains which bound him, prompts the contrite man to make sincere resolutions to forsake all unrighteousness: but feeling his need of strength superior to his own, to carry his pious wishes into execution, he most thankfully accepts the assistance of the Holy Ghost, that he may effect the object on which he is so devoutly intent. From Him he derives renewed supplies of grace, which fortify his soul against the assaults of sin, and enable him to resist its fascinating allurements.

3. The Spirit of the Lord is equally efficient in producing good dispositions within us; and his operations are requisite for that purpose. The state of uncultivated ground is a fit emblem by which to represent the condition of an unsanctified heart. As thorns, and briars, and weeds, and noxious plants, spontaneously grow and abound in the former; so the bitter and deadly fruits of sin are the natural produce of the latter. Hence the soul must be renewed in righteousness, in order to give it a proper bias towards God, and to counteract and mortify its depraved inclinations.

This change, from a state of nature to a state of grace, is brought about by a rational process. The Holy Ghost first removes our ignorance respecting the malignity of sin; and then enlightens our minds, to discern the excellence and suitableness of spiritual blessings. By his holy inspiration on the mind, he excites a dislike to the one, and a lively desire after the other. In this manner, he takes away the carnal state, which "savours only the things that be of men," and imparts a spiritual taste, by which we are led to estimate aright "the things which be of God."—Pridham, Pp. 180—186.

A Selection of Prayers for Children and Young Persons. By C. Holmes. 12mo. Pp. vi. and 156. Nisbet.

THIS selection is introduced by the following letter from the Rev. W. Marsh of Colchester, which will of itself afford a sufficient recommendation to many of our readers.

In providing Prayers for Young Persons, you have been preparing means for their usefulness in life, and for a happy old age. May the Holy Spirit accompany the effort; that those who read them, may "lift up their hearts with their hands unto God in the heavens."

Though I have not had time to look over them all, such as I have perused, are scriptural and useful; and I can trust your pen for the rest. I shall have great pleasure in recommending them.

Miss Holmes states in her preface, that while aware of the excellent little work by Dr. Watts, of which she has fully availed herself, she was

desirous of procuring for her pupils, a volume containing a considerable number of prayers; and so arranged, that such as suit the continually expanding mind, may the more readily be chosen. —P. iii.

The selection accordingly begins with very short and plain prayers, and proceeds to those which are more extended and comprehensive. Perhaps, however, the following specimens will convey a more accurate idea of Miss H.'s collection, than any extended remarks of our own.

First Prayer for Sunday Morning.

O Almighty God, who hast created me and all the world, and hast commanded us to rest on this thy holy day, that we may wait upon thee in thy house. May I love to hear and read of Christ our Saviour, and of the glorious things thou hast prepared for those who love and serve thee.

I am young, sinful, and ignorant; make me wise, good, and happy, and fit to dwell with thee in heaven.

Bless my parents, friends, and all my fellow creatures.

Help me to be thankful to thee for preserving me the last night, and for all thy mercies, through Jesus Christ. Amen.

First Prayer for Sunday Evening.

O heavenly Father, suffer a child to come before thee. Though I am sinful, yet for the sake of thy Son Jesus Christ, thou art willing to answer my prayer.

I thank thee for having given me another blessed sabbath: help me so to remember what I have heard of the way to heaven, that I may obey thy holy will, and become a heavenly child.

Be with me, and my dear parents,

and friends, protect us this night, and prepare us to dwell in thy presence, to praise thee for ever. Amen.

Ninth Prayer for Sunday Morning.

O thou great and glorious Being, who art God over all, blessed for ever; thou hast graciously protected me the last night from all the evils to which I have been exposed; and the beginning of another of thy sabbaths has visited me in peace. Help me, O Lord, to be deeply sensible of my increasing obligations to thee, and continually to show forth thy praise.

As it pleased thee on the first day of the week, to raise up our Redeemer from the dead, O raise my soul from spiritual death to newness of life. Quicken my soul with divine power, that my religious services may not be cold and heartless. Make me joyful in thy house of prayer; and if thou art pleased to favour me with spiritual blessings, may I rejoice unto thee with reverence, never forgetting the infinite distance between myself and thee. Help me thoroughly to examine myself by thy sacred Word, and never to think my spiritual state better than it really is. I am a fallen creature, and utterly helpless; and as such, can *merit* nothing good at thy hands; may I learn to depend wholly on the merits of thy dear Son for pardon, and every spiritual good. As thou art always more ready to hear, than I am to pray, O help me to come with humble boldness to the throne of grace, that I may obtain mercy, and find grace to help in the time of need. As every returning sabbath brings me nearer to my last, may I choose the *present* as the *accepted time*, and the day of salvation; not knowing what may be on the morrow.

Bless all thy messengers, who publish the glad tidings of salvation to perishing sinners; pour upon them the influences of thy Spirit, and permit them not to labour in vain. May it please thee to grant to all thy people, an increase of grace, to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit. Bring into the way of truth all such as have erred, and are deceived. Let the light of thy Gospel visit the heathen world; and hasten the destruction of every thing that stands in opposition to thy truth. I beseech thee to help and comfort all that are in any kind of affliction or trouble. Let our king and country be under thy peculiar protection and guidance; and may the people be made Christians indeed and in truth. Surround with thy tender mercies, all for whom it is my duty to pray: may they and I so live to thee here, as at last to meet in heaven. Let these prayers, I beseech thee, be answered for the sake of Jesus Christ my Lord. Amen.—Pp. 19—21.

Twelfth Morning Prayer.

O Lord, our God, thy name is most excellent in all the earth. Thou hast formed me for thyself, that I should show forth thy praise. Thou art never weary of helping thy needy creatures, and of doing them good. To all thy favours, thou hast added that of protecting me the last night. Thy mercies are new every morning.

O that I may become less forgetful of thee, and of thy benefits. I have erred and strayed from thee, by following the desires of my own deceitful heart.

Have mercy upon me, O Lord; and, for the sake of Jesus Christ, pardon all the sins that I have forgotten, as well as those which I remember. Cast me not away from thy presence, and take not thy Holy Spirit from me; for without his blessed aid, as my helper and guide, I cannot do any thing that is good. Spare me yet many more days, if it be thy will; give me the constant help of thy grace, and enlarge my heart to run the way of thy commandments. Help me to see thy power, to own thy presence, to admire thy wisdom, and to love thy goodness, wherever I see it displayed. May my meditation of thee be sweet, as well as frequent, that I may delight myself in the Lord. Nothing but thy love can give solid peace or joy.

Be gracious to my friends and relations, especially my dear parents, as well as myself; may gratitude and love to thee sweeten our enjoyment of all thy mercies. Help each of us to believe in thee, fear thee, and love thee, with all our hearts, with all our minds, with all our souls, and with all our strength. Enable us to worship thee, to give thee thanks, to put our whole trust in thee, to honour thy holy name and thy Word, and to serve thee truly all the days of our lives. These requests I would humbly bring before thy throne of grace, through the merits of my Lord and Saviour. Amen.—Pp. 51—53.

The Selection contains nine Morning and Evening Prayers for Sundays; twenty for Week Days; and twenty-one occasional Prayers.

INTELLIGENCE.

EAST INDIES.

LETTER FROM A CHAPLAIN.—MR. DORAN'S ACCOUNT OF BP. HEBER.

"I PERFORMED divine service, and administered the sacrament here yesterday, to a congregation of *Whites* and *Blacks*. A young officer walked six miles over the mountains, and a civilian and his lady rode the same distance, to partake of the ordinance. How sweet is it thus to see all distinctions of colour, &c. merged in the character of believers in Jesus Christ, around His table. I am on my way to ——, there to embark for England, never to return. It distresses me beyond measure to think of this. It has cost me many painful thoughts and hours to come to this resolution. To forsake this land of darkness, this scene of my labours and successes, pierces me to the heart. My pangs in tearing myself from my children were nothing, compared with what I feel in the prospect of my departure hence. My very sufferings, bitter as they have been, both in body and mind, rivet my affections to the place; for I seem, in quitting the country, to have suffered all in vain. I had dedicated myself to this important service: but it does appear to be the will of God that I should relinquish it. My medical friends will not listen to my attempting the climate again. My Christian friends, who have long been wishing and praying that I might remain, fully acquiesce in the judgment of my physicians, and have persuaded me to follow their advice. This does, therefore, appear to be the path of duty. The Lord's will be done! India is a very peculiar scene of service for a missionary. A good and zealous man is as much respected as the chaplains. Were such a person here, he would be hailed as the greatest blessing that could be sent from heaven. Were he married, and willing to take charge of a few children of civilians and officers, his value would be greatly enhanced. The happy news has this day arrived, that peace is made with the Burmese. This has been a calamitous war; but I trust it will be the means of opening a wider door for missionary labour than has hitherto been found in that benighted region. Thus again may the ministers of war prove the pioneers of the heralds of peace. His golden-footed Majesty of Burmah has employed two of the missionaries, Pearce and Judson, who have been so long in confinement, as his envoys to the general of the British forces. I copy the following paragraph from our Government Gazette.—'By the Fifth Report of the Female Department of the Bengal Christian School Society, we are glad to find the Institution active and prosperous. The Society now supports 24 schools, containing 475 scholars; and a balance of 4000 rupees remained in the hands of the treasurer at the close the year's accounts.'

"Postscript. I open my letter to inform you of the melancholy event of the Bishop's death, which happened on Monday, April 3. He preached on the Sunday, and had been confirming some young persons at Trichinopoly; after which he went to bathe, and was found floating on the top of the water! This is a mysterious and most melancholy dispensation: but the Lord does all things well.—Let us pray that He may send out a similar man for the Bishop's successor."

The following circumstances relating to the ordination of several Missionaries, and the conduct and death of Bp. Heber, as related by the Rev. Mr. Doran, are deeply interesting.

Nov. 26, 1825.—I arrived at Calcutta at a most opportune time, previously to two events which afforded me peculiar pleasure—the Ordination of the Brethren Reichardt, Bowley, and Abdool Messeeh; and the Meeting of the Church Missionary Association. When Mr. Thomason communicated these things to me, my heart rejoiced at the prospect of being able to see those dear Servants of the Lord, with whose very names I have for such a length of time associated every thing that is excellent.

Nov. 27.—Mr. Thomason told me that he had, the last evening, fixed to take me to breakfast with the Archdeacon. I had long wished to see him, and every expectation was realized on coming in contact with this beloved Servant of God. After I had sat about ten minutes, in came the venerable Abdool Messeeh; there was something original and striking in the appearance of the man: ex-

pecting, as I did, to see in him something of an English clergyman, you may judge my surprise to see a fine venerable man, with long beard, white and flowing robes, and bare feet: his appearance altogether led my mind back to the Patriarchal Age, and accurately agreed with every idea that I had formed of an Abraham, Isaac, or Jacob; there is a deal of characteristic benignity in his face.

Mr. Corrie now proposed to take me to the Bishop's, in order to introduce me to him: his Lordship received me with great affection, conversed with me freely as to the state of things among the Syrians where I was going, and also expressed his fears as to the probable result of the Syrian Metropolitan's visit to the Travancore Christians. Such apprehensions seem to be more strongly felt here, from recent communications from that quarter: but we must not be discouraged—Jehovah still reigns. The Bishop takes a deep interest in our Syrian Mission. Mr. Principal Mill, and Mr. Robinson from Bombay, were sitting with him when we entered, they have both been at Cotym, and feel the liveliest concern as to the prosperity of our operations there. Mr. Mill asked me to spend a week with him at Bishop's College, in order to read some scarce and valuable books bearing on the Syrian Christians: Mr. Thomason thinks it very desirable that I should embrace this opportunity. Having returned to the Archdeacon's, I met with Mr. Wilson: he is the first Missionary Brother whom I have met on the field of conflict. Oh that we may unite in fighting the good fight of faith, under the banners of the same Great Captain!

Nov. 29, *Sunday.*—Having read prayers for Mr. Goode, I hurried off to the Cathedral, in order to hear the Bishop preach a Sermon in behalf of Bishop's College. It was the ablest Missionary Sermon that I have yet heard. He ransacked every objection which might possibly be made to the Cause, and, in a most masterly manner, exposed its futility. The desired effect was manifested by the unexpectedly large contributions. The inhabitants of Calcutta required such a rousing; and we may hope that the Holy Spirit accompanied the Word. I went to the Old Church in the evening, and heard Mr. Thomason preach: he reminded me of an affectionate Father speaking with attentive children: his loss will be deeply felt in the country.

Dec. 2.—This day I was permitted to witness one of the most interesting scenes that has ever come under my notice—the Ordination of the three Brethren. At an early hour of the morning, a large number of persons were assembled in the Cathedral. At seven o'clock, the three Candidates made their appearance: Abdool had put off his country costume. The service was conducted in a solemn and impressive manner. Four or five-and-twenty Clergymen were present, all of whom partook of the emblems of a Saviour's death: so many Clergymen were never before seen together in India! It is a day to be remembered. Nothing could equal the joy of dear Mr. Corrie: he appeared as if he could just then adopt the language of Simeon of old. He has watched the gradual progress of every thing: he could remember when matters assumed a far different semblance. Mr. Robinson preached the Ordination Sermon; and never was my soul drawn more to a man than it was to him by reason of his Sermon. After Service, many of the friends of the Missions breakfasted at Mr. Corrie's. At seven o'clock in the evening, all, except two or three, sat down to dinner at the Bishop's. After dinner, Mr. Robinson's health was proposed by the Archdeacon, which called forth a suitable reply: then the newly-Ordained Missionaries—then the unworthy writer of these lines; and then the Bishop proposed the health of the "Founder of the Agra Mission:" this was heartily received, and gave rise to much profitable converse on that Mission: finally, his Lordship dismissed us by reading an appropriate chapter, and prayer. It seems to be his anxious desire to bring Chaplains and Missionaries together; and to make them feel that they have one great and common object to accomplish. Indeed, the Christian world have reason to bless the Lord for having sent such a man to India—a man so full of love. As we were about to depart, Mr. Mill proposed to his Lordship to give me an introductory letter to the Metropolitan, Mar Dionysius; and said that he himself would undertake to translate it into Syriac: to this the Bishop gladly agreed—and, oh, it is such a letter!—worthy of the Bishop of Calcutta.

Dec. 7.—Dined at Chandernagore. Walked out in the evening: on passing by a Brahmin's, we found him officiating—ringing bells, and throwing ghee and water before an image of Krishnoo. Mr. Morton and he instantly got into an

argument on image worship. The sophistry with which these men argue is such as, at times, completely to upset an unpractised hand. By the way, it is of great necessity that the young men at Islington should be made well acquainted with Hindoo sophistry. India requires men of power, as well as of piety.

Dec. 11.—Attended, in the evening, a meeting of the Church Missionary Association, held in the Old Church. It was truly encouraging to witness the kind spirit of Bishop Heber: there he was, some considerable time before the business of the evening began: in fact, the impression which his conduct made on my mind was, that he felt as though every individual who attended the meeting conferred a personal favour on him. The meeting being crowded to excess, the proceedings commenced by Archdeacon Corrie's offering up an appropriate prayer. Br. Wilson, as Secretary, next read the Report. Mr. Corrie proposed the first Resolution; commenting on the gradual progress of things, and exhorting us to greater diligence. Mr. Thomason seconded him; briefly remarking the great satisfaction which such an Institution gave him. The Bishop concluded in a most pathetically eloquent strain: he alluded to the labours of the late Mr. Brown, and exhorted all present, from his noble example, to redouble their efforts; then mentioned the indefatigable Missionary (as he would call him) Mr. Corrie; and referred to the departure for England of Mr. Thomason, "which," said he, "is a public loss." The feeling which was produced was evinced by the unexpectedly large contribution.

A copy of Mr. Doran's letter, of which the following is an extract, was read at the Monthly Board of the Society for Promoting Christian Knowledge, at their house in Lincoln's Inn Fields, on Tuesday October 3, and listened to with the deepest concern by all present.

Our worthy, our pious, our indefatigable Diocesan is no more! But two hours have elapsed since his immortal spirit took its flight to that God who gave it. We arrived here on Saturday morning, and his Lordship appeared in his usual good spirits. Yesterday he preached to a crowded audience; and, in the evening, confirmed forty young persons: after which he delivered a most impressive address. This morning, at six o'clock, I accompanied him to Fort Church, where he confirmed eleven Native Christians. In going and returning, he was most affectionate in his manner; and talked freely on the glorious Dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the Faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days: but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless! The alarm was given—I hastened to the spot—and, alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs—but in vain! The immortal inhabitant had forsaken its tenement of clay, doubtless to realize before the Throne of the Lamb those blessings of which he, yesterday, spoke so EMPHATICALLY and POWERFULLY.

A cloud hangs over our horizon! The disinterested Friend, the loving Husband and Parent, the Beloved and Honoured of God, is gone from among us! It is a season for prayer, for deep humiliation. May we kiss the rod! *Cease ye from man, whose breath is in his nostrils! Trust ye in the Lord Jehovah, for in Him,* only *is everlasting strength.*

PRAYER BOOK AND HOMILY SOCIETY.

THIS Society is at present engaged in two distinct fields of usefulness, which deserve especial support.

AT HOME, their particular attention is directed to our long neglected seamen, especially, though not exclusively, in the merchant-service. This race of men appear to have been hitherto unprovided for by our Establishment, either from the difficulty of the undertaking, or from oversight. This Society has however adopted the plan of visiting the ships, recommending in a spirit of Christian meekness, the necessity and advantage of making them when at sea, weather permitting, the place of divine worship; to the commanders, *gratuitously*, a Book of Select Homilies, and selling Prayer-Books to the sailors at a *reduced* price. Many captains have already taken advantage of the Society's benevolent designs. Several merchant ships are consecrated, on the Lord's day, to the same divine worship those

on shore enjoy; and the work of mercy is proceeding, we trust, with God's blessing.

For the use of our fellow-subjects in Ireland, the Society has printed two editions of the Book of Common Prayer in the vernacular tongue and character; also two editions of the Homilies, as Tracts. For the benefit of those in Wales, a handsome edition of the Prayer Book, and three of the Homilies, as Tracts, have been printed, and put into circulation. Large editions of several of the Homilies, and of the Thirty-nine Articles of Religion, in the Manks language, have been printed and distributed throughout the Isle of Man.

ABROAD. For distribution abroad, large editions of some of the Homilies have been printed and circulated, in French, Dutch, German, Italian, Spanish, Swedish, Modern Greek, Arabic, and Chinese: Likewise a selection of Prayers from the Liturgy, and of the Service for the Burial of the Dead, in German, Dutch, and French, and of the former in Spanish; as also the Festival Services for Advent and Christmas, Passion Week and Easter, the Ascension, Whitsuntide, and Trinity, in French, Dutch, and Spanish.

This Society has translated and printed the Common Prayer Book, or parts of it, in Bullom, Hindoostanee, Indo-Portuguese, Arabic, Chinese, and Malay. It has circulated, and still desires to circulate, the Liturgy, in French, German, Italian, Spanish, and other European languages. Its attention has recently been called to translations of the Common Prayer Book in Bengalee, Malayalim, Cingalese, and Persic, and to the necessity of a reprint in Hindoostanee; and has likewise received information of a recent reprint of the Liturgy in the Chinese, at their expense. For the prosecution of these labours an increase of annual income is greatly needed.

The society is, at present, especially distressed in its funds, on account of their last edition of the Irish and Indo-Portuguese Prayer Books, and their editions of the Liturgy in Arabic and Malay; and in consequence of being unable to pay £100, being part of a loan borrowed last year. Additional subscriptions and donations are therefore earnestly requested, which will be thankfully received at the Society's *House*, Salisbury Square, London; *where Reports* and farther information *will be cheerfully supplied.*

The following cases inserted in the Appendix to the last Report, demonstrate the highly beneficial effects resulting from this Society's labours.

Society's Labours among Merchant Seamen.

1. The mate of a ship, having been asked, in the course of conversation, whether Divine Service was performed on board his vessel on the Sabbath; after a moment's pause replied, "No, sir; never!....It is much to be regretted, sir; for we cannot expect a blessing without prayer....I have noticed, on board other ships in which I have sailed, that after prayer the men have felt themselves refreshed, and were comfortable among themselves."

2. Seeing the crew of a fishing smack all comfortably seated in the cabin, I asked permission to go down: this was cheerfully granted. Having seated myself amongst them, I saw, in the hands of one of the men, an old magazine, with a picture representing the driving of Adam and Eve out of Paradise; Cain killing his brother Abel; and other transactions recorded in the beginning of the Old Testament. I informed them, that I was going to give them a book which would partly explain that picture; and pointed out to them especially the homily "On the Misery of Man," and that "On Salvation by Jesus Christ." They were particularly thankful; and afterwards brought out their whole library, and laid it before me, which consisted of a Bible, an old Book, several tracts roughly stitched, and a tract of Prayers for every Day in the Week, which they had nearly worn out by constant use. I had a very pleasing interview with these humble and simple men, one of whom purchased a Prayer Book; and all expressed themselves very grateful for the attention paid to them.

3. It has not unfrequently happened, that, when the superiors in a ship have expressed their belief that the men would be found altogether unwilling to purchase Prayer Books, but have permitted the Society's Agent to offer them for sale, the event has been the very reverse of the expectation formed. On one such occasion, the Agent reports; "The Society's Address to Seamen having been distributed, and notice having been given that Prayer Books would be sold at one shilling each, I was presently beset with a crowd of men, each anxious to have his name set down;

and instead of my witnessing rudeness, as had been anticipated, a strong desire to procure books was expressed, and, out of a crew of sixty men, forty-three names were in this manner given me."

4. A captain had no Prayer Book; was altogether indifferent about it; and said, "That he never had prayers on board his ship, either on Sunday or other days." After some conversation, he purchased a Prayer Book for himself, and gave permission for inquiry to be made amongst his men, whether they had Prayer Books. The mate was the only person on board that had got a copy of this book: but it was no sooner offered to the ship's crew, than each of them, that were able, gladly embraced the opportunity of supplying themselves; and the others, at the request of the Society's Agent, were supplied by the captain. The advantageous opportunity of holding public worship on board on a Sunday, as far as it respected a supply of books, was then pointed out to the captain; and the commencement, on the following Sunday, of so good and needful a practice, was respectfully recommended to him. He promised, in a most kind manner, to consider of it.

5. The following is an example well worthy of imitation. "The captain of ——— engaged all his men with an understanding that there should be no swearing on board; and that they should all attend prayers, weather permitting, on the Sabbath."

6. A captain hailed the Society's kindness with peculiar pleasure. When a mode of selling these books to his men was suggested, he immediately stated, that he always supplied his ship's crew with books gratuitously: and as he held divine worship on board every Sunday, weather permitting, (when all his ship's company, that were able, attended) and he assured me that the men would make the best use of the books; I readily acceded to his wishes in the supply of 100 Prayer Books, for which he paid £5.—The peculiar good order and quietness on board this ship, convinced me, being only a stranger, that there must be more than ordinary management in the command of this ship. Upon inquiry, I learned, from a person who had sailed with this captain four times to India, that he had never heard him swear one oath; nor will he allow his inferior officers to swear, in his hearing; that he is a man most prompt and persevering, yet most kind and pious; and that every person on board his ship very highly esteems him.

7. A ship named ——— appears to have had a pious captain many years; she has recently been sold, and again a pious man commands her: she bears a three-fold motto at her helm, IN THE CABIN, which seems to speak volumes to her present crew, the majority of whom have been recently ship-wrecked: it is as follows; "Swear not at all;" "In the midst of life we are in death;" "Prepare to meet thy God."

8. A Clergyman, who was about to sail for Africa, accompanied the Society's Agent in visiting the ships at Gravesend. He was much gratified, and stated that he was of opinion that much good might be done by such visits to the ships. We were invited into the cabin of one of the fishing smacks, where the crew were collected together, and had much interesting conversation. Mr. ——— spake to them of the constant exposure of their lives, and of the necessity of attending to their religious duties. One old man stated that he had followed the fishing trade nearly forty years; and that he was now too old to follow it any longer, so as to be useful to his employers; he was therefore going to leave it, as he hoped to prepare for a better world. Mr. ——— recommended him to seek an interest in the Saviour Jesus Christ, committing his eternal interests to him. The old man expressed himself very thankful for this kind advice; and when he understood to what part of the world Mr. ——— was going, he heartily wished him God's blessing. The whole of the crew were very thankful for the book of Select Homilies, and wished us success in our labours.

9. A captain could not see the propriety of his holding public worship on board his ship on a Sunday, lest on Monday either he or his men should give vent to their passions by swearing. He stated, that he was willing to advance his men any money to purchase Prayer-books, that they might have the means of praying amongst themselves. When he had rung his bell to call the mate, he desired him to communicate his willingness to the men. Every one of them, that had money, cheerfully and thankfully purchased a Prayer-book: the rest took advantage of the captain's kindness: so that, when the Society's Agent left the ship, every man on board possessed a Prayer-book.

10. The mate on board a frigate,

bound to Lisbon, recognized the book of Select Homilies, and expressed himself very grateful for my visits to the ships. He then stated, that he had seen the book before, on board a Greenland ship, where he read it through; and that he was particularly struck with the Homily "against Gluttony and Drunkenness." He said, "*That* sermon, sir, contains very strong language; yet there is nothing but truth in it." The ship of which he spake had not left Greenland harbour more than six hours before she struck against a rock, and went to pieces: there were forty-two men on board, and all perished, except this man and another; and truly he seemed very grateful for the preservation vouchsafed to him. I spoke to him respecting the sacredness of the Sabbath, and the propriety of prayers on board at convenient opportunities; and at the same time pointed out both the necessity and advantage of such a holy practice, by adverting to his late perilous situation. He was very thankful, and appeared inclined to follow my advice.

11. The mate of the ——— of London, before I had spoken a word respecting the Homilies, said, "You have a book of Homilies there, sir? I said, "Yes; I suppose you have seen it before? He said, "There is not a book on board belonging to the ship; but *I* have got a copy, which was given me by a gentleman about your size a year since." (This person was the Society's Agent.) He had read it, he said, and found that it contained the best advice and instruction;—that he was then the captain of the ——— of North Shields; but that, shortly afterwards, when he put to sea, his ship struck against the sands, and became a wreck; but, as he valued the book, he took care of it, and saved it with his life, in his merciful escape to shore.

MORAVIAN MISSIONS.

ENTRANCE ON THE NEW YEAR.

We entered into the new-year with prayer, praise, and thanksgiving; and by the presence of our Lord and Saviour, powerfully felt in our assemblies, our confidence and hope were strengthened anew, that He would, as hitherto, be with us and bless us, and cause the word of atonement, which we preach, not to return unto Him void, but make it in truth a life-giving savor, by which many souls may be raised from the death of sin to a life of righteousness, many mourners may be comforted, and those who have found pardon and peace by the mercy of their Saviour, be more and more firmly grounded in faith, and be led by Him to everlasting life. The forenoon's sermon was upon the text appointed for the day: *Behold, I make all things new* (Rev. xxi. 5.) and treated of the work of regeneration, without which we cannot enter into the kingdom of God.—Pp. 5, 6.

DEATH OF A LEPER.

The remains of a communicant, *Christiana Bürgers*, were interred in our burial ground. She was baptized in September, 1823, when it appeared as if every hour would be her last; but it pleased God to restore her so far, that she could creep about, by the help of a crutch, upon the remnants of her feet, *the greater* part of which had been destroyed by the dreadful disorder. Her hands she had long ago entirely lost in the same way. But though confined in a most wretched body, her soul enjoyed peace and comfort; for she had learnt to know the Lord as her Saviour, who by His sufferings had made an atonement for sin, and granted her pardon and mercy, with the sure hope of eternal life, through His all-sufficient merits. She thus remained His faithful follower to the end of her painful pilgrimage. Her very countenance testified of the happiness of her soul; and she was always cheerful and contented. She became a communicant in November, 1825. Her walk was worthy of the gospel; and all who knew her were edified and delighted with her conversation, and that resignation to the will of God, which she shewed during all her sufferings, waiting with patience for the time when it would please Him to grant her to be released from so wretched an existence on earth, and to take her home to the enjoyment of eternal health and happiness.—P. 8.

SUCCESS AT ÆNON.

The number of the inhabitants at Enon has increased to 400, yet the increase this year has not been as rapid as in some former years. There arrive, however, every now and then new people, many of whom give good hopes of their doing well among us. But there is a continual interchange of joy and

sorrow. The enemy will always attempt to sow his tares among the wheat; yet we find, that by the grace and power of God, such as do not promise much fruit in the beginning, are often made living branches in the Vine. By the word and Spirit of truth, many a sleeping sinner is roused to awake and behold himself in the right light, as a wretched undone creature, who can be saved only by taking refuge in Jesus the Saviour of sinners, who never rejects the poor, humble penitent. Our communicants, generally speaking, walk worthy of the Gospel. We rejoice to see such a number attending at the Lord's table, and such an increase, in so short a time, of Hottentots, who, with full purpose of heart, bring their thank-offerings to the Lord, for the great mercy he has shown to them, in delivering them from the ways of sin, and the power of the devil, and bringing them to the glorious light of the Gospel of Christ, and to the experience of His salvation."—Pp. 23, 24.

ENCOURAGEMENT AND TRIALS AT GROENEKLOOF.

We never need say, that in the service of our Saviour we labour in vain, and spend our strength for nought; for the work is the Lord's, and He will assuredly gather in the reward for the travail of His soul, and know how to preserve, purify, and increase the flocks He has collected from among heathen nations, notwithstanding all those obstructions which the enemy lays in the way, and by which sometimes the servants of God might be disheartened. As to increase, we have of late had a large share here at Groenekloof. At the close of the year 1824, the number of our inhabitants was 406: at the close of 1825, it is 450; and up to this date, 57 new people, young and old, have arrived, and obtained leave to live on our land. They come chiefly from the country between Saldanha-bay and Clan William. Among those are many who give good hopes, that their aim is truly the salvation of their souls; but we must proceed with great caution, for not a few have probably other motives. The harvest has failed: the farmers themselves have very little bread; and a muid of corn costs 28 rix-dollars. The farmers do not want the Hottentots, and cannot employ them; and therefore many flock hither, merely on account of extreme poverty. We have, indeed, helped them to a little corn for seed; but the earth is rendered so hard and dry by excessive drought, that they cannot sow it. For some days, Fahrenheit's thermometer stood at eighty degrees. Many cattle have died for want of food and drink; and if we did not place our confidence in the help of God, our prospects for futurity would be disheartening. But as He is pleased to help in spiritual things, He will not fail to do it in temporal. He defends our poor weak flock against the attacks of that roaring lion, who goeth about seeking whom he may devour, and even makes the present distress subservient to the welfare of many a soul, who is thereby stirred up to reflection and repentance, and to take refuge in his Saviour, from whom alone all help cometh.—Pp. 25, 26.

NEWFOUNDLAND SCHOOL SOCIETY.

We have always felt interested for the success of this Society from its first institution; and we therefore sincerely hope that the following extracts from a circular issued by the committee will prove a successful appeal to our Christian friends.

The erection of schools in the island is necessarily accompanied with very serious expense: this, however, appears to have been quite indispensable, in order to secure as early as possible the confidence of the Inhabitants, and the permanent prosperity of the undertaking. So large an outlay of capital at one time will not be likely to occur again; and it is no longer doubtful, that the colonists will materially assist in maintaining the schools already established.

"The Newfoundland School Society was instituted in the year 1823: since which, the committee have thought themselves justified by the necessities of the colony, the state of their funds, and the increasing support of their friends, to send out thirteen teachers; viz. seven masters and six mistresses, as an incipient supply for the moral wants of the island.

"These important measures have been taken with an anxious desire to employ the resources of the society in the most efficient and economical manner. The committee state with pleasure, that their favourable intentions towards the uneducated poor of Newfoundland have been met by the colonists themselves with a zeal which has exceeded their

expectations: but this very zeal, desirable as it is, and grateful as they would be for it, has created so many fresh demands upon the society, as for the present to have exhausted their means, and reduced them to a temporary difficulty. The poor people have shown the greatest desire to avail themselves of the education offered them, by going into the woods and providing the materials necessary for the erection of schools, and almost all classes have concurred in promoting or calling for their establishment: yet, after all, the committee find themselves engaged for payments accruing within the next few months, to the amount of at least £.1000 beyond the ordinary receipts of the society. They trust that this pressure is temporary, as it is unexpected; but they are compelled to throw themselves upon the benevolence of their friends to supply their exigencies, trusting that their kindness will find in the occasion itself an apology for this application.

"The committee assure their friends, that the communications they are receiving from Newfoundland continue to be of the most gratifying description; whether it be with respect to the undiminished zeal of the people, the assiduity of their masters, or the kind countenance afforded them by the local authorities; and they have only to regret that, from the inadequacy of their means, they cannot contemplate the formation of any new stations at present, but only the maintaining of those they have by God's blessing been enabled to establish.

"The last communication from the island, dated July 14th, states,—'the good that must now result from the increasing zeal of the friends of education, is far beyond our utmost calculations: the parents are becoming more earnest that their children should be taught, and the merchants confess that education is the best gift that can be bestowed upon them.'"

RECENT DISTURBANCE AT BALLINASLOE.

A CONSIDERABLE sensation has been excited by the newspaper accounts of a violent assault on some Roman Catholics at Ballinasloe in Ireland. The fact is, that the friends of the London Hibernian Society, on proceeding to hold their accustomed annual meeting at the above place, were surprized to find that Mr. Eneas M'Donnell, with a host of Romish supporters, had obtained admission, and were determined to interrupt its proceedings. Conscious that the Hibernian cause could never suffer by investigation, Mr. Eneas M'Donnell was allowed to speak, and occupied the time of the meeting for three hours and a half: he was replied to, and the meeting subsequently adjourned. On the second day a similar scene was acted; but on the third day, the Romish party, determined to have the last word, became so outrageous, that it was necessary to read the Riot Act, and clear the room of the agitators by the aid of the police. This was soon effected, and the peaceable part of the audience, among whom were many Roman Catholics, listened with deep attention to a most able reply by Mr. Pope. Meanwhile the expelled demagogues collected at a neighbouring inn, swore numerous affidavits of violence committed, threatened legal proceedings, and talked of petitioning parliament. We believe, however, that the violence was all on their part, and that no one will venture to bring the subject before a legal tribunal. We understand a detailed report of the whole debate will shortly appear, which, we doubt not, will prove highly interesting.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE are not disposed to trespass on the patience of our readers, by many observations of our own, but cannot avoid taking notice of some publications which have made their appearance within the last three or four weeks.

I. *Minutes of the Committee, relative to the Strasburg Preface.*

This pamphlet, published at the Society's House, gives the whole series of correspondence and resolutions relative to *this* unfortunate deviation from the *fundamental* rule. The substance of *them* may be given in a few lines.

On the 3d March, 1817, the information was communicated to the Committee of the British and Foreign Bible Society, that the Strasburg Bible Society had undertaken an edition of the German Scriptures, to consist of 7500 Bibles, and 1000 extra New Testaments. Upon which a grant of £200 was voted to them, on condition of their raising the edition to 10,000 Bibles, and 2000 New Testaments. And Mr. Owen, on visiting Strasburg, in September, 1818, added another grant of £200, for the same object.

On the 19th of August, 1819, a letter was laid before the Committee, in Earl Street, communicating to them the fact, that a preface of considerable length had been published with the Bibles of the Bible Society at Strasburg; upon which Mr. Owen was requested to write to the Strasburg Society immediately, recommending the omission of any preface whatever.

On the 20th of September, 1819, a reply from the Secretary of the Strasburg Society was read in Committee, in which it was stated that the Strasburg Committee had resolved that the Preface should be sold and distributed separately, but not united with the Bibles distributed or sold by the Society. Upon which it was resolved, "That the Committee approves the measures adopted by the Strasburg Bible Society; and recommends that they have no concern, as a Society, in such publication."

At a Sub-Committee, held on the 30th of June, 1820, a letter was read from Professer Haffner, the author of the Preface, in which, after stating the reasons which had caused the drawing up of the Preface, he adds, that "it is a separate work, and distributed only to those who ask for it." In the reply to this letter, by Lord Teignmouth himself, regret is expressed that the Preface had ever been published, and the necessity of a rigid adherence to the fundamental rule is pointed out.

At another Committee meeting, held July 3rd, 1820, a letter from Dr. Steinkopff, then on the Continent, was read, in which he narrates his proceedings at Strasburg; at which place he distributed 500 Bibles and 250 Testaments, and remonstrated fully and freely against the continued circulation of Dr. Haffner's Preface.

On the 5th of February, 1821, a Select Committee was appointed to investigate certain circumstances connected with this subject; and on the 21st of February they inspected the Resolutions and Correspondence, and reported "that the proceedings on the subject of the Preface had been such as fully to exonerate the Society from blame concerning it." They further resolved, "that a letter be written to Strasburg, to ascertain the correctness of the information, that Bibles had been recently issued with the Preface bound up with them." Such letter was accordingly written by Dr. Steinkopff on the 10th of March, 1821.

In the reply of the Secretary of the Strasburg Society, dated March 30, 1821, he admits that the Preface, or Introduction, is still in the Depository, having been printed at the Society's expense; and that Bibles with or without that Preface are kept ready, to meet the wishes of purchasers.

Upon the receipt of this and other letters, the Committee resolved, "that the communications of the Strasburg Bible Society are not satisfactory; and that Mr. Owen be requested to write to them to that effect." And on the 12th of September, 1821, Dr. Pinkerton was desired to confer officially, when passing through Strasburg, with the Committee of the Bible Society in that city, and to inform them that the relations subsisting between the two Societies could no longer be continued, "unless the issue of copies of the Scriptures, accompanied by Professor Haffner's Introduction, or any addition to the authorized text, *be wholly discontinued.*"

And, accordingly, at a Committee Meeting, held on the 12th of November, 1821, a letter from Dr. Pinkerton was read, stating his proceedings at Strasburg, and his success in inducing the Committee of the Society there, to give up all further concern in the circulation of the Preface.

II. *Statement of the Committee of the Glasgow Auxiliary Bible Society, relative to the grounds of their late Resolution to withdraw from the British and Foreign Bible Society: — With Reasons of Dissent from that Resolution.*

In this publication, which we must admit to be one of the best and ablest of all this unhappy controversy has produced, the two parties in the Glasgow Committee have agreed to lay their reasons *for* secession, on the one hand, and *against* secession on the other, before their subscribers, leaving them to decide the question at a general meeting. We extract the following passage from the reasons against secession, which part of the pamphlet is generally attributed to the pen of Dr. Wardlaw.

"The controversy, which originated with the Apocrypha, has since come to embrace other topics; and one or two of these have been insisted upon, as grounds of separation quite as strong as the first, if not even stronger. One of these is *the character of the Societies on the Continent with which the British and* Foreign Bible Society stands connected.

These have been described as, from the one end of the Continent to the other, overrun with, and under the patronage and direction of Unitarians, Neologists, Deists, and Infidels. Here, again, it would be utterly impossible to follow the objectors through all the length and breadth of the wide field they have chosen to occupy. We must satisfy ourselves with a few broad general principles.

1. In the first place, then, we must be allowed to receive all large and sweeping statements, embracing an extensive field, and founded on partial observation and hearsay evidence, with a measure of distrust, not as destitute of all truth, but as usually influenced by particular biasses, and indicating a character of mind that is apt to take up strong and unqualified impressions.

2. There is an illusion on this subject, of which we would beware ourselves, and against which we would caution others. When particulars of alleged evil in the conduct of these Societies are concentrated into a pamphlet, and brought to bear upon our minds *en masse*, within the short space of an hour or two, they necessarily tell much more powerfully, than when (as we ought to do) we recollect the truth,—that these particulars have been carefully brought together from the history of a large and increasing number of Societies, through a period of twenty years, over the entire extent of the European Continent. The force of them is, by such recollection, prodigiously abated; because we then perceive how very small a proportion, even on the supposition of their being all correctly represented, they bear to the large aggregate of separate and combined exertions.

3. It must be very obvious, that, in exact proportion as the position is made good, which affirms the almost entire absence of real evangelical religion from the Continent, and the almost universal prevalence of infidelity and error, the difficulty is augmented of obtaining Bible Societies composed of pure materials. If the number of genuine Christians be indeed so very small, how preposterous is the expectation that genuine Christians are to abound in the benevolent institutions, and how unfair the complaints against the British and Foreign Bible Society for the want of them! The wonder comes to be, *that* we should find Bible Societies there *at all*. And for *this* we are indebted to *the very* Institution, from which it is now proposed to separate, because they have not *pure Societies*, where, if these accounts be true, there are few or no *pure materials!*

4. The principle ought to be remembered, on which the British and Foreign Bible Society was constituted, and on which all kindred Institutions have been constituted since. On the ground that the circulation of the *uncommented Scriptures* was the exclusive object, and that the ends of such a circulation could not be at all affected by the sentiments of those who joined in promoting it, the Bible not being changed by the hand that gives it away, or that gives money for that purpose; membership was made to depend upon *subscription*, and on *no stipulation whatever as to religious opinions*. This has of course been the principle on the Continent, as well as here. It is the only principle on which the Catholicity of Bible Societies can possibly be maintained; and the abandonment of it must of necessity contract the whole system (it is impossible to say how far) within Sectarian limits, and even expose it to the risk of being frittered down into as many Institutions as there are parties of professing Christians. The Committee in Earl Street are thus hardly dealt with. In the Apocrypha case, they are condemned for *departing from* their original principle, and in this, with equal severity, for *adherence to* it. If the principle has given rise to incidental evils, let us not be so unrighteous as to visit these upon the head of that Committee, when the principle itself is a constitutional principle of the Society over which they preside, and one that was originally sanctioned by universal approbation.

5. As a charge against the Earl-Street Committee, the objection to the courting of rank, and station, and worldly influence, appears to us a very unreasonable one. Upon the comprehensive principle which formed the basis of the Society, every man was invited, or made welcome, who was willing to give either head, or heart, or hand, or purse, or name, to the one simple object of circulating the Holy Scriptures without note or comment. That the solicitation of the great, may, in some instances, both in Britain and on the Continent, have been carried to an injudicious and unwarrantable extreme, we are more than ready to admit. We join in regretting it. But to charge all such indiscretions and improprieties to account of the London Committee, is as unjust as it is

ridiculous. That the influence of persons in superior station has, in many instances, been productive of essential advantage to the direct object of Bible Societies,—and, at the same time, of collateral benefit (in some cases, spiritual and saving) to the parties themselves,—numerous and pleasing facts will not allow us to doubt. And, whatever some may be disposed to think of the matter *now*, the time was, when the accession of such influence was hailed with general pleasure, as a token for good; when it was matter for satisfaction to see the nobles of different countries inclined to forward such a work; and when Dissenters united with Churchmen, in gladly acknowledging "Kings as the nursing-fathers, and their Queens as the nursing-mothers," of the Church of God. Is this time gone by? We hope not.

6. We are persuaded, from the peculiar circumstances of Continental society, and the character of the Continental governments, that there are few parts of the world where it is of more essential consequence to secure the influence of those who occupy stations of rank and authority; that without such influence, in some parts at least of the Continent, considering the obstacles that lie in the way, comparatively little good could be effected; and that an open rupture with all the Societies there, associated as they are with such political authority and exalted rank, might occasion immediate and extensive injury to our great cause.—It is, moreover, well known, that, amongst the persons of eminence who hold official stations in the Bible Societies on the Continent, there are not a few, after all, who, for real excellence of character, would do honour to any of the Institutions of our own country.

7. The general charge against the London Committee, as *purposely shunning* connexion with the true Israel of God, and giving a *preference* to the enemies of his truth and people, we must be allowed to regard as an unfounded and cruel imputation, till it is supported by much stronger evidence indeed, than we have yet seen adduced, either from the conduct of living agents, or from that of the lamented dead, whose memory is thus ungenerously vilified, when they are not with us to answer for themselves, or to explain the circumstances in which they were placed, and the considerations by which they were influenced. It is sufficiently obvious, that the persons whom the agents of the Society might have preferred associating with as fellow-Christians, might not be the persons whom they were in duty authorized to prefer as the most suitable for their purpose,—namely, the effectual and extensive circulation of the Scriptures. The former might be found among the "poor of this world whom God hath chosen, rich in faith, and heirs of his kingdom. As *Christians*, they might have chosen fellowship with these; while, as *agents of a Society*, they were bound to seek out and secure those whose influence was more likely to forward the object of their official trust. One thing, however, we must say,—that, whilst we feel ourselves at liberty to unite with men of all sentiments in the one simple act of distributing the Bible; because, from the universally recognized principle of Bible Societies, this is never and nowhere understood as implying concurrence of faith, or as giving countenance to one set of opinions more than to another;—yet we do sincerely deprecate the use, on the part of the London Committee, of such terms, in addressing other Societies, as imply any thing like an unqualified recognition of all their members in the character of "Christian brethren." We decidedly disapprove of this, and protest against it. And we do so the more unreservedly, for the very reason mentioned, that the principles of the constitution of the Bible Society are such, as neither to call for, nor to warrant it. We should wish it, therefore, as much as possible avoided; as, in some cases, there may be a hazard of its misleading the souls of men.

Lastly.—By those who give so mournful an account of the state of religion on the Continent, we are at the same time informed, (and we rejoice in the information,) that there are pleasing symptoms of amelioration. "In conclusion," says one of the authorities, "I cannot but express my sincere pleasure, in knowing that in Germany a better order of things may be shortly expected. Some of the rationalists have openly retracted; some are silent. The system is on the decline; and the new appointments to theological chairs, are made from a better class of thinkers and scholars."

"I can testify," says another, "that the state of things is continually improving; and that, evidently by the special blessing of God. I cannot point

out any individual, or any place, from which the light particularly arises. Although individuals are made instrumental in the hand of God, yet so many and such different persons are raised up, that it would be difficult to say to whom the greatest share in the work is to be ascribed. Revivals of this nature take place, as well among people of the lower order, and in countries where it might be least expected, as among persons of distinction, who often also are the first means of bringing forward again the light of truth. As infidelity descended from the higher to the lower orders, so is the truth now, in several instances, flowing in the same direction."

Now we do sincerely believe, that those very Bible Societies, which are now so vehemently decried, have had their share of influence in this happily commencing change; and it is not a little remarkable, that the improvement, in not a few instances, has made its appearance, amongst those very persons of rank, and wealth, and authority, whom the London Committee and its agents are so severely blamed for being over solicitous to obtain.

III. *Extracts of correspondence.*

The following extracts from the recent correspondence of the British and Foreign Bible Society, evince the fallacy of the assumption that the Anti-apocryphal Resolutions would terminate its connexion with the Continent.

Neuwied, Aug. 2, 1826.

By the accompanying Report of our Society you will learn, that although my assertion, "that the stock of Bibles in circulation in our District bears no unfavourable proportion to the population," has been found to be true; yet your remark, "that on a nearer investigation, the want of the Sacred Scriptures would be found to be greater than could be imagined," has also been confirmed, beyond all expectation. The rich have plenty; while the poor suffer want. On this account we have reason to be thankful to you for leading us to make the discovery; and my hope is in the Lord, that it will not be unproductive of good.

How we are to supply the demand, is another question; and we must confess that our means are still wholy inadequate: and, though ashamed to be *continually* applying to the British and Foreign Bible Society for assistance, yet, on this occasion, we cannot resist the temptation of making a new appeal to your generosity.

Should the British and Foreign Bible Society, therefore be pleased to grant us 1000 copies of Bibles *without the Apocrypha, we would accept them* WITH THE SINCEREST GRATITUDE, *and engage to remit whatever sum we might receive from the sale of any part of them.* At the same time, we would beg to be furnished with 25 copies of the French Bible; such being occasionally asked for, without our being able to supply them.

When submitting these our requests to the venerable British and Foreign Bible Society, be pleased also to state, that *we feel* NO KIND OF OBJECTION *to circulate Bibles* WITHOUT THE APOCRYPHA, and *that we do not anticipate any inconvenience on that head. On the contrary, we think we are paying a* JUST REVERENCE TO THE WORD OF GOD, *by separating it from all books which owe their origin to mere human efforts:* and it is our opinion, moreover, that it *is the duty of the Protestant Church no longer to overrate the worth of the Apocryphal books, as it has long enough been accustomed to do.* May the Lord, who has hitherto so graciously prospered the labour of the British and Foreign Bible Society, lay His blessing on the Resolution of the Society, founded as it is on his word! and may He preserve the minds of all inviolably attached to His divine word!

Buntzlau, Aug. 15, 1826.

We request that you will assure the Parent Society, whose operations are so evidently blessed and so beneficial to all around, that we are impressed with the deepest gratitude for the 300 bound Testaments which the Committee were pleased to grant us. We also beg leave to transmit a copy of our last year's Report; accompanied with the solemn avowal, that we account it a high privilege to be the instruments of distributing throughout our town and neighbourhood the bounty of the venerable British and Foreign Bible Society, for whose continued prosperity we offer up our earnest prayers both in public and in private: this we did particularly at the celebration of our Anniversary, on the 28th of June last, when we made grateful mention of what the Parent Society has hitherto done for us, and thereby enabled us to do for others. We sincerely hope that we may still be permitted, through

its generosity, to continue to dispense the Sacred Scriptures to the numerous poor people who live around us; for without its kind assistance we do not see how we can satisfy all the applications for the Scriptures which are made to us. We are aware that the British and Foreign Bible Society, by its present Regulations, only circulates bound Bibles, without the Apocrypha; and we have carefully noticed that circumstance in our last year's Report, accompanied with the avowal, that *we* cannot venture, at least for the present, to circulate Bibles without the Apocrypha; as many persons might be thereby led to take offence, and to suspect that we wished to keep back certain portions of the word of God from the people, more particularly as several Apocryphal books, especially Jesus Sirach, are very popular, and commonly read in this country: but since then, *several country clergymen residing in our neighbourhood have declared that they are willing to circulate Bibles without the Apocrypha among their congregations, and have even requested us to furnish them with such copies.* Accordingly, we entreat you will be pleased to lay before the Committee of the British and Foreign Bible Society our earnest request to be furnished with 200 bound Bibles *without the Apocrypha;* assuring them anew of our gratitude for their past kindness, and of our anxious desire to co-operate in their benevolent views for the advantage of our town and neighbourhood.

The relish for the word of God in these parts must be regarded however, as a mere spark among the ashes: but we shall not be remiss in praying that the Lord, our God and Saviour, may light this spark, and raise it up into a flame that may spread light around.

Cologne, Sept. 6, 1826.

Whilst acknowledging the many obligations we owe to the British and Foreign Bible Society, we would venture to make a proposal, which we beg you to lay before the Committee. As our present connexion with the Parent Society is on the footing of our furnishing an account of the disposal of all books we receive, and transmitting a remittance for whatever we may be able to sell, we take the liberty of requesting, that you would be pleased to supply us with 800 copies of the Lutheran Edition of the New Testament so beautifully printed at London, and so justly and generally admired here. Our stock is rapidly decreasing, and application was made to us a few days ago for 200 copies. We shall keep a careful account of the disposal of the copies here prayed for, and *not fail to remit to the Parent Society whatever amount we may realize from the sale of them.* As our own funds do not, at the present moment, admit of our purchasing these books, we doubt not but the British and Foreign Bible Society will do us the honour to appoint us their agents in carrying on the good work; well aware that the object, which it is our united endeavours to accomplish, can only be effected by an abundant dissemination of the divine word.

PROPOSED MARINER'S CHURCH AT PLYMOUTH.

The Rev. J. Hatchard, Vicar of St. Andrew's, Plymouth, writes as follows:

Having seen in your late numbers several letters from Mr. Marks upon the subject of attempting the spiritual improvement of seamen, I trust you will do me the favour of inserting the following in the pages of an early number of the Christian Guardian.

Having now for two years resided in this town, to which thousands of seamen are continually resorting, I have long wished that some means could be devised for bringing them within the sound of the gospel of Jesus Christ—and have at length determined to attempt the erection of a Mariners Church, the greater part of which shall be free, for seamen, boatmen, fishermen, their wives and families.

A purchase may now be made of a *building peculiarly* adapted to this purpose, within a few yards of the quays, and surrounded by a large population of persons connected with the Navy; and if the Christian public will enable me to accomplish the design by a liberal contribution, I shall hope, by the Divine blessing, in the course of a short time to have a church capable of accommodating from 1000 to 1200 persons. When the degraded state of our seamen is considered, and the long course of neglect which has manifested itself on their behalf, I cannot but fondly cherish the hope, that an object so important will not be allowed to fall to the ground for want of means of support.

Donations in furtherance of this object will be most thankfully received by Messrs. Hatchards, Booksellers, Piccadilly, London; or by the Rev. J. Hatchard, Plymouth.

Notices and Acknowledgments.

EVERTONIENSIS may rest assured that Mr. FAIRLY does not reside in the neighbourhood of Liverpool. We firmly believe that our worthy Correspondent's house of business is in London, and that his country house is within five miles of St. Paul's. In sketching his own case, he has obviously described the case of many, and accordingly we have inquiries and conjectures as to his real name from various quarters.

Received.—A CONSTANT READER.—M. D.—A. H. G.—Remarks on RUFUS.

We cannot for one moment concede that the Christian Guardian is, or ever has been, hostile to the Bible Society. From the very commencement of that valuable institution to the present moment, we have advocated its cause, and claimed for it the support of Christians of every denomination; nor is there a single passage in all our pages which can with any degree of fairness be quoted as unfavorable to the Bible Cause. At the same time, the Bible Society, like every other human institution, is subject to imperfection; and the agents, by whom its great concerns are conducted, may be led, from various causes, to adopt measures of doubtful expediency. Are those then, who attempt to point out the injurious consequences of such measures, hostile to the general cause? Is he an enemy, who points out to the sailor a leak in his vessel, or to the governor a breach in his fortress? May not such a person be the surest friend of the captain or the commander? And would not he be a traitor to the cause, who, having discovered, or even supposing that he had discovered such a defect, did not exert himself to the utmost to point out the danger and obtain a remedy? And would not Christian charity compel him to persevere, even though his disinterested exertions were met by contemptuous sneers, uncharitable surmises, and painful opposition? We shrink not from the avowal, that the apocryphal distribution has endangered the Bible Society—against that distribution we have raised our voice—the Society has resolved that the Apocrypha shall no more be circulated—the danger is in our judgment averted; and we can now conscientiously call upon all our readers to step forwards, and redouble their exertions that the inspired volume may be dispersed through the world.

We may perhaps be excused in embracing the present opportunity of distinctly stating our views on religious societies in general. We are most decided friends of the Bible, the Missionary, the Jewish, the Hibernian, and many, very many other societies. We approve their plan; we commend their general conduct; we maintain the integrity of their proceedings, and the wisdom of the large proportion of their measures: but we do not attribute to any society absolute perfection. We are independent of any and of every society. They have their own publications, in which they may advocate their own peculiar proceedings; but we claim, we have exercised, and we purpose still to exercise, *our right* of animadverting upon *any proceedings* of *any society* which appear to us inexpedient. We assume not, however, the privilege of infallibility. We are prepared to attend to remonstrance—to correct erroneous statements—to afford a fair and legitimate hearing to all, whether societies or individuals, who think themselves aggrieved; but we enter our decided protest against the antichristian principle of imputing perfection to any man, or any body of men: and we must ever maintain, that the *dignity* of an *individual* and the dignity of a society is more effectually maintained by a free confession of what has been wrong, and a suitable apology, than by contemptuous silence, or sarcastic recrimination.

We commend our cause to that God whom we serve, and the glory of his name we desire to promote: may he pardon our sins—forgive and rectify our mistakes—communicate to us and to his church and people the spirit of wisdom, and love, and peace, and of a sound mind: may he graciously pour out of his Spirit on all flesh, and hasten that time when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. Amen and Amen.

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THE END.

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